# YOGA KOŚA

- The foremost dictionary of Yoga terms: thoroughly revised and expanded.
- Over 3000 entries in this edition explained with reference to context.
- Completely new, clear presentation.

The
New Enlarged
Edition

# YOGA KOŚA

## YOGA TERMS
Explained with Reference to Context

*Edited by*
Philosophico Literary Research Department
of
Kaivalyadhama S.M.Y.M. Samiti
Lonavla (Distt. Pune) INDIA

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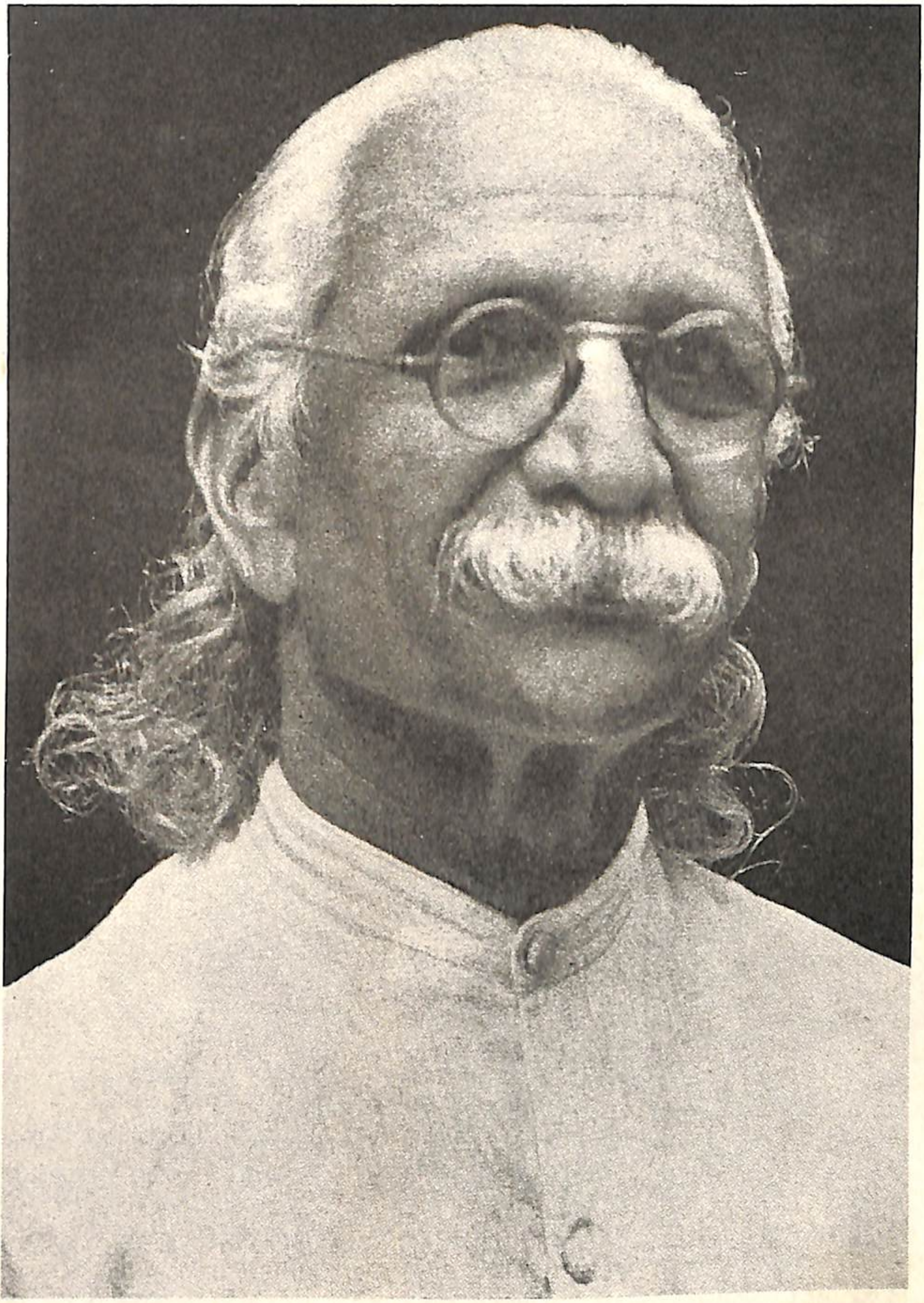

To the Sacred Memory of
**(Swami Kuvalyanandaji)**
Founder Director of Kaivalyadhama
and Father of
The Idea of A Dictionary and Encyclopaedia of Yoga.

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# PREFACE

About two decades ago, under the able guidance of Swami Digambarji, the then Director of Research, Kaivalyadhama S.M.Y.M. Samiti, Lonavla had published Yoga Kośa Vol. I in two parts containing some 1800 entries from 30 texts. The procedure for explanation, that was adopted, was of giving not only the literal meaning of the words but to present a comprehensive information based on the reference and context of the terms. That Yoga Kośa was warmly welcomed not only by students and teachers but also by Yoga researchers. Inspired by this phenomenon, the staff members of the Philosophico Literary Research Department of Kaivalyadhama undertook the explanation of Yogic terms and concepts from other Yogic texts. The Department scrutinised those texts also which were already consulted for the preparation of the first volume of Yoga Kośa and collected a few but important left-out words worth getting entry in the Yoga Kośa. When the work was in progress, we thought that, since the previous Yoga Kośa proved its Yogic usefulness and was presently out of print, it would be proper on our part to combine it with the New Yoga Kośa. Accordingly, we re-arranged all the words in Devanāgarī alphabetical order and presented them in this form. The main procedure happens to be the same for both the Kośa. In all, some 3000 words have been explained on the basis of thirty seven Sanskrit texts on Yoga.

We are really sorry to write that at the time when this work is being printed two of our earlier editors responsible for Ist Volume and New edition of Yoga Kośa-Rev. Swami Digambarji and Dr. Mahajot Sahay are no more with us. We are extremely sorry specially for Swami Digambarji, who left us in June 1990, who was really a source of inspiration without whom it became arduous task for us to complete the work. The Department pays its homage to Rev. Swamiji by way of publishing this Yoga Kośa We will remain ever indebted to him for his contributions.

Kaivalyadhama S.M.Y.M. Samiti and particularly the Philosophico Literary Research Department is highly thankful to Govt. of India, Ministry of Human Resource Development, for providing 80% financial aid to Kaivalyadhama for bringing out this Yoga Kośa for the cause of humanity in general and yoga in particular.

The Department is also thankful to Ex-Joint Director of Research, Dr. P.V. Karambelkar, Ex Principal, G.S. College of Yoga & Cultural Synthesis, Dr. M.L. Gharote, and the present Joint Director of Research, Dr. M.V. Bhole, for taking keen interest in the work and also for giving time to time guidance and valuable suggestions. We give our special thanks to Dr. G.Ramakrishana who took immense pain in going through the whole mss of Yoga Kośa minutely in order to make it more and more perfect both from language and content point of view.

We also wish to express our appreciations to Shri T.P. Sreekumaran for typing the manuscripts of Yoga Kośa at all the stages of its development with due precision and accuracy demanded of him. We express our feeling of gratitude towards all those who have directly or indirectly contributed towards its preparation or improvement.

Last but not the least, the credit of printing this Yoga Kośa in such an excellent form without making any complaint against the editors of Yoga Kośa for the inclusion of a new sentences even in the final proof, goes to Model Press, New Delhi and to Shri Manoj Talwar in particular, who so devotedly took keen interest in getting it printed.

Finally, we hereby appeal sincerely for constructive and healthy suggestions from our esteemed readers so that we can incorporate them in our further work of similar kind.

# INTRODUCTION

Before one actually starts referring to this kind of dictionary like Yoga Kośa, it is advisable that one must go through its 'Introduction' which is expected to unfold the scope and nature of such a dictionary enabling the reader to make its better use and understanding.

About two decades ago Kaivalyadhama Yoga Research Institute had taken up a gigantic and prestigeous project of preparation of Yogic Encyclopaedia to be undertaken by handful of devoted and sincere Research Workers of Philosophico-Literary Research Department. This Encyclopaedia was supposed to give A to Z information about various Yogic terms, concepts or techniques at one place. Even after our sincere efforts in the direction of preparing Yogic Encyclopaedia, it could not be completed because of several limitations. Meanwhile, this esteemed project was thought to be materialised by initially preparing Yoga Kośa so that we could give immediate results of the material collected for the said project and thus the present Yoga Kośa can be considered as an Encyclopaedia in the making.

Most of the ancient Yogic literature happens to be in Sanskrit language. Though there are numerous standard Sanskrit-English dictionaries yet they are not sufficient to fulfil the demands of the readers who are desirous of understanding the concept of Yogic literature with their every minuteness. It is a well-known fact that dictionaries of Philosophy, Economics, Political Science etc., came into existence due to such a demand of the discipline even when the meaning of such words were available in general English-English dictionaries. And a similar need was felt with regard to Yoga. As Yoga is a well-developed śāstra, the language used to describe it ceases to be ordinary Sanskrit language. Hence the general Sanskrit-English dictionaries are of not much avail simply because of the very nature of such dictionaries. Therefore, the compilation of present Yoga Kośa. The words or terms used in any specific śāstra will not yield specific connotation unless they are understood with reference to the context in which they are used. Hence the ordinary Dictionaries are insufficient. Having this in view, the present Yoga Kośa endeavours to give a comprehensive understanding of Yogic terms with the help of their reference to the context of the respective texts wherein they have appeared. It is hoped that this Yoga Kośa will provide sufficient, useful and consolidated information and understanding of particular concept, term or practice.

A sincere effort, on the part of the editors of Yoga Kośa, has been made to provide the explanation based on the factual information available in the text. Even then as it happens in the case of any branch of knowledge, the understanding of the concepts and terms gets coloured by the interpretors' own understanding, Hence at certain places, where the editors have not accepted the traditional explanation of a certain term, they have ventured to give their own interpretation also without any iota of dogmatism or bias.

We have selected words for our Kośa from the Yogic literature that can be classified in the following five groups:

1. Yoga Sūtra.
2. Commentaries on Yoga Sūtra.
3. Yoga Upaniṣads.
4. Texts on Haṭhayoga.
5. Sāṅkhya Kārika.

In all we have consulted thirty-seven texts and though the words from them have been selected almost exhaustively but we have also evaluated the merit of the words depending on their Yogic nature and our understanding. Therefore, our sincere efforts will undoubtedly prove to be helpful to even a layman in going through the texts considered for this dictionary.

The words selected for interpretation appear exclusively in bold letters in the 1) main entry, 2) the body of their explanation and 3) the explanation of other words. This will facilitate the purpose fo cross-reference.

It was not possible to give the meaning of all the Sanskrit words or sentences used in our explanation, because of the problems of space and also of their general nature. Consequently, such words or sentences have been printed in Italics alongwith their Devanāgarī rendering.

The main contextual explanation of the word is receded by the nearest literal meaning of the word.

For the compilation of the present Yoga Kośa, we have primarily considered only those Sanskrit Texts which are traditionally considered to be Yogic Texts. Other Sanskrit literature which is conventionally not considered as Yogic, nevertheless contain Yogic wisdom in-built in it, will be our concern for the next volume of the Yoga Kośa.

# SCHEME OF TRANSLITERATION

अ-a, आ-ā; इ-i; ई-ī; उ-u; ऊ-ū;
ऋ-ṛ; ॠ-ṝ; ए-e; ऐ-ai; ओ-o; औ-au;
अनुस्वार-ṁ; विसर्ग-ḥ;
क्-k; ख्-kh; ग्-g; घ्-gh; ङ्-ṅ;
च्-c; छ्-ch; ज्-j; झ्-jh; ञ-ñ;
ट्-ṭ; ठ्-th; ड्-d; ढ्-dh; ण्-ṇ;
त्-t; थ्-th; द्-d; ध्-dh; न्-n;
प्-p; फ्-ph; ब्-b; भ्-bh; म्-m;
य्-y; र्-r; ल्-l; व्-v; श्-ś;
ष्-ṣ; स्-s; ह्-h; क्ष्-kṣ; ज्ञ्-jñ;

# This Yoga-Kośa contains explanations of terms occurring in the following books

| No. | Abbreviations | Title | Particulars |
|---|---|---|---|
| *1.* | *ATU* | *Advayatārakopaniṣad* | *Yogopaniṣadaḥ, Adyar Library, 1938, Mahādeva Śāstrī (ed.)* |
| 2. | *AP* | *Padacandrikā by Ananta Paṇḍit* | *Vāṇīvilāsa Mudraṇālaya, Śrīrangam* |
| *3.* | *ANU* | *Amṛtanādopaniṣad* | *—do—* |
| *4.* | *ABU* | *Amṛtabindūpaniṣad* | *Yogopaniṣadaḥ, Adyar Library, 1938, Mahādeva Śāstrī (Ed.)* |
| *5.* | *KU* | *Kṣurikopaniṣad* | *—do—* |
| *6.* | *G* | *Gorakṣaśataka* | *Kaivalyadhama S.M.Y.M. Samiti, Lonavla, Yoga-Mīmāṁsā Vol. VII, No. 4* |
| *7.* | *GS* | *Gheraṇḍasaṁhitā* | *Kaivalyadhama S.M.Y.M. Samiti, Lonavla, 1978* |
| *8.* | *TBU* | *Tejobindūpaniṣad* | *Yogopaniṣadaḥ, Adyar Library, 1938, Mahādevaśāstrī (Ed.)* |
| *9.* | *TSB* | *Triśikhibrāhmaṇopaniṣad, Brāhmaṇa Part.* | *Yogopaniṣadaḥ, Adyar Library, 1938, Mahādeva Śāstrī (Ed.)* |
| *10.* | *TSM* | *Triśikhibrāhmaṇopaniṣad, Mantra Part.* | *—do—* |
| *11.* | *DU* | *Darśanopaniṣad* | *—do—* |
| *12.* | *DBU* | *Dhyānabindūpaniṣad* | *—do—* |
| *13.* | *NGB* | *Nāgojībhatta on yogasūtra* | *Nirnayasagar Press, Bombay, 1927* |
| *14.* | *NBU* | *Nādabindūpaniṣad* | *Yogopaniṣdaḥ, Adyar Library, 1938, Mahādevaśāstrī (Ed.)* |
| *15.* | *PBU* | *Pāśupatabrahmopaniṣad (pūrvakhaṇḍa and uttarakhaṇḍa)* | *—do—* |
| *16.* | *BY* | *Bṛhadyogiyājñavalkya-smṛti* | *Kaivalyadhama S.M.Y.M. Samiti, Lonavla, 1951.* |

| No. | Abbreviations | Title | Particulars |
|---|---|---|---|
| *17.* | *BVU* | *Brahmavidyopaniṣad* | *Yogopaniṣadaḥ, Adyar Library, 1938, Mahādeva Śāstrī (Ed.)* |
| *18.* | *BG* | *Bhagavadgītā* | *Gītā Press, Gorakhpur, Eighth Edition* |
| *19.* | *B* | *Bhojavṛtti of yogasūtra* | *Edited by Ḍhuṇḍhirāja Śāstrī, Chaukhambā Sanskrit Series, Varanasi, Second Edition, 1982.* |
| *20.* | *MBU* | *Maṇḍalabrāhmaṇopaniṣad* | *Yogopaniṣadah, Adyar Library, 1938, Mahādevaśāstrī (Ed.).* |
| *21.* | *YKU* | *Yogakuṇḍalyupaniṣad* | *—do—* |
| *22.* | *YCU* | *Yogacūḍāmaṇyupaniṣad* | *—do—* |
| *23.* | *YTU* | *Yogatattvopaniṣad* | *—do—* |
| *24.* | *YSH* | *Yoga Śāstra by Hemacandra* | *Jaina Dharma Prasāraka Sabhā, Bhāvanagar, 1926.* |
| *25.* | *YSU* | *Yogaśikhopaniṣad* | *Yogopaniṣadaḥ, Adyar Library, 1938, Mahādeva Śāstrī (Ed.)* |
| *26.* | *YS* | *Yogasūtra* | *Chaukhamba Sanskrit Series, Varanasi, 1935* |
| *27.* | *VU* | *Varāhopaniṣad* | *Yogopaniṣadaḥ, Adyar Library, 1938, Mahādeva Śāstrī (Ed.)* |
| *28.* | *VS* | *Vasiṣṭha Saṁhitā* | *Kaivalyadhama S.M.Y.M. Samiti, Lonavla, 1984* |
| *29.* | *VM* | *Vācaspati Miśra on Vyāsabhāṣya* | *Chaukhamba Sanskrit Series, Varanasi, 1935* |
| *30.* | *VBh* | *Vijñānabhikṣu* | *Jivanand V. Bhattacharya, Saka 1897* |
| *31.* | *VB* | *Vyāsa-bhāṣya* | *Chaukhamba Sanskrit Series, Varanasi, 1935* |
| *32.* | *SAU* | *Śāṇḍilyopaniṣad* | *Yogopaniṣadaḥ, Adyar Library, 1938.* |
| *33.* | *SS* | *Śiva Saṁhitā* | *Laxmi Venkatesvara Press, Bombay, 1952, Khemaraj Srikrisnadas (Ed.)* |
| *34.* | *SK* | *Īśvarakṛṣṇa's Sāṅkhyakārikā* | *Oriental Book Agency, Poona, 1964, T.G. Mamkar (Ed.)* |
| *35.* | *SSP* | *Siddhasiddhāntapaddhati* | *Bhatt, Agarkar (Ed.), published by V.K. Joshi, 25, Budhwar Peth, Poona* |
| *36.* | *HU* | *Haṁsopaniṣad* | *Yogopaniṣadaḥ, Adyar Library, 1938, Mahādeva Śāstrī (Ed.)* |
| *37.* | *HP* | *Haṭhapradīpikā* | *Kaivalyadhama S.M.Y.M. Samiti, Lonavla, 1980.* |

# Yoga-Kośa
# योग-कोश

(Explanations with Reference to Context)

## a-अ

**a-1** अ-१ (DBU 10; BVU 69; BY II 19, 27, 33), the first letter of the word **aum**$^{2}$. It has been variously used in **yoga**$^{4}$ texts representing the earth, the fire, the air, the sky, the god Viṣṇu, the Yajurveda, and the gross waking state of consciousness.

**a-2** अ-२ (GS V 48), the **bīja**$^{3}$ of *vidhi* **(brahmā),** which is to be mentally recited while **brahmā** is being meditated upon during the **pūraka**$^{1}$ phase in **sagarbha prāṇāyāma**$^{2}$ of the **sahita**$^{2}$ type.

**aṁśa-1** अंश-१ (TSB 4; TSM 3), constituent part. **Antaḥkaraṇa, manas**$^{2}$**, buddhi**$^{3}$**, citta**$^{2}$ and **ahaṅkāra** are the **aṁśas** of **ākāśa**$^{4}$**, samāna, udāna, vyāna, apāna**$^{1}$ and **prāṇa**$^{1,2}$ of **vāyu**$^{2}$**; śrotra, tvak, cakṣu, jihvā** and **ghrāṇa** of **vahni; śabda**$^{2}$**, sparśa, rūpa**$^{3}$**, rasa** and **gandha** of **ap**$^{1}$, and **vāk, pāṇi, pāda, pāyu** and **upastha** of **pṛthvī**$^{1}$. This is the theory of these *upaniṣads.*

**aṁśa-2** अंश-२ (TSM 142-4), according to this *upaniṣad*, for the purposes of meditation, human body is divided into five parts, each of which is called an **aṁśa** as follows: (1) **pṛthvī**$^{2}$ extending from soles to knees; (2) **ap**$^{2}$ from knees to hips; (3) **agni**$^{8}$ from hips to navel; (4) **vāyu**$^{5}$ from navel to nose; and (5) **vyoma** from nose to the top of the head. The *yogī* is advised to meditate upon the gods pervading these parts of the body one after the another.

**akaraṇa** अकरण (SK 9), absence of **karaṇa** meaning: "bringing about", "actuating", "making actual", "causing to happen". *Asatkaraṇa* असत्करण, therefore, means bringing about that which is quite unreal and *asadakaraṇa* असदकरण impossibility of bringing about anything which is absolutely unreal. *Asadakaraṇāt* असदकरणात्, therefore, means: since *asatkaraṇa* असत्करण is impossible, hence every effect potentially exists in its cause. This is the *Sāṅkhya* theory known as **satkāryavāda.**

**akartā-1** अकर्त्ता-१ (BG IV 13, 14), one who performs action without being attached to its results.

**akartā-2** अकर्त्ता-२ (BG XIII 29), a doer who regards that all the actions are performed by **prakṛti** and not by one's own self.

**akartṛbhāva** अकर्तृभाव (SK 19), attitude of not being a doer of actions, which is said to be a characteristic of **puruṣa**$^{1}$. That **puruṣa**$^{1}$ does not do anything follows from the thesis that both **pradhāna** and **vyakta**$^{2}$ are made up of the three **guṇas**$^{1}$ and that **puruṣa**$^{1}$ is beyond **guṇas.**

**akarma** अकर्म (BG IV 16-18), detached action. The statements "seeing **akarma** in **karma**" and "**karma** in **akarma**" connote "performing duties in a detached way" and "considering duties performed in this way as the action" respectively.

**akarmakṛt** अकर्मकृत् (BG III 5), without performing any action.

**akalpitā-1** अकल्पिता-१ (YSU I 151), one of the two kinds of extraordinary powers, the other being **kalpitā.** The **akalpitā siddhis**$^3$ are acquired unintentionally by some means or the other. They appear spontaneously if a *yogī* persists in his **yoga**$^1$ for its own sake. Thus **akalpitā siddhis**$^3$ are not desired by the *yogī*, but come to him in spite of himself. Hence they are here said to come to the *yogīs* who have shed their **vāsanās.** Nevertheless, these **siddhis**$^3$ are paradoxically called *icchārūpa* इच्छारूप (as one would desire).

**akalpitā-2** अकल्पिता-२ (YS III 43), see **bahirakalpitāvṛtti.**

**akalmaṣa** अकल्मष (BG VI 27), free from taints (demerit etc.), a characteristic of **jīvanmukta.**

**akārya** अकार्य (BG XVIII 30, 31), action forbidden by the scriptures.

**akīrti** अकीर्ति (BG II 34), disgrace. Nonperformance of one's enjoined duties leads to **akīrti.**

**akula** अकुल (SSP IV 9-11), epithet of **Śiva. Śiva** has been described in SSP as devoid of birth, caste **(varṇa),** clan, hierarchy, name, place etc. and is the highest and indivisible one.

**akuśala** अकुशल (BG XVIII 10), action without detachment and discrimination. Person's action is termed as **akuśala** when performed without discrimination between self and not-self.

**akusīda** अकुसीद (YS IV 29), a person who does not relapse, i.e., fall from the position of **vivekakhyāti. Dharmameghasamādhi,**$^2$ according to Patañjali, is attained only if the *yogī* who has attained perfection does not fall from this position even for a moment upto the end of his life.

**akṛtātman** अकृतात्मन् (BG XV 11), uncultivated, uncultured person. Person who has not cultivated oneself through the practices of **tapas,** subjugation of **indriyas,** by abandoning evil ways and by being ego-free, is **akṛtātman** and such a person is unable to realise the true self.

**akṛtsnavid** अकृत्स्नविद् (BG III 29), imperfect knower (ignorant). Interested only in the fruits of action.

**akṛṣṇa** अकृष्ण (YS IV 7), see **aśuklākṛṣṇa.**

**akrama(jñāna)** अक्रम(ज्ञान) (YS III 54), knowledge which does not consist of successive steps. It is knowledge of a whole—a single insight into a whole. **Vivekaja jñāna** is of this nature.

**akriya** अक्रिय (BG VI 1), actionless. Actionlessness is not the mark of **saṁnyāsī.**

**akrodha** अक्रोध (BG XVI 2), absence of anger in all the circumstances. One of the twentysix attributes of divine virtues **(daivī-sampat).**

**akliṣṭa** अक्लिष्ट (YS I 5), not motivated or prompted by any **kleśa**$^2$. **Cittavṛttis** are said to be **akliṣṭa** when they are not motivated by any **kleśa.** The person whose **cittavṛttis** are not so motivated is a *yogī*.

**akṣamālā** अक्षमाला (BY VII 137), rosary, beads. This is made up of *sphaṭika, indrākṣa, rudrākṣa* and *putrajīva* and is used for counting the number of chantings of **mantras.**

**akṣaya** अक्षय (BG X 33), inexhaustible. One of the epithets of Lord *Kṛṣṇa* signifying the imperishableness.

**akṣara-1** अक्षर-१ (ANU 24; ABU 16), imperishable, **brahman.** The word *kṣarate* क्षरते means "can be emitted" (as sound) and also "can perish". **Akṣara,** therefore, is that which cannot be expressed in speech and which never perishes. Such a Supreme Reality is realised by the practice of **yoga**$^4$.

**akṣara-2** अक्षर-२ (ANU 20), monosyllabic word — here **om**$^2$, the syllable signifying **brahman.** *Śabda* **brahman** is **brahman** denoted by the syllable **om**$^2$. **Parama brahma** (Supreme Reality) is **brahman** as realised without being called by any name.

**akṣara-3** अक्षर-३ (G 73), letter—here the letter *ha* ह which is seen by the *yogīs* in the **ākāśa**$^1$ of **brahmarandhra**$^1$.

**akṣara-4** अक्षर-४ (BG III 15, VIII 3; 11; X 33; XI 18; XIII 3; XV 16, 18; BY IX 14), imperishable, the **paramātman,** the Highest Self. Epithet for **brahman** devoid of any attributes whatsoever.

**akṣara-5** अक्षर-५ (VS III 9, VI, 9, 11), alphabets of *devanāgarī* script.

**akṣaratraya** अक्षरत्रय (VS III 8), triad of letters **'a', 'u'** and **'m'** which are considered to be beyond time and space and hence called **akṣara-traya.** These letters have also been conceived as three causes (cf. **varṇa-traya**).

**akṣi** अक्षि (TSM 1), **cakṣu**$^1$, the visual sense. According to *upaniṣadbrahmayogī* **akṣi** here stands for the ultimate source and cause of this sense, the **mahābhūta agni**$^4$. According to TSB, the entire universe, material as well as immaterial, has come out of the five **mahābhūtas.**

**akhaṇḍmaṇḍala = akhaṇḍabrahmatejomaṇḍala = bāhyābhyantaralakṣya** अखण्डमण्डल = अखण्डब्रह्मतेजोमण्डल = बाह्याभ्यन्तरलक्ष्य (MBU I (3) 5-6, (4) 1, 4, II (1) 1, 3, 5, 7), the **lakṣya** of **śāmbhavī mudrā**. It is described as *pañcabhūtakāraṇam* पंचभूतकारणम् *taḍitkūṭābham* तडित्कूटाभम् *catuḥpīṭham* चतुःपीठम्. It is the **brahman** Himself who is **avyakta**$^3$. Its **antarlakṣya** aspect is variously described as *jyotī* ज्योति (light) in the **sahasrāra, puruṣa**$^1$ in the *buddhiguhā* बुद्धिगुहा *nīlakaṇṭha* नीलकण्ठ inside *śīrśāntargatamaṇḍala* शीर्षान्तर्गतमण्डल and *aṅguṣṭhamātra* अंगुष्ठमात्र **puruṣa**$^1$. According to this *upaniṣad,* it is all **ātmā**—one and the same entity called by different names. It cannot be perceived by an **indriya**$^1$. It is also described in this text as a white shining light, resembling lightening, seen inside the *sudhācakramaṇḍala* सुधाचक्रमण्डल, which is inside the *sūryamaṇḍala* सूर्यमण्डल in the head, above the **agnimaṇḍala.** According to this text, the **lakṣya** of **śāmbhavī mudrā** is not exclusively an **antarlakṣya.** It is a *bāhyābhyantarlakṣya* बाह्याभ्यन्तर्लक्ष्य which is described in I (8) 5 and II (1) 2, 5 as the unmanifest, completely imperceptible *saguṇa* सगुण, **nirguṇa brahman,** beyond **nāda, bindu** and **kalā** and pervading the entire world. He who knows this **maṇḍala** is said to have attained **mokṣa** (liberation). It is **bāhyābhyantara** (inner as well as outer) because it is in the *yogī's* head and the *yogī* is in it.

**agamyāgamakartṛ** अगम्यागमकर्तृ (TBU I 4), a person who tries to realize that which is beyond the reach of our senses; viz., the **brahman.** This is one of the qualifications of the person who seeks supreme realisation by **yoga.**

**aguṇa** अगुण (SK 60), **puruṣa**[1], who is the very opposite of the **guṇas** and also whatever is *guṇātmaka* गुणात्मक (of the nature of the three **guṇas**).

**agni-1** अग्नि-१ (YTU 82; ANU 19; TSM 65; HP IV 19), the internal heat which resides at the lower end of the **suṣumnā.** It mixes with the **vāyu**[1] which rises up along the **suṣumnā** and is called **kuṇḍalinī**[1] when it becomes replete with **citta**[1] and **agni**[1]. According to ANU, inhaling through one nostril while the other is closed with one finger, and pressing the **guda**[1] with a heel kindles this fire. According to TSM, **kuṇḍalinī**[1] is roused when **vāyu**[1] along with **agni**[1], the *sthāna* स्थान (place) of which in the human body is called the *kuṇḍalinīsthāna* कुण्डलिनीस्थान (place of **kundalinī**[1]), rises from **guda**[1] to head.

**agni-2** अग्नि-२ (GS III 29, 98; HP I 31, II 65), heat. **Jaṭharāgni** is the heat in the stomach which is necessary for digestion.

**agni-3** अग्नि-३ (G 23, 36; HP III 71; GS V 41), the fire which resides in the **nābhi.** It is also called **sūrya**[3], and **ravi** as well as **bhānu**[1].

**agni-4** अग्नि-४ (TSM 138; ANU 30; GS III 75; G 71), a **mahābhūta (bhūta)**. Its seat in the body is said to extend from the middle of the body to the hips. Its colour is said to be deep orange by GS and in this text **dhāraṇā** is prescribed on it. G places this **agni** in the **tālu,** on which the author prescribes the **vaiśvānarī dhāraṇā.** According to *upaniṣadbrahmayogī*, **śrotra, tvak, cakṣu, jihvā** and **ghrāṇa** are the **aṁśas** of **vahni**[1]. **Buddhi,** which is one of the **aṁśas**[1] of **ākāśa,** is said by TSB to reside in it and to exist as **agni,** presumably because it possesses the **rūpa**[1] **guṇa.** SS also uses the word **agni** in the **mahābhūta** context without calling it **bhūta**[1] or **mahābhūta.**

ANU describes **agni**[1] as **trimātra** (having three **mātrās**). VB would describe it as a differentiation in and an expression of the **rūpa**[2] **tanmātrā** which he calls *trilakṣaṇa* त्रिलक्षण, i.e. having the characteristics of **śabda**[2], **sparśa** and **rūpa**[2] **tanmātrās.**

**agni-5** अग्नि-५ (G 31), the **devatā** (presiding deity) of **suṣumnā.**

**agni-6** अग्नि-६ (G 100), flame. As one flame mixes with another and the two become one, so the *yogavit* योगवित् (successful *yogī*) becomes one with **paramapada** (Ultimate Reality).

**agni-7** अग्नि-७ (TSB 8), one of the twelve deities which presides over one of the twelve **nāḍīs.**

**agni-8** अग्नि-८ (TSM 138), part of the body from navel to hips (see **aṁśa**[2]). This region is called **agnisthāna.**

**agni-9** अग्नि-९ (BG VIII 24), the deity presiding over the period of six months of northern solstice (**uttarāyaṇa**).

**agni-10** अग्नि-१० (BG IX 16), deity identified with sacrificial fire.

**agni-11** अग्नि-११ (BY II 4, 20, 98; III 14; IV 4, 14, 63; IX 96; XI 56), one of the three **mātrās** of **oṁkāra,** other two being **vāyu** and **ravi:** one of the three enjoyers, others being **prāṇa** and **āditya.** One of the seven deities corresponding to seven Vedic metres.

First among twenty-four deities presiding over one of the twentyfour letters of **gāyatrī.**

**agni-12** अग्नि-१२ (SSP I 61, 66), one of the immediate causes of human functioning. **Agni** has eleven forms out of which the last and prominent one is termed as **jyoti.**

**agni-13** अग्नि-१३ (YSU V 28-33), vital fire in the body. The form of **brahman** has got three aspects—**sthūla, sūkṣma** and **para.** Five varieties of vital fire reside in the subtle body of **brahman.** These five fires are **kālāgni, vāḍavāgni, śūnyāgni, vaidyutāgni,** and **pārthivāgni.**

**agnikula** अग्निकुल (VS III 46), the region of fire (cf. **śikhisthāna**).

**agnibīja** अग्निबीज (DU V 8), **bīja** letter on **agni,** i.e. (*raṁ*), contemplation on which, with **bindu**$^{1}$ and **nāda**$^{1}$ , is here prescribed during the **kumbhaka**$^{1}$ phase of **prāṇāyāma**$^{2}$.

**agnimaṇḍala** अग्निमण्डल (MBU II (1) 5). See **akhaṇḍamaṇḍala.**

**agniṣvātta** अग्निष्वात्त (VB III 26), a class of gods who are supposed to be able to realise whatever they think of, to have all the **siddhis**$^{2}$, to have the life of a *kalpa* कल्प (a period of millions of years), to be endowed with perennial youth and freshness, to have all satisfactions of desire at their command, to have self-created bodies, and to have the choicest and most affectionate nymphs to serve them. They are said to be the denizens of *mahendra bhuvana* महेन्द्रभुवन (a place of habitation for these gods).

**agnisāra** अग्निसार (GS I 20), synonym for **vahnisāra,** one of the four **antardhautis.** It consists in taking the navel to the backbone a hundred times, and is said to increase **jaṭharāgni** by getting rid of stomach diseases. Since it increases **jaṭharāgni** therefore it is called **agnisāra.**

**Agnisāra** differs from **kapālabhāti** in so far as each act of drawing the abdomen inward in **kapālabhāti** is an act of exhalation followed by automatic inhalation, while **agnisāra** is not a respiratory action.

**Agnisāra** differs from **uḍḍiyāna** too. In **agnisāra** the abdomen is to be manipulated, while **uḍḍiyāna** is a process of mock inhalation, which is the work of the thorax (see Āsana by Swāmī Kuvalayānanda, p. 45).

**agnisevā** अग्निसेवा—**vahnisevā** वह्निसेवा (SS III 38; HP I 61; GS V 26), basking near fire which is to be avoided by *yogīs;* particularly when they begin the **haṭha** practices.

**agnisomātmaka** अग्निसोमात्मक (BY IX 96), having the qualities of **agni** (heat) and **soma** (cold). The **suṣumnā** and **iḍā nāḍīs** have been considered possessing the qualities of **agni** and **soma** respectively.

**agnisthāna** अग्निस्थान = **vahnisthāna** वह्निस्थान (DU VIII 4; G 23; HP II 52; GS V 41; TSM 138; YTU 91), the seat of fire in the body. Ordinarily **agni**$^{1}$ is supposed to reside in the navel region, but its seat is said to stretch from the middle of the body to the hips according to TSM and from anus to the chest according to YTU and DU.

**agnihotra** अग्निहोत्र (BY IX 139; SS I 6), offering oblations to fire. While doing this, the *agnihotrī*, the person who performs the *yajña* यज्ञ (offers oblations to fire), is required to relinquish all desire for fruit and meditate upon the **puruṣa**[1] in the fire. Performing *yajña* was considered by ancient Indians to be a supreme duty of every man.

**aṅga-1** अंग-१ (TBU I 28), limb of the body. *Aṅgānāṁ samatā* अंगानां समता is, therefore, the poise of all the parts of the body. According to this *upaniṣad*, it is that poise in which a person becomes one with **brahman.** In fact, it is a poise of the mind and not of the limbs of the body; because it is not like the straightness of a dry tree. On the other hand, it is the state in which uninterrupted *brahmacintana* ब्रह्मचिन्तन (meditation on the Supreme Reality) is possible. Mental poise, necessary for incessant *brahmacintana* ब्रह्मचिन्तन, is possible even while the body is drooping, or curved, or moving automatically. The important point is that, **manas**[2] is to be withdrawn from all objects, just as a tortoise withdraws its limbs, and to be thus reduced to quietness. This is the first step in the **yoga** taught by this *upaniṣad*. It is stopping the mind from wandering so that attention may be directed to **prāṇāyāma**[2] which is the next step in this **yoga**[1].

**aṅga-2** अंग-२ (TBU I 16; TSM 34; HP I 17). **yogāṅga.**

**aṅga-3** अंग-३ (TBU I 16), **yama** etc. fifteen components. It is not mentioned here of what they are the **aṅgas**[2] (components). They are **yama**[1], **niyama**[1], **tyāga, mauna** (silence), **deśa** (selection of the right place), **kāla, āsana**[1], **mūlabandha**[1], **dehasāmya, dṛksthiti, prāṇasaṁyama, pratyāhāra, dhāraṇā, ātmadhyāna** and **samādhi**[5]; and since all these words are ordinarily used in connection with **yoga,** we can say they are the **aṅgas**[1] of the **yoga**[4] taught in this *upaniṣad*. In fact, what is taught in this *upaniṣad* is a denial of most of the **yogāṅgas** as understood by other authorities on **yoga**[1]. **Dhāraṇā, dhyāna** and **samādhi**[1] are the only three **aṅgas**[1] of which the definitions given here resemble those given by the other writers on **yoga.**

**aṅga-4** अंग-४ (TSB 8). This *upaniṣad* speaks of twelve **aṅgas,** each having three aspects: **ādhyātmika, ādhibhautika** and **ādhidaivika.** The **karaṇas**[2] which work in us are said to be the **ādhyātmika**; the corresponding bodily organs, the **ādhibhautika;** and the twelve deities who are mentioned by name, the **ādhidaivika aṅgas**[2].

The **ādhyātmika aṅgas** are the most important ones from the point of view of this *upaniṣad*, which is clearly a psychological text. These **aṅgas** are the ten **indriyas**[1], **manas**[2] and **buddhi**[1]. **Prāṇa**[1,2] and the other four **vāyus**[1] and the five **tanmātrās** are said to be contained in the ten **indriyas**[1]; **citta**[2] in **manas**[1] and **ahaṅkāra**[1] in **buddhi**[1].

**aṅgamejayatva-1** अंगमेजयत्व-१ (YS I 31), tremor of limbs—one of the four morbidities incidental to the **vikṣepas.** When a *yogī* finds that he is making no progress in **yoga**[1] and feels frustrated, he begins to tremble at the slightest cause, because, in *Vyāsa's* language, he is no longer **samāhitacitta** i.e. he has lost equanimity of mind.

**aṅgamejayatva-2** अंगमेजयत्व-२ (VB II 47), shifting from one position to another, which the *yogīs* have to avoid for a long time. The overcoming of

**aṅgamejayatva** falls under **prayatnaśaithilya.**

**aṅgalāghava** अंगलाघव (HP I 17), levity in the body-mind complex (**aṅga**). This is the effect of the practice of **āsana.**

**acala** अचल (BG II 24, 53), steady. State of mind bereft of the **vikalpa** and **vikṣepa** and fixed (on Reality).

**acaladṛśā** अचलदृशा (G 8; GS II 7; HP I 35), **acaladṛṣṭi** (अचलदृष्टि) fixed gaze. While practising **siddhāsana,** the gaze must be fixed on the middle of the eye-brows (cf. **siddhāsana**).

**acāpala** अचापल (BG XVI 2), absence of fickleness; (to be firm in the course of action undertaken). One of the twentysix divine virtues (**daivī-sampat**).

**acintya-1** अचिन्त्य-१ (ABU 6; TBU I 9, 11), not capable of being thought of. **Brahman** is said to be neither **cintya** nor **acintya.** According to *upaniṣadbrahmayogī,* **brahman** is not **cintya** in the sense of being an object of cognition, because a simple cognition which is a subject-object relation is not possible of **brahman.** At the same time, **brahman** is not perfectly **acintya,** because there is a method of knowing Him. He is not quite unknowable.

**acintya-2** अचिन्त्य-२ (BG II 25, XII 3), transcending the categories of thought. **Ātman** is **'acintya'** —(Self is) beyond the categories of thought because it is imperceptible.

**acetana-1** अचेतन-१ (SK 20). **Pradhāna** and **vyakta** are both described as **acetana** (*cetanārahita* चतेनारहित i.e. without **cetanā**). **Puruṣa**¹ is described as **cetana** (= *cetanāsahita* चेतनासहित i.e. endowed with **cetanā**). By **cetanā,** in this context, is meant anything like sensation, perception, thought, imagination, conception or comprehension. These are the functions of **buddhi**¹ and **buddhīndriyas** which are differentiated in **pradhāna** (= **prakṛti**¹). The **cetanā** of **puruṣa** is not *prākṛtika* प्राकृतिक (pertaining to **prakṛti**). From *Patañjali's* statements: *draṣṭā pratyayānupaśyaḥ* द्रष्टा प्रत्ययानुपश्यः (II 20), and *citeḥ svabuddhisaṁvedanam* चितेः स्वबुद्धिसंवेदनम् (IV 22), it appears that **puruṣa**¹ introspects the **cittavṛttis**¹, and this introspection appears to be the **cetanā** of **puruṣa.** It is not the introspection of the sensum or an image by the mind; but that of **cittavṛttis**² - perceiving, imagining, thinking by the **puruṣa** (cf. *sadājñātāścittavṛttayastatprabhoḥ* सदाज्ञाताश्चित्तवृत्तयस्तत्प्रभोः etc. YS IV 18). *Patañjali's* idea is that, while **citta**¹ itself undergoes a change as it knows one thing after another, the **puruṣa**¹ does not undergo any change and yet introspects all the **cittavṛttis**¹ as they go on. In this way, we get some idea of what he means by **cetanā** of **puruṣa**¹; but we are kept in the dark as to what *Īśvarakṛṣṇa* means by the **cetanā** of **puruṣa**¹.

In SK 20, **liṅga** is said to be *cetanāvadiva* (as if it had **cetanā**) and thus a distinction is made between the consciousness of **liṅga**¹ (consciousness as we know it) and **cetanā** which exclusively belongs to **puruṣa**¹. Use of the word *iva* इव (as if) is significant.

**acetana-2** अचेतन-२ (VB II 5, 15 IV 13), not sentient. Sentient creatures as well as nonsentient things may cause pleasure or pain to somebody. **Rāga** is developed towards those persons and things which bring pleasure and

**dveṣa** towards those which bring pain.

**acetas** अचेतस् (BG III 32, XV 11, XVII 6), devoid of discrimination. Those who perform action having desire of fruits are **acetas**.

**acyuta-1** अच्युत-१ (TBU I 7, 8), unswerving. *Padācyuta* पदाच्युत, therefore, means never falling from one's lofty position. This is one of the various ways in which the indescribable **brahman** is referred to. **Acyuta** is also for this reason one of the names of **viṣṇu,** who is no other than **brahman.**

**acyuta-2** अच्युत-२ (VB III 26), that class of denizens of the **satyaloka** who enjoy **savitarka - dhyāna** — *Patañjali's* **savitarkā-samāpatti.**

**ajaḍa** अजड (YSU I 26), **cetana,** i.e. free from *acetanā*. See **acetana.**

**ajapā** अजपा (GS V 85, 86, 90; DBU 63; BVU 78), **ajapā gāyatrī** *so'ham* सोऽहम्, the word which is obtained by reversing **haṁsaḥ**. In the state of **kevala-kumbhaka**$^{1}$, though the *yogī* does not breathe, he is advised to repeat *so'ham* सोऽहम् mentally at the rate of fifteen per minute and the duration of his **kumbhaka**$^{1}$ is measured in terms of the number of times that he repeats the **mantra**$^{1}$. On the first day, he begins with the duration of one recitation and gradually goes up to that of sixty-four recitations, i.e. from 1/15 or 64/15 (=4.27) minutes. Then everyday he increases the number of recitations either by one or by five.

**ajapāsaṁkhyā** अजपासंख्या = **ajapāparimāṇa** अजपापरिमाण (GS V 86; YCU 33; DBU 61-3). When a person inhales he is supposed to make an audible or an inaudible sound *ham* हं and when he exhales he is supposed to make an audible or inaudible sound *saḥ* सः. Hence a breath is called **haṁsaḥ**. This goes on fifteen times every minute. Breathing is thus supposed to be unconscious recitation of the **ajapā gāyatrī**. It is obviously called **ajapā** because people do not intentionally recite the **mantra**$^{3}$. According to GS, while *so'ham* सोऽहम् is a **mantra**$^{3}$, हंसः is just breathing, though it is called a **mantra**$^{3}$. But perhaps **haṁsaḥ** is also mentally recited. According to *Śāradātilaka* शारदातिलक (14, 81), the *ṛṣi* ऋषि (author) of this **mantra**$^{3}$ is **brahma,** its metre **gāyatrī** and its deity **śiva** — the source of the universe. *Lakṣmītantra* लक्ष्मीतन्त्र (24, 57, 58) calls the first syllable i.e., *haṁ* हं, **bhoktā** (enjoyer) and the second i.e. *saḥ* सः, **bhogya** (that which is enjoyed). The first syllable, according to this text, is to be raised from the **ādhāra** (**mūlādhāra**) to the *mūrdhan* मूर्धन् (head) and the second to be let out through the mouth.

**ajarāmara** अजरामर (VB III 26), one of the four classes of gods who are the denizens of **janoloka** and have complete control over *bhautika* भौतिक (pertaining to the **bhūtas**) as well as *aindriya* ऐन्द्रिय (pertaining to the **indriyas**) reality. They enjoy the longest span of life.

**ajāḍyanidrā** अजाड्यनिद्रा (MBU V 8), **yoganidrā turyāvasthā** (the fourth state).

**ajña** अज्ञ (BG IV 40), having no knowledge (of oneself).

**ajñānaja** अज्ञानज (BG X 11, XIV 8), illusory knowledge born of non-discrimination.

**ajñānasambhūta** अज्ञानसम्भूत (BG IV 42), same as **ajñānaja.**

**añjanatā** अञ्जनता (B I 41), quality of assuming the form of the object. Owing to the withering out of the modifications, the **citta** becomes purified like a clean crystal and it becomes capable of assuming the form of the object leading to the complete merger of **grahītṛ**, **grahaṇa,** and **grāhya.**

**aṇimā** अणिमा (G 65; YS III 45; ATU 11; SS IV 109), ability to shrink to the minutest — even to a microscopic size. It is one of the eight wellknown extraordinary achievements. According to G, besides acquiring the ability to raise the **retas** the *yogī* whose body is *amṛtāpūrṇa* अमृतापूर्ण (filled with nectar) attains the eight well-known abilities like **aṇimā** etc. Neither *Gorakṣa*, nor *Patañjali*, nor *Īśvarakṛṣṇa* nor *Vyāsa,* uses the word **siddhi** for this set of eight achievements. *Īśvarakṛṣṇa's* eight **siddhis**$^2$ are quite different and *Patañjali's* **siddhis** are much larger in number. **Aṇimā** is acquired (1) by *bhūtajaya* भूतजय (conquest of material nature, YS III 45); (2) by getting the body saturated by **amṛta**$^2$ (G 45); (3) by seeing a light above the root of the upper palate (ATU 11, DU I (3) 4); (4) by recitation of **mantras**$^3$ (VB IV 1); (5) by clenching the teeth, raising the tongue so as to touch the upper palate and inhaling slowly (SS III 94); (6) by practising **śakticālana** (SS IV 109); (7) by performing **kumbhaka** by closing both nostrils with fingers (SS V 58); (8) by meditating on **svādhiṣṭhāna** (SS V 107); (9) by merging of the **manas**$^2$ in the **brahmarandhra** even for a split second (SS V 183); (10) by meditating on **brahman** (SS V 211); (11) by practising **mahāmudrā, mahābandha** and **mahāvedha** (HP III 30); or (12) by practising the other **mudrās** (HP III 130).

According to ATU, success in the **anusandhāna**$^3$ on the big ray of light localised in front of the uppermost part of the roof of the mouth brings these achievements to the *yogī*. When a *yogī* succeeds in **pūrvatāraka yoga**$^1$ , he sees a ray of light above and acquires the eight **siddhis**$^2$.

**aṇu-1** अणु-१ (YS I 40; VB I 36), extremely small. According to *Patañjali,* the minutest of all things can be the object of **dhyāna** as well as the biggest of all.

**aṇu-2** अणु-२ (VB I 43, 45), atom. The objects like a cow, a pot, a book are different assemblage of atoms. The **tanmātrās** are said to be the constituents of atoms and hence they are sub-atomic reality.

**aṇḍapiṇḍa** अण्डपिण्ड (SSP I 2), macrocosm and microcosm, whole and part. Here **aṇḍa** refers to **brahman,** the root cause of the animate and inanimate world whereas **piṇḍa** refers to the individual body or one part of the whole creation.

**atandrita** अतन्द्रित (HP I 64), alert, unsluggish. Through alert practice, success in **yoga-sādhanā** is achieved even by young, old, very old, diseased and weak persons.

**atapaska** अतपस्क (BG XVIII 67), one who is devoid of **tapas.**

**atikrāntabhāvanīya** अतिक्रान्तभावनीय (VB III 51), a *yogī* at the last of the four stages of **yoga**$^1$—one who has nothing more to achieve and whose only objective is to bring about **pratiprasava.**

**atijāgara** अतिजागर (ANU 27), undersleeping (= not sleeping enough), which is one of the seven things that a *yogī* has to avoid, the other six being *bhaya* भय (fear), **krodha, ālasya, atisvapna, atyāhāra** and **anāhāra.**

**atipramāṇa** अतिप्रमाण (BY XII 4), infallible authority. **Sāṅkhya, yoga,** *pāñcarātra, Vedas* and *pāśupata* doctrines are considered to be infallible authorities.

**atiprasaṅga** अतिप्रसंग (YS IV 21), infinite regress. *Patañjali* here points out a fallacy in accepting the *kṣaṇikavādin's* contention, namely, that "**Puruṣa** need not be accepted as self-illuminating seer-principle over and above the **citta;** instead, **citta** itself can be accepted as both illuminating itself and the object in the same moment and further if it is conceded that there cannot be a cognition of both at the same time then it should be accepted that one **citta** is illumined by another **citta.**" But according to Patañjali if it is accepted that one **citta** is illuminated by another **citta** then we will have to posit the third **citta** for the sake of illumination of the second **citta** and again for the third the fourth **citta** and thus leading one to infinite regress (cf. **smṛtisaṁkara**).

**atimātrā** अतिमात्रा (BY VIII 13, 14), the particular time unit. **Prāṇāyāma** should be practised for the time unit known as **atimātrā.** Time taken for milking the cow or cooking the food or shooting an arrow or resonance of a bell are examples of **atimātrā.** When **prāṇāyāma** is practised with this time duration it causes sweat and tremors.

**atiśūnya** अतिशून्य (HP IV 73), **brahmarandhra.** *Brahmānanda* considers the **viśuddha cakra**[1] in the throat to be the **atiśūnya.** When **vāyu**[1] reaches this spot after piercing the **viṣṇugranthi,** the *yogī* hears a very rich sound of a kettle-drum.

**atisvapna** अतिस्वप्न (ANU 27), sleeping too much. This, according to this text, is one of the seven things to be avoided by a *yogī*.

**atīta** अतीत (YS III 16, IV 12), past. (cf **adhvabheda** and **anāgata**).

**atīndriya** अतीन्द्रिय (BG VI 21), that which transcends the senses; that which is amenable through the **buddhi** (intellect) only.

**atīvabhojana** अतीवभोजन (SS III 38), overeating, which is a hindrance in the way of **yoga**[1]. See **atyāhāra.**

**atyaśnat** अत्यश्नत् (BG VI 16), one who eats beyond one's own capacity. *Śaṅkara,* quoting *Śatapatha-brāhmaṇa,* says that 'overeating is as detrimental to **yoga** as eating less than required (cf. **anaśnat**). So a *yogī* should eat neither more nor less than required (cf. **mitāhāra**).

**atyāhāra** अत्याहार (HP I 15, ANU 27), overeating. According to ANU, it is one of the seven things to be avoided by a *yogī*, and according to HP, one of the six disturbing factors.

**atha** अथ (VS I 1; VBh I 1; NGB I 1), henceforth, hereafter. This term is used to indicate the commencement of a *śāstrīya-grantha* (systematic treatise). The occurrance of this term in the beginning of the *śāstra* has auspicious connotations too (cf. **anuśāsana**).

**adambhitva** अदम्भित्व (BG XIII 7), opposite of **dambhitva.** Not to talk vaingloriously about one's own duties.

**adīnatva** अदीनत्व (SS III 53), freedom from depression, one of the characteristics of a true *yogī*. A true *yogī* never feels depressed.

**adṛśyakaraṇa** अदृश्यकरण (SS III 64), see **antardhāna.**

**adṛśyatā** अदृश्यता (TBU I 50), oblivion (absence from the mind altogether). The *yogī* is advised to relegate all **dṛśya** to complete oblivion by realising that it is all unreal. The meaning is that the *yogī* should not see things, but see **brahman** and **brahman** alone everywhere.

**adṛṣṭa** अदृष्ट (SK 30), knowledge other than perception or sensation—representative as opposed to presentative cognition. In such knowledge **buddhi**$^{2}$, **ahaṅkāra**$^{2}$ **manas**$^{2}$ and, **indriya**$^{1}$ function only *kramaśaḥ* क्रमशः (successively), while in presentative cognition they may work *kramaśaḥ* क्रमशः (one after another) or *yugapat* युगपत् (simultaneously).

**adṛṣṭajanma** अदृष्टजन्म (YS II 12), future life. A **karmāśaya,** according to *Patañjali*, may result in action in the present life or in a future life.

**adṛṣṭavigraha** अदृष्टविग्रह (BY II 61), invisible form. **Oṁkāra** is considered to be **adṛṣṭavigraha** since it has no form.

**adeśakāla** अदेशकाल (BG XVII 22), improper place and time. The place is said to be improper when it is unholy and populated by unrighteous persons and time is said to be improper when it is full of inauspicious zodiacs. **Adeśakāla** is declared to be **tāmasika** and hence unsuitable for **dāna**.

**adroha** अद्रोह (BG XVI 3), absence of the attitude of injury or violence towards others. One of the twenty-six divine qualities (cf. **daivī-sampat**).

**advaya** अद्वय (ATU 1, 3), the one and the only Reality (= **brahman**). *Advayatārakopaniṣad* अद्वयतारकोपनिषद् is a teaching about **advaya,** which can only be described negatively by eliminating everything that can be thought of. That which remains after excluding everything and denying reality to everything is the **brahman.** It cannot be positively defined; because it is neither this, nor that, nor anything else; yet it is and it is the Supreme Reality. Whoever sees that Reality in a light standing out before him, even when his eyes are closed, becomes that Reality. This is the essence of the teaching of this *upaniṣad*.

**advayatva** अद्वयत्व (G 100-1), becoming one with. According to the monistic writers on **yoga**$^{4}$, when a *yogī* reaches the highest rung of the ladder in his discipline he becomes one with the Supreme Reality—**brahman**—as milk does when poured in milk, ghee in ghee, and so on.

**adveṣṭā** अद्वेष्टा (BG XII 13), one who does not have malice towards anyone, even against those who are harmful to oneself.

**advaita** अद्वैत (HP IV 4), **brahman**—the one Ultimate Reality. See **advaya.**

**adhaḥ** अधः (SK 44), the lower of the two ends in the scale of living beings, the upper one being **ūrdhva.** At the lowest end of the scale is *stambha,* the upper most is **brahmā** the highest of gods. A life of **adharma** leads one towards the lower end.

**adhaḥśakti** अधःशक्ति (SSP IV 16), one of the three forms of **kuṇḍalinī-śakti,**

the other two being the **madhyaśakti** and **ūrdhvaśakti.** For the attainment of yogic summum bonum all three stages of **kuṇdalinī** need to be awakened. **Adhaḥśakti** which is located in **mūlādhāra,** when uncontrolled, i.e. dormant, is responsible for the incessant functioning of senses causing various anxieties and worries to an individual.

**adhaḥśākha** अधःशाख (BG XV 1), (tree with) branches below. This is a metaphorical expression. The world is compared with a tree, of which **brahman** is the root and intellect, ego, five subtle elements are its branches (cf. **ūrdhvamūla**).

**adhama** अधम (G 48, 49; TSM 104-5; GS V 55-6), one of the three stages of progress made by a *yogī* in the practice of **prāṇāyāma**$^{2}$. The duration of **adhama prāṇāyāma**$^{2}$ according to G, is said to be 12 **mātrās**$^{1}$. *Siddhasiddhāntapaddhati* elaborates "*dvādaśa* **mātrā**$^{1}$" by laying down twelve **oṁ**$^{2}$ **mātrās**$^{1}$ for **pūraka**$^{1}$, sixteen for **kumbhaka**$^{1}$ and ten for **recaka.** This would mean a total of thirty-eight **oṁkāra mātrās**. According to *Vācaspati Miśra,* however, **mṛdu prāṇāyāma**$^{2}$ extends over a total of thirty-six **mātrās**$^{1}$. According to *Lakṣmī Nārāyaṇa,* the **prāṇāyāma**$^{2}$ pandits prescribe twelve **mātrās** for each **pūraka**$^{1}$, **recaka** and **kumbhaka**$^{1}$. This also comes to thirty-six **mātrās**$^{1}$ in **adhamaprāṇāyāma**$^{2}$ (*Bālaprabodhinī* 105). *Mārkaṇḍeyapurāṇa* मार्कण्डेयपुराण prescribes the same measure for **laghu prāṇāyāma**$^{2}$ and *Liṅgapurāṇa* लिङ्गपुराण for *nīca* नीच (lower) **prāṇāyāma**$^{2}$. **Adhamaprāṇāyāma**$^{2}$ is accompanied by much perspiration (G 49; TSM 104-5).

Practice of **prāṇāyāma**$^{2}$ generates heat, which sometime brings about perspiration. The important characteristic of **prāṇāyāma**$^{2}$ is, therefore, producing heat in the body and not perspiration. Perspiration is secondary. According to TSM, **adhama prāṇāyāma**$^{2}$ has the merit of protecting the *yogī* from disease and destroying his sins. According to GS, **adhama** is one of the three grades of **sahitakumbhaka**$^{3}$, which means the same thing as one of the three grades of **prāṇāyāma**$^{2}$.

**adharma-1** अधर्म-१ (SK 44; VB II 15), vice, one of the eight **bhāvas**$^{2}$. It is a disposition to perform sins (SK). According to SK, the consequence of **dharma** is a rise towards a **daiva** (divine) and of **adharma** fall towards **tiryak** (animal) **jāti**. This latter is *gamanamadhastāt adharmeṇa* गमनमधस्तात् अधर्मेण (living a life of **adharma** one falls).

According to *Patañjali,* if a **karmāśaya** is **apuṇya** its **phala** would be **paritāpa.** Obviously, the **kṛṣṇakarmas** (unrighteous deeds) would gather **apuṇya.** According to *Vyāsa, parapīḍā* परपीड़ा (causing pain to others) would be a **kṛṣṇakarma.** He believes that **adharma** is reaped by causing pain to others.

*Patañjali's* theory is that in so far as a **karmāśaya** is a **puṇya** or an **apuṇya** it is a **karmaphalāśaya** as distinguished from **karmavipākāśaya.** The law of **karmavipāka** is a scientific psycho-physical law; but that of **karmaphala** does not seem to be so, if **phala** is not only the hedonic tone of the **vipāka.** But it may be that **vipāka** alone is determined by **karma** and that **phala** is just the natural pleasantness or unpleasantness of the **vipāka,** without being governed by a different law. According to *Patañjali,* however, the law of **karmaphala** is different. It is a supernatural moral law.

**adharma-2** अधर्म-२ (BG IV 7, XVIII 31-2). **karmas** prohibited by the scriptures; actions antagonistic to **varṇa** and **āśrama** and also detrimental to the prosperity and salvation of the beings is **adharma.**

**adhastātkuñcana** अधस्तात्कुंचन (HP II 46), **mūlabandha**$^{1}$. It is characterised by a vigorous contraction of the anal region and is one of the three **bandhas**$^{5}$ by practising which **prāṇa**$^{4}$ is made to ascend along the **suṣumnānāḍī**$^{2}$.

**adhidevatā** अधिदेवता (SS V 116; TSB 8), presiding deity. The presiding goddess of the **viśuddhacakra**$^{1}$ is in SS called *śākinī* शाकिनी. The twelve presiding deities of the twelve **aṅgas**$^{4}$, according to TSB, are *niśākara* निशाकर, *caturmukha* चतुर्मुख, *dik* दिक्, *vāta* वात, *arka* अर्क, *varuṇa* वरुण, *aśvi* अश्वि, *indra* इन्द्र, *upendra* उपेन्द्र, *prajāpati* प्रजापति, and *yama* यम.

**adhimātra** अधिमात्र (YS I 22), (of) highest degree, one of the three degrees of **tīvrasaṁvega,** the other two being **mṛdu** and **madhya. Adhimātra** is thus the highest degree of **saṁvega,** (intensity) for the achievement of **samādhi.**

**adhimātraka** अधिमात्रक (SS V 15, 21), one of the stages at which those who practise **yoga**$^{1}$ are found. The **adhimātraka** *yogī* possesses the following characteristics: determination, unwavering perseverance, independence, strength, truthfulness, courage, mature judgement, faith, devotion to **guru**$^{2}$ and absorption in the pursuit of **yoga**$^{1}$. Such a *yogī* is superior to the **mṛdu** and **madhya** ones; but inferior to the **adhimātra yogīs.**

**adhimātratamayogī** अधिमात्रतमयोगी (SS V 23-27), the most advanced *yogī* who is here said to possess the following characteristics: immense strength, enthusiasm, a pleasing countenance, great courage, knowledge of the sacred texts, perseverance, freedom from attachment and agitation, youthfulness, moderation in eating, self-control, fearlessness, cleanliness, cleverness, charity, dependability, competence, firmness, intelligence, contentment, forgiveness, strength of character, virtue, aversion to ostentation, sweet speech, faith in the holy books, devotion to gods and **gurus**$^{2}$, love for aloofness, freedom from all chronic constitutional diseases, knowledge of the duties of **adhimātra yogīs,** and proficiency in every kind of **yoga**$^{1}$.

**adhivāsa** अधिवास (ABU 22), abode, — here that in which everything has its being. — the Ultimate Reality. **Brahman** is in this sense the abode of all beings and can be said to reside in everything.

**adhiṣṭhāna-1** अधिष्ठान-१ (SK 17). One of the proofs of the existence of **puruṣa**$^{1}$ given in this *kārikā* is that every **saṅghāta** must have an **adhiṣṭhāna** and that **adhiṣṭhāna** is a **puruṣa**$^{1}$. *Gauḍapāda* interprets **adhiṣṭhāna** as controller, on the analogy of the controller (the driver) of a chariot and by **saṅghāta** he seems to understand the living body. However, **puruṣa**$^{1}$ alone is not the controller of the living body. The controller of the body is the whole entity which transmigrates; while the **puruṣa**$^1$ sought to be proved in this *kārikā* is that **kūṭasthanitya** (everlasting) with which every **liṅga**$^2$ is in **saṁyoga. Puruṣa**$^1$ is one member of that whole, the other member being **liṅga**$^1$.

**adhiṣṭhāna-2** अधिष्ठान-२ (BG XVIII 14), seat, base, loci and medium. Here the body is considered to be the medium of expression and experiencing the desire, hatred, pain, happiness etc. According to *Gītā*, **adhiṣṭhāna** is one of the five means for the successful performance of action.

**adhodhāraṇā** अधोधारणा = **pārthivīdhāraṇā** पार्थिवीधारणा=**bhuvodhāraṇā** भुवोधारणा (GS III 70-1; G 69), the **dhāraṇā** of which the object is **pṛthivī**$^1$. This **tattva**$^3$ is to be imagined inside the chest, along with the figure of **brahma,** for two hours and **prāṇa**$^4$ is to be retained there all the while along with **citta**$^1$. This **dhāraṇā** is said to be **stambhakarī** (that which stabilises) and to lead to the conquest of the earth.

**adholiṅga** अधोलिंग (BVU 80), one of the three points for having meditation on, other two being **ātmaliṅga** and **jyotirliṅga** (cf.). **Adholiṅga** is described to be situated in **mūlādhāra.** It is also technically termed as **vairājatattva**.

**adhyayana** अध्ययन (SK 51), study. *Īśvarakṛṣṇa* reckons it among the eight **siddhis**$^3$. But from the context, it is clear that **siddhi**$^3$ in this *kārikā* does not mean "extraordinary acquisition", but "means of attaining success". Study is as necessary for successful persistent effort in any direction as are reasonableness, listening to the talks of the learned people, finding a true friend, charity and freedom from all the three kinds of pain.

**adhyavasāya-1** अध्यवसाय-१ (SK 5), knowledge. *Prativiṣayādhyavasāya* प्रतिविषयाध्यवसाय would, therefore, mean sensory perception which is **dṛṣṭa**$^1$ as explained by *Īśvarakṛṣṇa*.

**adhyavasāya-2** अध्यवसाय-२ (SK 23), deciding, determining by which the **antaḥkaraṇa buddhi**$^1$ arrives at truth. Hence the statement: **buddhi**$^1$ is **adhyavasāya.**

**adhyātma** अध्यात्म (VBh I 47; BG VIII 3), *adhi* + *ātma*, that which has being in the *ātman*. Here, intellect, i.e. intellect has being in *ātman*. Understanding of the individual self indentical with the Supreme Reality, the **brahman,** is **adhyātma.**

**adhyātmacetas** अध्यात्मचेतस् (BG III 30), consciousness of oneself as the servant of **īśvara.**

**adhyātmaprasāda** अध्यात्मप्रसाद (YS I 47), *prakāśāvaraṇakṣaya* प्रकाशावरणक्षय (removal of the veil hiding light—cf. YS II 52, III 43). The idea is that by nature one should be able to know everything, but owing to the element of **tamas**$^2$ in our make-up, we remain ignorant of everything except that which our **citta**$^1$ **vṛttis**$^2$ reveal to us. This veil of darkness is removed by several **yoga**$^4$ practices, one of which is **nirvicārā samāpatti.**

**adhyātmavidyā** अध्यात्मविद्या (BG X 32), knowledge that liberates. The best among the fourteen varieties of **vidyā** (knowledges) recognised by the Indian tradition.

**adhyāropa** अध्यारोप (SS I 72), attributing qualities. Attributing qualities to **brahman** is like attributing "being a snake" to a rope. This is one of the methods used by the *Vedāntins* in discourses on **brahman,** who is said to be indescribable.

According to this text, this is also one of the methods used by the '*yogīs*' for convincing themselves that all is **māyā** and that the all-pervading **brahman** is the only Reality.

**adhyāsakalpanā** अध्यासकल्पना (SS I 42), the common error of superimposition, which the *yogīs* have to correct by their **yoga**$^4$ (cf. **adhyāropa**).

**adhvabheda** अध्वभेद (YS IV 12), difference of time, i.e. between **anāgata, vartamāna** and **atīta dharmas**$^1$. Past **dharmas** are **atīta,** potentialities of **dharmas**$^1$ to appear in the future **anāgata,** and **dharmas**$^1$ which are actually present **vartamāna.** According to *Patañjali,* they are all real. This reality, however, is metaphysical. From the practical point of view, only the **vartamāna** is real, as this alone actually exists. According to *Vyāsa,* the **atīta dharmas**$^1$ exist as those experienced before and the **anāgata** ones as those which are to be experienced in future. The **vartamāna** (present) **dharmas**$^1$ alone are those which are being actually experienced. As **atīta, vartamāna** and **anāgata dharmas**$^1$ do not all exist simultaneously there is no *adhvasaṅkara* अध्वसंकर (mixing up of **dharmas**$^1$ differing in time); though the after-effects (**saṁskāras**) of the past, and the potentiality of the future are as real as the present happenings. This is *Patañjali's* theory.

**ananta-1** अनन्त-१ (ABU 9; VB II 47), eternal. One of the qualities by citing which the indescribable **brahman** is inadequately described. According to VB, **āsana**$^1$ facilitates **samāpatti** on eternity or whatever is an eternal reality.

**ananta-2** अनन्त-२ (YS II 34, 47), very long in time. Long lasting pain and ignorance result from perpetrating **hiṁsā** etc. **Āsana**$^1$ makes a very long **samāpatti** possible. **Anantasamāpatti** therefore means a long-lasting **samādhi**$^1$.

**ananta-3** अनन्त-३ (VM II 47), *śeṣa* शेष, the support of the earth, also called *nāganāyaka* नागनायक (Lord of snakes). **Anantasamāpatti,** according to this commentator, is **samāpatti** on **ananta**$^3$.

**ananyacetā** अनन्यचेता (BG VIII 14), one whose consciousness is identified with none other than 'that', i.e., **īśvara** (Lord *Kṛṣṇa*).

**ananyayoga** अनन्ययोग (BG XIII 10), **yoga** of absolute surrender, the synonym for **'apṛthak samādhi'** as given by *Śaṅkara.* **Ananyayoga** consists in unwavering conviction that there is no other being higher than Lord *Vāsudeva* and He alone is the sole refuge.

**anapekṣa** अनपेक्ष (BG XII 16), one who is free from desires. Absence of worldly desires related to body, mind and sense-organs.

**anabhisneha** अनभिस्नेह (BG II 57), non-attachment even towards one's own body. A quality of the **sthitaprajña.**

**anabhiṣvaṅga** अनभिष्वंग (BG XIII 9; VB II 40), absence of empathy (cf. **abhiṣvaṅga**). As a result of the practice of **śauca** (one of the **niyamas),** one loses the attachment towards one's body and becomes more and more conscious about one's self only.

**anargala** अनर्गल (HP II 75), unobstructed. The **suṣumnā** becomes quite clean (free from any obstruction) when **kuṇḍalinī**[1] is aroused.

**anala-1** अनल-१ (YTU 84), fire, — one of the five elements. In the human body, its seat is supposed to be—from the region of the anus to the chest. It is said to be triangular in shape and red in colour. Its symbol is the letter र *"ra"* which is its **bījamantra.** Its presiding deity is **rudra (Śiva)**.

**anala-2** अनल-२ (BG III 39), that which is unappeasable. *'na asya alaṁ paryāptiḥ vidyate iti analaḥ'.* Since passions (**kāma**) are unappeasable, they are called **anala.**

**anala-3** अनल-३ (BG VII 4), refers to **'anala tanmātrā',** a synonym for **'rūpa tanmātrā'.**

**anala-4** अनल-४ (HP II 52), gastric fire in the body.

**anala-5** अनल-५ (HP III 65), heat sensation. As a result of the practice of **mūlabandha, apāna** reaches the region of fire, i.e. the navel region, and a heat sensation is felt along the back.

**analadhāraṇā** अनलधारणा = **āgneyīdhāraṇā** आग्नेयीधारणा = **vahnidhāraṇā** वह्निधारणा = **vaiśvānarīdhāraṇā** वैश्वानरीधारणा (GS III 61; G 71; YTU 91-94), one of the five **mahābhūtadhāraṇās.** It consists in holding **anala** in its sphere in the body for two hours while meditating on **rudra.** By the practice of this **dhāraṇā** the *yogī's* body becomes fireproof. G prescribes **vaiśvānarī dhāraṇā** on **teja** (light) in the **tālu** and GS that in the **nābhi.** According to YTU, the sphere of **anala** extends from the region of anus to the chest.

**analaśikhā** अनलशिखा (HP III 65), flame of **anala.** When by means of **mūlabandha**[1], **apāna**[2] is raised to the seat of **anala,** the flame of this fire is fanned and gets bigger. The meaning seems to be that heat increases and is felt to be rising upwards.

**anavaccheda** अनवच्छेद (YS I 26, III 53), not limited by, conditioned by, related to.

**anavadhāraṇa** अनवधारण (YS IV 20), impossibility of cognising both one's own nature and the nature of other object—in one and the same moment.

**anavasthāna** अनवस्थान (SK 7), not giving any consciousness to an object—ordinarily described as not attending to an object—which is not a psychologically correct description; as one can be conscious of an object without giving attention to it. Attention is more intense consciousness. An object may not be perceived altogether, although it is present to sense if one's consciousness is not directed to it. This happens when one's consciousness is completely absorbed by something else. When consciousness skips over an object in this way that is **anavasthāna** so far as that object is concerned.

**anavasthitatva** अनवस्थितत्व (YS I 30), instability, — tendency to fall from the stage of development which has been attained. It is one of the nine **antarāyas** mentioned by *Patañjali*.

**anaśnat** अनश्नत् (BG VI 16), one who does not eat at all. **Yoga** is possible neither for **anaśnat** nor for **atyaśnat.** The *yogī* is advised to take a moderate diet (cf. **mitāhāra**).

*Śaṅkara* quotes the following verse with regard to the quantity and quality of the diet of a *yogī*—*ardhamaśanasya savyañjanasya tṛtīyamudakasya tu/vāyoḥ sañcāraṇārthaṁ tu caturthamavaśeṣayet//* "Half (the stomach) for solid food and condiments, one-quarter of the stomach for water and the fourth quarter be reserved for the free movement of the air."

**anākhya** अनाख्य (YKU I 60), one of the ten **vighnas** in the way of **yoga**[1]. Of these seven **vighnas** are the same as mentioned by *Patañjali* (cf. **antarāya**). **Nidrā**[3] here seems to correspond to *Patañjali's* **styāna** and **anākhya** to his **anavasthitatva. Viṣaya**[2] is the tenth **vighna** added by YKU. Why the name **anākhya** is given to this *vighna* is not clear. Literally the word may mean that which cannot be described, or that which they call respiration. Reference may be to the accelerated rate of respiration of those who are not calm.

**anāgata** अनागत (YS II 16, III 16, IV 12), future, *Patañjali* believed past and future, like the present, to be the qualities of **dharmas**[1]. All **dharmas**[1] are real according to him and so are their qualities. VB (IV 12) explains the existence of **anāgata dharmas**[1] as *vyaṅgyena svarūpeṇa* व्यंग्येन स्वरूपेण (in a potential state). Potentialities of **dharmas**[1] are thus **anāgata dharmas**[1]. **Dharmas**[1] which were once present but are no longer present, though their effect is seen on the present **dharmas**[1], are the **atīta dharmas**[1]. Thus **dharmas**[1] differ from one another in respect of their being past, present or future just as they differ in other respects. This is their **adhvabheda.**

**anādi-1** अनादि-१ (ABU 9), having no beginning—one of the qualities in terms of which the indescribable **brahman** is often described.

**anādi-2** अनादि-२ (VB II 1, 13; SS III 2), coming down from times immemorial but not endless. Most of our **karmāśayas** and **vāsanās** are **anādi** in this sense formed early in this life or in some previous life.

**anādi-3** अनादि-३ (YS IV 10; VB II 15, 17, 22; SS II 39), original—innate, not formed as the after-effect of behaviour or consciousness; hence beginningless in this sense—not in the sense in which **saṁyoga** is. Some **vāsanās** too are **anādi** in this sense; i.e., not formed in this or a previous life.

**anādi-4** अनादि-४ (BG X 3, XIII 19, 31), beginningless, uncaused. **Īśvara** is said to be **anādi. Prakṛti** and **puruṣa** —two forms of **īśvara** are beginningless and so they are referred to as **anādi,** — causeless, imperishable.

**anādyapiṇḍa** अनाद्यपिण्ड (SSP I 20, 21), beginningless substance. Synonym for *paramātman.* Five qualities of **anādyapiṇḍa** have been enumerated. It is **akṣaya, abhedya, acchedya, adāhya,** and **avināśī.**

**anāmaya-1** अनामय-१ (VU I 15), literally absolutely free from unhappiness, here the pain which **saṁyoga** and the consequent cycle of births and deaths imply—hence **brahman,** the very opposite of anything born of the ninety-six **tattvas**[3] enumerated in this text.

**anāmaya-2** अनामय-२ (BG II 51), free from all turmoils, conditionings, bondages like birth etc. The state of

**mokṣa** or liberation.

**anāmā** अनामा (SSP I 4), having no name. Synonym for unmanifested **parabrahman.**

**anārjava** अनार्जव (SS III 37), duplicity in behaviour, which a *yogī* is advised to eschew.

**anārambha** अनारम्भ (BG III 4), without performance. Without performing action one cannot attain actionlessness. The actions referred to here are sacrificial rituals, to be performed in this or next life to destroy (overcome) the deposited demerit and to purify the heart. *Smṛti* declares that it is through action that demerits are destroyed and thereby knowledge is revealed (MB, *Śāntiparvan* 204.8).

**anālasya** अनालस्य (SS III 28, V 95), untiring effort. According to this text, if **kumbhaka**$^{3}$ is practised untiringly for three months without a break **nāḍīśuddhi** is achieved and all **siddhis**$^{3}$ come without delay to the *yogī* who, at the same time, worships **śiva** inside him everyday without fail.

**anāvṛtti** अनावृत्ति (BG VIII 23, 26), nonreturning. One who has realised one's self does not return to the cycle of birth and death. The path of knowledge leads towards the nonreturning of the soul to the cycle of birth and death.

**anāśaya** अनाशय (YS IV 6), not carrying any **karmāśayas.** The *dhyānaja* **cittas**$^{1}$ are not laden with **karmāśayas,** because they have had no previous births. Nor do their actions, which are neither **śukla** nor **kṛṣṇa,** leave any after-effects behind.

**anāśin** अनाशिन् (BG II 18), indestructible, eternal. Characteristic of *ātman.*

**anāśrita** अनाश्रित (BG VI 1), disinterested, taking no shelter in or recourse to (the fruits of action).

**anāhata-1** अनाहत-१ = **anāhatacakra** अनाहतचक्र (G 60-61; SS V 114; YKU III 10-11; YSU I 173, V 9), one of the six **cakras**$^{1}$ mentioned by G. It is said to have twelve spokes and to be situated in the chest. It is called **pūrṇagiri pīṭha** by YSU. According to G (82, 86), **hṛtpadma** is one of the five **cakras**$^{1}$. Its seat is the **hṛdaya** (chest) and it is here that the three-fold-bound *mahāsvanaḥ* महास्वनः *vṛṣa* वृष (roaring bull) laments. The bull in this stable (body) who laments his lot is obviously **jīva**$^{1}$ (G 28) who is bound by the three **guṇas**$^{1}$. The **anāhatacakra**$^{1}$ may be the cardiac plexus. SS calls this **cakra**$^{1}$ a **paṅkaja** (lotus) and speaks of its twelve petals, named *k* क्, *kh* ख्, *g* ग्, *gh* घ्, *ṅ* ङ, *c* च्, *ch* छ्, *j* ज्, *jh* झ्, *ñ* ञ, *ṭ* ट्, and *ṭh* ठ् and gives it a deep-blood colour. It has the **bījamantra**$^{3}$ of **vāyu**$^{2}$ on it and is a very pleasant spot to contemplate.

**anāhata-2** अनाहत-२ (GS V 76), not produced by one thing striking against another—not produced by a vibrating object. The various kinds of noise (timbre) heard in the state of **bhrāmarīkumbhaka**$^{3}$ are those of an **anāhata** sound. HP (IV 70) calls these sounds sweet like the jingling of ornaments. According to this text (IV 100) and GS (V 82), the perfect *yogī* hears an **anāhata śabda.** Blended with this sound he also sees the **jyoti**$^{1}$ which is **caitanya** and merges his **manas**$^{2}$ in it. That is the final beatitude *viṣṇoḥ paramaṁ padam.*

**anāhatakalā** अनाहतकला (SSP II 5), (having **dhyāna** on) **suṣumnā** (which is in between **iḍā** and **piṅgalā** in the

**kaṇṭha-cakra)** is called **anāhatakalā.**

**anāhāra** अनाहार (ANU 27), fasting. The *ṛṣi* advises *yogīs* to avoid frequent fasting.

**aniketa** अनिकेत (BG XII 19), one who has no fixed residence. A *yogī* is called **aniketa,** who considers the whole world to be his home (unattached with any particular place).

**anitya** अनित्य (SK 10; YS II 5), not permanent. As compared to **avyakta** and **puruṣa**[1], **vyakta** is called impermanent by *Iśvarakṛṣṇa.*

According to *Patañjali,* among other things, **avidyā** consists in believing impermanent objects to have a permanent reality.

**aniyatavipāka** अनियतविपाक (VB, VM II 13), having fruition (of **karma**) over an indefinite period of time. This indefinite fruition of **karmas** has three courses: (1) the destruction of the action done, (2) merging with major actions, or (3) remaining dormant. Fruition may be either certain, limited by time (**niyata**) or uncertain, not limited by the time (**aniyata**).

**anirodha** अनिरोध (HP II 9), without (much) suppression of the impulse (of exhalation). One should hold the breath (during **prāṇāyāma**) without suppressing the impulse (**anirodha**) to exhale, i.e., one should not hold the breath going beyond one's own capacity.

**anila-1** अनिल-१ = **vāyu** वायु = **mārut** मारुत् = **prāṇa** प्राण = **pavana** पवन (HP I 48; YTU 92; SS III 11-5), something which is felt by the *yogīs* as rising up the back and on which they can concentrate whenever they like. It is a matter of tactual sensations only. If these sensations are concentrated in the head, then according to YTU, the state of **kumbhaka** ensues spontaneously and the *yogī* sees a light in the head. Concentration on that light is called by this text **saguṇa dhyāna** and infusion of **agni**[1] into the **vāyu**[1], which is thus taken to the head, is called **paricaya.** If a *yogī* succeeds in raising this **paricitavāyu** along with **citta**[2] this would be the arousal of his **kuṇḍalinī.** The *mahābhūtadhāraṇā* महाभूतधारणा, according to this *Upaniṣad,* consists in carrying this **vāyu**[1] to five different parts of the body and concentrating on the god there, reciting the **mantra**[3] **bīja** of the **tattva** (**mahābhūta**) which is supposed to be located in that part. HP calls this **vāyu** *apānānila.* According to SS, practice of **ugrāsana** excites movement of **anila** inside the body and destroys dullness. Writers on **yoga**[4] use the word **vāyu**[1] and all its synonyms in this sense.

**anila-2** अनिल-२ (SS III 43; TSM 97), air. *Yogīs* are advised to eat when the right nostril is taking in and throwing out air; in other words, when we are breathing through the right nostril.

**anila-3** अनिल-३ (SS III 54), the *āyurvedic vātadoṣa* वातदोष. Those who are well-versed in **yoga** do not suffer from *vātadoṣa.* **Vāta, pitta** and **kapha** are generally translated as humours; though they differ essentially from the humours of the Greeks.

**aniṣṭa (karmaphala)** अनिष्ट (कर्मफल) (BG XVIII 12), a variety of **karmaphala.** Action performed with the desire yields three-fold fruits depending on its nature. **Aniṣṭa** is one of the three types of **karmaphalas.** The other two **karmaphalas** are **iṣṭa** and

**miśra.** *Śaṅkara* explains **aniṣṭa (karmaphala)** as befalling into hell and animal species etc.

**anīśvaraguṇa** अनीश्वरगुण (BY VIII 32), evil tendencies (can be removed through **dhyāna**).

**anugra** अनुग्र (SS V 77), without hyperfunction; in other words, functioning normally. The **nāḍīs** through which **prāṇa**² flows should function normally, i.e. their functioning should be neither excessive nor deficient. **Prāṇa**² would not flow through them if the **nāḍīs**² get *ugra* (abnormally stimulated).

**anupalabdhi** अनुपलब्धि (SK 8), absence of perception. **Pradhāna** is imperceptible because it is too subtle for perception. But from the fact that it is not perceived, it does not follow that it does not exist.

**anubhāva** अनुभाव = **anubhava** अनुभव (ABU 7; SS V 49; GS V 12), experience. The realisation of the **asvara brahman**, who is not expressed by **om**² or by any other symbol for that matter, is a true experience. This experience is not that of **bhāva**, although it is not of a concrete object. The author of ABU emphasises the view that realisation of **brahman** is not a cognition, because it is not a subject-object relation; all the same, it is a real experience.

**anumāna** अनुमान (YS I 7, 49; SK 4), reasoning. It is one of the three **pramāṇas. Anumāna** and **āgama**² are not *viśeṣārtha* विशेषार्थ, i.e. they have to do with abstract thought and free ideas (as opposed to percepts, images and tied ideas).

According to SK, the other two **pramāṇas** are **dṛṣṭa**¹ and **āptavacana**¹, and, according to *Patañjali*, **pratyakṣa** and **āgama**². That which is not perceived is inferred from that which is perceived and an imperceptible object which cannot be known by inference either may be known by **āptavacana** (testimony of a competent authority).

**anulomaviloma** अनुलोमविलोम (GS V 53), in one way and then in the reverse way and so on in alternate order, here first inhaling with the left nostril and exhaling with the right, then inhaling with the right and exhaling with the left, and so on. GS prescribes this order of inhalation and exhalation for his **sagarbha sahita**¹ **prāṇāyāma**².

**anuśāsana** अनुशासन (YS I 1), posterior systematic presentation of a discipline. The word '**anuśāsana**' as used here suggests that *Patañjali* is giving only a systematic presentation of **yoga** discipline handed over to him by a long tradition. In the later yogic literature, we find *Yājñavalkya* saying, *'hiraṇyagarbho yogasya vaktā nānyaḥ purātanaḥ'* (BY XII 5). This thesis has been accepted by VM, VBh (I 1) in their commentaries (cf. **atha**).

**anuśravika** अनुश्रविक (YS I 15; SK 2), that which is not perceived or known by experience but is told by the authorities. The means of warding off pain which are prescribed by the *śāstra* शास्त्र are also like those based on experience, because they too do not yield perfect, everlasting and unsurpassable freedom from pain (SK). *Patañjali* speaks of sources of pleasure which are not perceived but are mentioned by the authorities; e.g. *svarga* स्वर्ग (heaven).

**anusandhāna-1** अनुसन्धान-१ = **anusandhi** अनुसन्धि =**antaḥ-padārthavivecana**

अन्तःपदार्थविवेचन (ATU 2, 4, 5, 9, 10; YSU II 21; TBU I 40). This is a peculiar psychological phenomenon which resembles the introspection of an image. But the object which is attended to be **anusandhāna,** is neither a memory image, nor a primary memory image, nor an after-sensation; nor is it a sensum, or a percept, or a constructive image. While ATU speaks of **rūpānusandhāna** (attending to the light seen) only, other texts speak of **nādānusandhāna**[3] also. The **anusandheya** is not a memory-image, because it does not correspond to any sensum or percept which could have left behind the possibility (potentiality) of imagining such an object; and it is not therefore referred to any past experience. It is neither accompanied by what some psychologists call a mark of familiarity, nor with the idea or the feeling that the object was experienced before. In *Vyāsa's* language, it is not determined by **saṁskāra** left behind by a previous experience.

The **anusandheyas** are not primary memory images, though they may have the vividness of eidetic images. They are neither revivals of former perceptions, nor are they confined to the eidetic children. Although more intense than primary memory images, the objects observed by **anusandhāna** are obviously not after-sensations. They last much longer and are not traceable to any previous sensa of which they may be the after-images. These sensa-like objects observed by **antardṛṣṭi** (visual **anusandhāna)** are not actual sensa or percepts, as they are observed when the eyes are not being stimulated; and they are too simple to deserve the name 'constructive images'. Moreover, constructive imagery is ultimately based on memory-images. **Anusandheyas** are not memory images in any sense. The objects observed by **anusandhāna** can, however, be localised as images can be. An **anusandheya** may be localised at a spot inside the body of the person. Such spots are called **dhyānasthānas** by *Gorakṣa.* But these objects lack the "flow and flicker" which is the characteristic of images; and in this respect they are more like sensa than images.

According to TBU, there is no *pūjā* पूजा (worship) superior to **anusandhāna.** The best devotee is the person who is blessed with **nādābhivyakti,** — *divyaśabdasaṁvit* दिव्यशब्दसंवित् of *Vyāsa* — so that he may concentrate on that. Nor is there a **mantra** superior to **nādābhivyakti** which is the *yogī's* own experience. According to *Patañjali,* **anusandhāna** would be attending to a **viṣayavatī pravṛtti,** though he has not used the word **anusandhāna.** TBU mentions absence of **anusandhāna** as an obstacle in the path of **yoga**[1].

**anusandhāna-2** अनुसन्धान-२ (TSB 6), the function of **citta**[2]. It appears that according to this text the function of **citta**[2] is to think of carrying out what **buddhi**[3] has decided. This is **anusandhāna**[2].

**anusandhāna-3** अनुसन्धान-३ (HP IV 81, 105), complete concentration. HP attaches the greatest importance to **samādhi**[1] (= **samāpatti** in an internally aroused sound) and calls it **nādānusandhāna.** *Svātmārāma* considers this to be the fourth and the culminating **aṅga** of **haṭhayoga,** which for him is a synonym for **yoga.**

**anusandheya** अनुसन्धेय (ATU 9), object of **anusandhāna** — a sensum-like object experienced by a *yogī* without a sensory stimulation, e.g., a light seen or a sound heard without the eye or the ear being stimulated by an external light or sound. *Patañjali* would call such an experience as rising of a **viṣayavatī pravṛtti.** An **anusandheya** is a psychological object of consciousness like an image, as opposed to a real object of consciousness which exists in the outside world and can be perceived. Psychological objects cannot be perceived. They can only be introspected. They exist in the **antarākāśa** (inner space) as opposed to **bāhyākāśa** (outer space) in which real objects exist.

An **anusandheya** can be a **mūrti** (figure). But there are also objects of **anusandhāna**[3] which have no form. For observing a **mūrti - anusandheya,** a part of the physiological apparatus of sensation is availed of, though even a **mūrti-anusandheya** does not stimulate a sense organ. The **indriya**[4] which is necessary for observing a **mūrti-anusandheya** is, therefore, the corresponding sensory part of the central nervous system including the sensory centres of the cortex. For observing an **anusandheya** which is not a **mūrti,** neither a sense organ, nor any part of the nervous system is to be brought into play. Yet an **indriya**[2] in another sense is used. This is not a material **indriya**. It is one of those **indriyas**[2] which are not destroyed when the body is destroyed. According to the ancient Hindu belief, they go along with the soul. According to *Īśvarakṛṣṇa,* they constitute that part of the transmigrating individual which is not the **puruṣa**[1].

Light is an example of **mūrti-anusandheya.** *Amūrtyanusandheya* cannot be illustrated. A **mūrti anusandheya** is the **viṣaya**[1] of *Patañjali's* **viṣayavatī pravṛtti** and its **anusandhāna.** If it is a light, it is the same thing as **tejodhyāna** of *Gheraṇḍa.* According to *Patañjali,* while images arise and quickly subside, without staying in consciousness for any length of time, the **viṣaya**[1] of **pravṛtti**[1] stays.

**anūdakī** अनूदकी (BY VI 22, 24), a religious ritual, the **'sandhyā'** which is referred to is not only without water, but also devoid of smearing and annointing. Its technique consists in meditating on **īśvara** accompanied with a sound (**nāda**) resembling prolonged resonance of the bell (*dīrgha ghaṇṭāninādavat*) arising due to the purification of the **soma, sūrya** and **agni (iḍā, piṅgalā** and **suṣumnā**), ushered in the space of heart by piercing through the **granthis (aṇḍa)** having the form of the rays of the sun. This **sandhyā** is said to purify the **bhūtas** (animate beings) and destroy the worldly existence (for the performer).

**anaiśvarya** अनैश्वर्य (NGB I 2), inability to fulfil any desire. The **rajas** and the **sattva** aspects of **citta,** when overpowered by **tamas,** result into the inefficiency of the functioning of **citta,** making it powerless to fulfil any desire. This is the effect of the **mūḍha** state of **citta**.

**anta** अन्त (HP IV 86), terminal (stage). By attaining **samādhi** through contemplation on **nāda** an indescribable joy comes to the *yogīs* in the form of internally aroused sound in the body. In the final stage, i.e., **anta,** of this **nādānusandhāna** practice, sounds resembling these of tinkling of small bells, flute, *vīṇā* and the humming-sound of bees are heard. This may be equated with the last stage of **nādānusandhāna,** i.e., *niṣpatyavasthā*.

**antaḥkaraṇa** अन्तःकरण (SK 33, 35; TSB 6), internal organ. SK and ancient Hindu thinkers in general consider **manas**$^2$, **buddhi**$^1$ and **ahaṅkāra**$^4$ to be **antaḥkaraṇas,** but TSB brackets **ahaṅkāra**$^4$ with as many as four other organs, all of which may be taken to be internal-organs. They are: **jñātṛtva, manas, buddhi**$^3$ and **citta**$^2$. **Antaḥkaraṇa** is in this way one of the five internal organs of which the **viṣaya** is **jñana**$^1$. **Jñāna**$^1$ here appears to include imagining, remembering, thinking, etc. The English translation of **antaḥkaraṇa** as internal-organ is not an accurate rendering, because all the **karaṇas,** according to ancient Hindus, are subtle. They do not die with the body. And not being parts of the body, they cannot be appropriately called organs. However, they are organs in the sense that the transmigrating soul makes use of them and the **antaḥkaraṇas** are internal as compared to the ten **indriyas**$^1$ which are directed towards external objects, including one's own body and its movements.

The **antaḥkaraṇas** are directed towards the psychological objects presented to them by the **indriyas**. Those writers, like *Vyāsa,* who speak of eleven **indriyas** and not of thirteen **karaṇas** obviously take **manas**$^1$ to be the only internal organ. Strictly speaking, the **antaḥkaraṇas** are mental functions and the abilities corresponding to them. They are given substantive names and understood as entities only to facilitate thinking and arguing about them. A concrete name helps understanding.

**antaḥkaraṇadharma** अन्तःकरणधर्म (NGB I 24), **kleśa** etc. are said to be attributes (**dharmas**) of **antaḥkaraṇa.** According to *Nāgojī*, **antaḥkaraṇa** stands for **citta.**

**antaḥkaraṇapañcaka** अन्तःकरणपंचक (SSP I 43), **manas, buddhi, ahaṅkāra, citta,** and **caitanya** are said to be the five elements that constitute the **antaḥkaraṇa** (the internal organ). It is interesting to note that **citta** (cf. **antaḥkaraṇadharma**) which is on par with **antaḥkaraṇa** is regarded here as one of the components of **antaḥkaraṇa.**

**antaḥpadārthavivecana** अन्तःपदार्थविवेचन (ATU 10), **anusandhāna**$^1$.

**antaḥprajña** अन्तःप्रज्ञ (BY II 23), one of the three components of **triprajña** which is synonym of **oṁkāra** (cf. **triprajña**).

**antaḥśuddhi** अन्तःशुद्धि (BY VIII 27), internal purification. Through **nirodha (prāṇāyāma)**, **vāyu** is stimulated; from **vāyu agni** is generated and from **agni ap** is generated, as a result of which one is internally purified.

**antaraṅga** अन्तरंग (YS III 7), subjective, inner. Of the eight **yogāṅgas,** according to *Patañjali,* **yama, niyama, āsana**$^1$, **prāṇāyāma**$^2$ and

**pratyāhāra** are **bahirangas** while **dhāraṇā, dhyāna** and **samādhi**$^{1}$ are **antarangas. Bahirangas** of **yoga**$^{1}$ are of the nature of regulating overt behaviour. They are directed towards living beings or lifeless objects in the outside world. **Dhāraṇā, dhyāna** and **samādhi**$^{1}$—the **antarangas**—are only mental discipline.

The terms **antaranga** and **bahiranga** are, however, relative; since *Patañjali* considers **nirbīja samādhi**$^{5}$ to be an **antaranga** as compared to **dhāraṇā, dhyāna** and **samādhi**$^{1}$.

**antarākāśa** अन्तराकाश (VS IV 3), internal void in the heart region. For the sake of **dhāraṇā,** concentration on **bāhyākāśa** combined with internal void (**antarākāśa**) within one's own heart is suggested.

**antarāya-1** अन्तराय-१ (YS I 29, 30), non-conducive factors for or in the **yogābhyāsa.** They are **vyādhi** (disease), **styāna, saṁśaya, pramāda, ālasya, avirati, bhrāntidarśana, alabdhabhūmikatva** and **anavasthitatva.** These are, called the nine **antarāyas** by *Patañjali*. They are so many hindrances which *Patañjali* considers to be setbacks in the practice of **yoga**$^{1}$. He has prescribed recitation of **om**$^{2}$ and contemplation of God, for overcoming these obstacles and getting set on the path of **yoga**$^{1}$ again.

**antarāya-2** अन्तराय-२ (HP V 24), obstacles (arising out of improper **yoga** practice). *Svātmārāma* has said in HP V 5 that due to the wrong practice (of **prāṇāyāma**), the **vāyu** goes astray, (and) not finding its way (forward), accumulates at one spot which in turn causes several types of diseases which create obstacles in the path of **yoga.** However, in the context of *Svātmārāma's* HP, the concept of **antarāya** can be generalised so as to mean any hurdle or impediment for successful **yoga** practice (cf. HP I 15).

**antarjala** अन्तर्जल (BY I 26-29), a mode of performing different obligatory sacred duties. It is performed while standing in the water.

**antardṛṣṭi** अन्तर्दृष्टि = **antarīkṣaṇa** अन्तरीक्षण (ATU 2-10), visual **anusandhāna.**

**antardhāna** अन्तर्धान (YS III 21), becoming invisible. Objects are visible to an eye when there is **samprayoga** (connection) between the eye and the light which is reflected by those objects, i.e., when light reflected by the objects stimulates the eye. If this connection is severed, the objects become invisible. According to *Patañjali,* if a *yogī* practises **saṁyama** on the light which is reflected by his body—**kāyarūpa**—the connection between this light and the eyes of the percipients (other people) is severed and thus the *yogī* becomes invisible.

**antardhauti** अन्तर्धौति (GS I 13-14), one of the four kinds of **dhautis.** The object of performing **dhauti** is said to be purification of the body. **Antardhauti** consists of **vātasāra, vārisāra, vahnisāra** and **bahiṣkṛta.** Thus, there are four kinds of **antardhauti.** One characteristic feature of **antardhauti** is that, while the other **dhautis** can be performed by everybody with advantage, **antardhauti** can be performed only by the person who has learnt these processes from a teacher and has acquired the necessary skill. It consists in cleaning the lower half of the alimentary canal chiefly the intestines.

**antarlakṣya** अन्तर्लक्ष्य (HP IV 36; ATU 5, 13; MBU I (3) 6, (4) 1, 4, II (1) 1). The object of **pūrvatārakayoga,** localised somewhere inside the *yogī's* body which may be the head, the middle of the eyebrows, or the chest is called the **antarlakṣya.** The **antarlakṣya** of **śāmbhavīmudrā** is, however, described (HP) as being of the nature of *jvalajjyoti* ज्वलज्ज्योति (burning light) seen in the **sahasrāra.**

*Cijjyoti* चिज्ज्योति (light of Reality) and **turīyacaitanya** (Supreme Reality) are also included among the **antarlakṣyas** by *yogīs* of some schools. **Turīyacaitanya** is said to be localised above the head (A. Mahādeva Śāstrī—translation of ATU).

In *manaskatārakayoga* the *yogī* sees an internally aroused light. This is called by various names: **antardṛṣṭi,** visual **anusandhāna** or **antaḥpadārthavivecana, antarīkṣaṇa.** Seeing this light the *yogī* knows the **brahman** and this unmixed knowledge of **brahman** is the essence of **amanaskayoga.** The light which is seen by **manaska yoga** is also seen as **brahman;** but seeing that light as **brahman** is the **manaska** (mental) knowledge of **brahman.** The realisation of **brahman** as **brahman** without any representation is **amanaska yoga.**

According to MBU, **antarlakṣya** is one of the three kinds of *tārakalakṣyas* (objects of concentration in **tārakayoga)**, the other two being **bāhya** (external) and **madhya** (neither inside the *yogī*, nor far from him).

**andhatāmisra** अन्धतामिस्र (SK 48; VB I 8), one of the five **viparyayas** which lead to **bandha**$^1$. These five **viparyayas** are identified by VB with the five **kleśas** of *Patañjali,* one of which—**abhiniveśa**—is said to be **andhatāmisra.**

**annamayakośa** अन्नमयकोश (TSM 12; SS I 97), one of the five **kośas** (i.e. aspects of a living being). The **annamayakośa,** being the strictly material aspect of living beings, is none of their physiological, mental, intellectual or spiritual aspects. It is the purely physical aspect of living beings.

According to *Triśikhibrāhmaṇopaniṣad,* all the other **kośas** rest on the **annamayakośa** as its **rasas** do in the fruit; and according to SS, the body of a living being is formed out by **annamayakośa** of the father.

**anya** अन्य (YS, VB, VM, VBh, AP I 18), *Vyāsa* takes **anya** to mean **asamprajñāta** which he considers a variety of **samādhi** and equates with **nirbīja samādhi.** This is accepted by VM, VBh and AP. But, Dr. P.V. Karambelkar in his commentary of YS holds that **anya** should be interpreted not as **asamprajñāta** but as other than **samprajñāta,** i.e., totally indescribable. The experience gained in this region falls far short of description. Moreover, according to him, the **samprajñāta** or **anya** should not be considered as varieties of **samādhi,** rather they are regions of inward journey and its experience. (See for details Dr. Karambelkar's Commentary on Yogasūtras, published by Kaivalyadhāma, 1987, pp. 40-50).

**anyatākhyāti** अन्यताख्याति (YS III 49), complete discernment into the difference of (**sattva** and **puruṣa**). The realisation of the clear distinction of the **puruṣa** principle from **sattva** (prestine state of **citta**) results into complete control over all the states of **citta** as well as over those of all the living beings and non-living things and ability to have all knowledge. This **anyatākhyāti** is the result of various **saṁyamas** referred in YS III 35, 38, 43, 44, 47 and 48.

**anyatvakāraṇa** अन्यत्वकारण (VB, VM II 28), cause of differentiation, one of the nine causes that are enumerated by *Vyāsa*. The goldsmith, who by making different ornaments from gold introduces separateness in the material cause, i.e. gold, is said to be the cause of the otherness or differentiation.

**anyathājñāna** अन्यथाज्ञान (G 90), knowledge of the other (**upādhi**) than 'That'. While explaining **dhyāna,** *Gorakṣa* makes a distinction between **upādhi** and **tattva.** That knowledge of **upādhi** is here referred to as **anyathājñāna** vis-a-vis **tattvajñāna** (cf.).

**anyaviṣaya** अन्यविषय (YS I 49), having (totally) different object. Here it is said that **ṛtambharā-prajñā** is having object totally different from the objects of knowledge arising from scripture and inference. Thus **anyaviṣaya** refers to **puruṣa.**

**anyasaṁskārapratibandhī** अन्यसंस्कारप्रतिबन्धी (YS I 50), preventer or remover of all other **saṁskāras** (subliminal impressions or residual potencies). The trance cognition nullifies all the previous knowledge which is based on the **saṁskāra** collected heretofore.

**anvaya-1** अन्वय-१ (YS III 9), being in—here being while **nirodha** (absence of **citta**$^2$ **vṛttis**) lasts. **Niruddhacitta** is called by *Patañjali* **nirodhapariṇāma.**

**anvaya-2** अन्वय-२ (YS III 44), **liṅgamātra, mahat.** This **guṇaparva** (stage of differentiation in **guṇas**$^1$) is called **anvaya** because **viśeṣa** and **aviśeṣa guṇaparvas** have their being in it. **Grahaṇa**$^3$, **sthūla**$^2$, **svarūpa**$^2$, **asmitā**$^2$ and **sūkṣma**$^4$ all take shape and exist in it. **Saṁyama** on this is therefore prescribed by *Patañjali* for a conquest of *aindriya* ऐन्द्रिय (immaterial) as well as of *bhautika* भौतिक (material) reality.

**anvaya-3** अन्वय-३ (YS III 47), homogenity or relatedness. One of the five-fold aspects of each and every element. Other four are **sthūla, svarūpa, sūkṣma** and **arthavattva. Anvaya** here refers to the three characteristics, viz. **khyāti (sattva), kriyā (rajas),** and **sthiti (tamas).** The **saṁyama** on **anvaya** combined with **saṁyama** on other four aspects of elements leads to **bhūtajaya** (mastery over elements).

**ap** अप् = **jala** जल (TSM 136, 143; TSB 5, 6, 9; VB III 44), water, one of the five **mahābhūtas. Śabda, sparśa, rasa, rūpa** and **gandha** are, according to TSB, its **aṁśas**$^1$ (cf. *Upaniṣadbrahmayogī*) and are said to rest on it. **Citta**$^2$ of which 1/8th part is of each of the other four **mahābhūtas** and 1/2 is **ap,** is said to reside in the **ap** and to exist in the form of **ap** (cf. *Upaniṣadbrahmayogī*). The five **aṁśas**$^1$ of **ap** are not explained by this *ṛṣi.* Perhaps he means both the **tanmātrās** of this name and the corresponding sensua.

Part of the body from the knees to the hips is said to be the seat of **ap.** This text prescribes **dhyāna** on **ap** in this region as it does on the other **mahābhūtas** in the other parts of the body. **Ap** is described in TSM as being of the form of half moon, white and silvery and the **ap** region of the body is called **ap-sthāna** (place).

**apakva** अपक्व (YSU I 25, 26), one of the two kinds of men. **Apakva** men are *yogahīna* योगहीन (those who have not practised any **yoga**), **jaḍa** (devoid of knowledge) and **pārthiva** (those who identify themselves with their gross bodies). It is by **yoga** alone that they become **paripakva.** Without **yoga** neither their knowledge of truth nor of duty can bring them **mokṣa. Yoga** alone can liberate them from the misery consequent upon acquiring a gross form. This is the teaching of YSU.

**apathya** अपथ्य (HP I 59), unwholesome food. During the practice of **yoga** one should consider the selection of proper food. *Svātmārāma* classified two types of food, wholesome (**pathya**) and unwholesome (**apathya**). Bitter, sour, pungent, salty or hot, green vegetables, sour gruel, oil, mustard, alcohol, fish, meat, curds, buttermilk, berries, oilcakes, asafoetida, garlic etc. are said to be unwholesome diet. Besides, even wholesome food becomes unwholesome if heated over again, is dry, excessively salty or sour.

**aparampara** अपरम्पर (SSP I 16), one of the five causes of the manifestation of **'anādyapiṇḍa'**, refers to the combination of animate and inanimate(**jaḍa** and **caitanya**). Other four causes are **paramapada, śūnya, nirañjana**, and **paramātmā**.

**aparavairāgya** अपरवैराग्य (VM, NGB I 5), **vairāgya** has been classified into two types, **apara-vairāgya** and **paravairāgya. Aparavairāgya**, has again, been classified into four stages—**yatamāna, vyatireka, ekendriya,** and **vaśīkāra. Vaśīkāra-saṁjñā** is the advanced stage of **aparavairāgya.** The first three mediocre **vairāgya** are of not much significance, for in these stages there is always a fear of getting reinvolved in worldly things. **Vaśīkāra** refers to complete subjugation of all the desires which are to be enjoyed through various senses. This is culmination of **aparavairāgya.**

**aparāntajñāna** अपरान्तज्ञान (YS, VB, VM III 21), knowledge of death. The **aparāntajñāna** is the result of the **saṁyama** on **sopakrama** and **nirupakrama karma.**

**aparigraha-1** अपरिग्रह-१ (YS II 30, 39; SS V 68; YSH I 32, 33, II 106-110), not possessing any property of any kind. All worldly possessions have to do with our present life. We neither bring them with us nor carry them to our next life. Hence when we completely detach ourselves from them, we get inquisitive about our past and future existence. Arising of this eschatological inquisitiveness is called **janmakathantāsambodhaḥ** by *Patañjali*. It accrues from being firmly established in **aparigraha.** YSH considers possession of property to cause pain and therefore advises **aparigraha.** This Jaina text distinguishes between outer and inner **aparigraha**. An attitude of complete detachment (renunciation) towards the objects of sense,—**śabda**$^{4}$, **sparśa**, **rūpa**$^{2}$, **rasa**$^{1}$ and **gandha**$^{4}$ is called inner **aparigraha**.

**aparigraha-2** अपरिग्रह-२ (BG VI 10), abandoning all the possessions. A *yogī* should abandon all possessions which work as hindrance in the path of **yoga. Aparigrahāḥ** = *yogapratibandhaka sangraharahitāḥ (Śāṅkara-bhāṣya* on BG).

**apariṇāmitva** अपरिणामित्व (YS IV 18), not being subject to change or motion. **Puruṣa** does not undergo any change whatsoever. Nevertheless, He knows (introspects) the **vṛtti** of his **citta**$^{3}$, which are always changing, and always knows those **vṛttis** irrespective of their **adhvabheda** (being past, present or future).

**aparidṛṣṭa** अपरिदृष्ट (VB, VBh III 15), not perceivable (through senses). One of the two abilities of **citta.** Other one is **paridṛṣṭa**. Those objects that are not perceivable through senses and hence cognised through inference are called **aparidṛṣṭa.** *Vyāsa* enumerates seven such objects. These are: (1) restricted state of mind (**nirodha**), (2) virtues and vices (**dharma**), (3) subliminal impressions, (4) change, (5) life, (6) volition, and (7) power.

**aparinirmitavaśavartinaḥ** अपरिनिर्मितवशवर्तिनः (VB III 26), a class of gods residing in the **mahendraloka.** They enjoy all the eight **siddhis**$^{3}$ as do the other denizens of this **loka.**

**aparokṣasiddhi** अपरोक्षसिद्धि (SAU I (7) 42-3), immediate realisation of the Self, seen as clearly as daylight. The method prescribed for attaining it is as follows: "Place the left heel below the genitals, place the right foot on the left thigh, inhale to the full, let the chin touch the chest, contract the anus, think of your true Self, and do not let it slip out of the focus of consciousness as long as possible". This technique is a combination of **āsana, prāṇāyāma**$^{2}$, **jālandharabandha, mūlabandha**$^{1}$ and **dhāraṇā.**

**apavarga-1** अपवर्ग-१ (SK 44), release, liberation. The necessary consequence of **jñāna**$^{1}$ is liberation. The word **mokṣa** is often used in this sense. Its opposite is **bandha**$^{4}$.

**apavarga-2** अपवर्ग-२ (YS II 18), **dṛśya**$^{1}$ of the **citta**$^{1}$ whose **asmitā**$^{1}$ is not **udāra** (active). It is a **dṛśya**$^{1}$ towards which the attitude of indifference is adopted by the **citta**$^{1}$ as opposed to **dṛśya**$^{1}$ taken as **bhoga**, i.e. the **dṛśya**$^{1}$ motivated by **asmitā**$^{1}$. **Dṛśya**$^{1}$ becomes **apavarga**$^{2}$ when **asmitā**$^{1}$ gets inactive. It remains **bhoga** so long as the **kleśa asmitā**$^{1}$ remains active.

**apavāda** अपवाद (BY IV 72), mispronunciation. Not reciting **savitṛ** according to the prescription of the *Vedas*.

**apasthāna** अपस्थान (VS IV 6), the region of **ap** (water) in the body. The human body from the toes to the cerebrum has been divided into five regions, depending on the dominance of each gross elements for the purpose of the practice of **dhāraṇā**. From knees to anus has been stated as the region of water (acquas spot).

**apāna-1** अपान-१ (VB III 39; GS V 60; SS III 4, 7; SAU I (4) 12-13; G 24; TSB 5), one of the ten autonomic reflexes called life-activities. They are said to be *samastendriyavṛtti* समस्तेन्द्रियवृत्ति (joint function of all the **indriyas**$^{2}$) by *Vyāsa* and *sāmānyakaraṇavṛtti* सामान्यकरणवृत्ति

(joint function of all the **karaṇas**) by *Īśvarakṛṣṇa*. The function of **apāna**[1] is said to be *apanayana* अपनयन (carrying downwards) by VB. **Śrapaṇa** (generating heat) is considered to be its function by TSB, digestion by SAU, and elimination by *Yogataraṅginī*.

These autonomic functions are referred to as **vāyus**[1] in Ancient Indian texts and are said to be life-activities performed through the **nāḍīs**[1]. The sphere of work of **apāna**[1] is said to extend down to the soles by VB, and the anal region by GS and SS. SAU considers the **apāna**[1] region to extend from the navel to the knees.

**apāna-2** अपान-२ (HP I 48; G 24-29, 37, 52; GS III 34, 45; YKU I 65; SS IV 38, 65; DBU 69; YCU 40), a series of internally aroused cutaneous sensations which are experienced by *yogīs* as something which they call **vāyu**[4] or **prāṇa**, rising up along the back.

It appears that the lower reaches of this rising stream of cutaneous sensations is generally referred to as **apāna**[2] and the higher reaches (in the upper part of the back) as **prāṇa**[3]; and one popular description of **yoga**[4] is the union of these two. According to HP, DBU and YCU, if a *yogī* dies raising **apāna**[2] again and again and mixing it with **prāṇa**[3] he attains the supreme knowledge and gets liberated. The same verse is cited in all the three texts. GS appears to hold that inhalation by **kākī mudrā** moves the **prāṇa**[3] and the mock exhalation brings up the **apāna**[2] so that the two may meet and blend. There is complete cessation of breathing so long as there is no exhalation. This operation is considered by GS to be a part of **yonimudrā** as well as of **śakticālanīmudrā.**

**apāna-3** अपान-३ (VS II 42, 45, 51; III 2, 36; BG IV 29), one among the five prominent **vāyus.** It pervades the penis, anus, thighs, abdomen, waist and the root of navel region. Excretion of waste-matter from the body is the main function of **apāna.** This has also been considered noxious to life. According to BG, that which moves downward is called **apāna.** For the sake of conquering **vāyu** (**prāṇa**), *Vasiṣṭha* suggests that one should draw **apānavāyu** upward and fix it at the place of fire (**vahnimaṇḍala** or **nābhisthāna**) and then closing of the ear etc. by both hands. It generates a pure **nāda** which in turn leads to **vāyujaya.**

**apānakrūratā** अपानक्रूरता (GS I 41), malfunctioning of **apāna** (due to unclean rectum). **Apāna**[3] is responsible for excretion of waste material from the body. The improper functioning of **apāna**[3] gives rise to many disorders. Thus *Gheraṇḍa* suggests the cleansing of the rectum (**mūlaśodhana**) to rectify the improper functioning of **apāna.**

**apānordhvaproccāraṇa** अपानोर्ध्वप्रोच्चारण, (**protsāraṇa** प्रोत्सारण) (HP I 48; YCU 40). According to these texts, first the **baddhapadmāsana** pose is to be assumed and then a tight **jālandharabandha**. Then, the *yogī* is asked to raise the **apāna**[2] in all its fullness again and again. Doing so, the *yogī* attains infinite knowledge by dint of **śakti**—the **kuṇḍalinīśakti**—provided that at the same time he tries to meditate on the One Supreme

Reality.

**apārthakam** अपार्थकम् (SK 60), without deriving any benefit for herself. **Prakṛti**² is supposed by *Īśvarakṛṣṇa* to work solely for the benefit of the **puruṣa**¹ without deriving any benefit for herself.

**apunarāvṛtti** अपुनरावृत्ति (BG V 17), non-re-embodiment. Those who fix their consciousness in **brahman** and attain the highest knowledge wash out the causes responsible for embodiment and hence there is no re-embodiment.

**apuṇya** अपुण्य (YS II 14), an ethically bad action. (cf. **puṇya**).

**apaiśuna** अपैशुन (BG XVI 2), **'paiśuna'** is calumny and **apaiśuna** is the absence thereof. One of the twenty-six divine virtues (**daivī sampat**).

**apodhāraṇā** अपोधारणा = **vāruṇī dhāraṇā** वारुणीधारणा = **vāriṇī dhāraṇā** वारिणीधारणा = **āmbhasī dhāraṇā** आम्भसीधारणा (GS III 60; G 70; YTU 88-91), **dhāraṇā** on **ap.** G prescribes **vāriṇīdhāraṇā** on this **tattva** (element) situated in the **kaṇṭha**. According to YTU, however, the region of **ap** extends from the knees to the reproductive organs, and this text claims for **apodhāraṇā** freedom from every sin and immunity from injury or death resulting in any form from water.

**aprakāśa** अप्रकाश (BG XIV 13), lack of discrimination due to preponderance of **tamas**.

**apratiṣṭha-1** अप्रतिष्ठ-१ (BG XVI 8), unsteady, not governed by laws such as good and evil.

**apratiṣṭha-2** अप्रतिष्ठ-२ (VB I 30, III 38), instability. *Vyāsa* says, while explaining the **'anavasthitatva-antarāya**, the instability as the incapacity of the mind to continue in the particular state which has been attained. When the stability is acquired, it leads to the state of trance (**samādhi**).

**apratisaṅkrama** अप्रतिसंक्रम (VB, VBh I 2; YS, VB, VBh IV 22), immutable, without movement. The consciousness-potential (**citiśakti-puruṣa**) is actionless, i.e. without movement, for activity is due to **triguṇas** which are transcended by **puruṣa** and that is the reason why it does not move towards objects whereas **buddhi** (intellect) which is of the nature of **guṇas** and therefore active, moves towards objects in order to grasp them.

**aprabuddha** अप्रबुद्ध (TBU I 11), that which cannot be known. **Brahman** can be attained by the *yogīs,* though it cannot be known in the way all of us know things.

**aprameya** अप्रमेय (BG II 18; BY XII 40), beyond **pramāṇas**. The self cannot be determined by any valid source of knowledge, for the self is considered to be **aprameya** or *pramāṇātīta* as well as self-determined. *Vedas* are considered to be **aprameya,** i.e., unascertainable.

**aprayojaka** अप्रयोजक (YS IV 3), non-stimulator, not causing innate or inherent tendencies to act. The efficient cause or in this context *yogī's* desire is verily not the stimulating factor responsible for the another birth or birth in other species.

**aprāyatya** अप्रायत्य (BY VI 30), state of apathy. To subdue this state Sage *Yājñavalkya* suggests to take bath with **mantras** or *mārjana*, i.e., sprinkling of water with the sacred Vedic chants.

**aprīti** अप्रीति (SK 12), mental agitation—a characteristic of **rajas**. Peace and agitation seem to be quite irrelevant at the comparatively less differentiated levels of **prakṛti**. As opposed to **aprīti, prīti** and **viṣāda** are the characteristics of **sattva**² and **tamas** respectively.

**aphalaprepsu** अफलप्रेप्सु (BG XVIII 23), not longing for the fruits of action. The person who performs action with this attitude is known to be a **sāttvika**.

**abindu** अबिन्दु (YSU VI 66), the all-pervading **brahman,** also called *dhruvatāraka* ध्रुवतारक, in this *upaniṣad.*

**abhāva-1** अभाव-१ (ABU 4, 7; SK 1, 8), disappearance. When a *yogī's* self disappears in the state of *sannirodha* सन्निरोध (restraint), he attains the highest state—beatitude. *Ātmano'bhāva* आत्मनोभाव reminds one of the types of *svarūpaśūnyatā* स्वरूपशून्यता of YS (III 3), which is the distinguishing feature of **samādhi** and of *tatsthatadañjanatā* तत्स्थतदंजनता (YS I 41), i.e. **samāpatti.**

**abhāva-2** अभाव - २ (SK 9, 14), impossibility. Everything from everything is an impossibility. According to SK, as everything cannot come out of everything, **prakṛti**¹ cannot come out of **puruṣa**¹. A thing can be produced only from that in which it is potentially already there. This is the theory known as **satkāryavāda**. Neither is everything potentially present in everything else, nor is **prakṛti**¹ potentially present in any **puruṣa**¹. This is the **Sāṅkhya** view.

**abhāva-3** अभाव-३ (YS I 10), non-existence as an object of knowledge in its own right. **Abhāva** is considered to be one of the seven categories by many *Vaiśeṣika* philosophers, and this **abhāva** appears to be the object of *Patañjali's* **nidrā cittavṛtti.** According to these thinkers it is something positive, not a mere absence of everything.

**abhāvitasmartavya** अभावितस्मर्तव्य (VB I 11). In the waking state when we are imagining, we know that we are imagining and it is not perception, but we take our dream images to be percepts. Images of the waking state are called by *Vyāsa* **abhāvitasmartavya** as opposed to which dream images are called by him **bhāvitasmartavya**. This is *Vyāsa's* psychology of **smṛti**.

**abhikramanāśa** अभिक्रमनाश (BG II 40; BY XI 2), efforts futile. Usually the efforts discharged in achieving anything may go waste (**abhikramanāśa**), but efforts discharged in **yoga** never go unrewarded.

**abhiniveśa-1** अभिनिवेश-१ (YS II 3, 9), an innate tendency, common to all men and animals, which prompts life-saving actions. The wise and the intelligent have it just as much as the lowliest of creatures. Only *yogīs* can escape it. They do not cling to life as all the rest of us do. **Abhiniveśa** is mentioned by *Patañjali* as one of the **kleśas** which reside in the **citta**¹. All the innate reflex actions are in the last resort prompted by **abhiniveśa**, as they are self-preservative. **Abhiniveśa** is the *bandhakāraṇa* बन्धकारण in YS III 38.

**abhiniveśa-2** अभिनिवेश-२ (VB, VM, VBh, II 3, 9), one of the five **kleśas**. In all beings there is self-benediction that 'would I never cease to live', 'to exist', 'may I live'. According to *Vyāsa*, such a will helps us in inferring the phenomenon of past life, for he who has not experienced the agony of previous deaths will not have 'will to live' (**abhiniveśa**). This affliction of 'love of life' is found in every being.

**abhibhava** अभिमव (SK 7, 12), overpowering, dominating. It is one of the four ways in which the works of **sattva, rajas** and **tamas** are related to one another. When the work of one **guṇa**$^{1}$ dominates over that of the other two, or anyone of them, the relation between them would be **abhibhava**. In this way, **abhibhava, āśraya, janana** and **mithuna** would not be of **guṇas**$^{1}$ with one another but of their works: **prakāśa, pravṛtti, niyama, prīti, aprīti, viṣāda.** When **guṇa** completely dominates over another it hides the latter, which then becomes imperceptible.

**abhimāna-1** अभिमान-१ (TSB 6; TSM 16; SK 24), self-consciousness—the **kārya** (function) and the **viṣaya** (psychological object) of the **ahaṅkāra, aṁśa** of **ākāśa** (TSB). It is on account of this that **sadāśiva** becomes a **jīva. Abhimāna** is supposed to be the same thing as **ahaṅkāra** by **SK.** In human beings it takes the form of idea of the self, in the context of which **buddhi**$^{3}$ exercises her choice and voluntary actions are performed. McDougall has called it by the names like self-regarding sentiment and self-respect.

**abhimāna-2** अभिमान-२ (B II 6), synonym for **asmitā**, one of the **kleśas.**

**abhivyaktikāraṇa** अभिव्यक्तिकारण (VB, VM II 28), the cause of manifestation. One of the nine varieties of causes enumerated by *Vyāsa*. Manifestation means the placing of an object under certain conditions such as light etc. so that it may help in the act of perception of form, colour, intensity etc. either by means of senses or by the act of the mind itself.

**abhiṣvaṅga** अभिष्वंग (BG XIII 9), too much attachment. Identifying oneself with the object (cf. **anabhiṣvaṅga**).

**abhyāsa** अभ्यास (YS I 12, 13, 32; SK 64; G 90; SS III 44-5, 92, 93), practice. *Patañjali* thinks that success in elimination of **cittavṛttis** can be achieved by **abhyāsa** and **vairāgya** and defines **abhyāsa** as the effort directed towards this goal. **Abhyāsa** in this context seems to mean nothing more than practising **cittavṛttinirodha** again and again with perseverance. Monistic Vedāntists like *Gorakṣa* distinguish between our ordinary knowledge, which is all wrong on account of **avidyā** (called **upādhi** by G), and our realisation of the truth (*tattvasaṁsthiti* तत्वसंस्थिति). According to them, so long as man remains under the spell of **avidyā**, he behaves like a **jīva**$^{1}$. But when the same person realizes the truth by practising **yoga**$^{1}$, which G here calls constant **abhyāsa**, he ceases to behave like an ordinary man. *Īśvarakṛṣṇa*, however, does not seem to have used the word **abhyāsa** for *yogābhyāsa*. At least he does not say so.

**abhyāsayoga-1** अभ्यासयोग-१ = **suṣumnāyoga** सुषुम्नायोग = **kuṇḍalinīyoga** कुण्डलिनीयोग (YSU I 125, 126), effortfully taking **vāyu** up the **suṣumnā.** This **yoga** consists first in moving the **kuṇḍalinī** and then rousing it. It appears that the *kuṇḍalīcālana* कुण्डलीचालन of this *Upaniṣad* is the same performance as *sarasvatīcālana* सरस्वतीचालन of YKU and

**śakticālana** of GS.

The rising **vāyu** is reported to be felt as an object rising along the back to the head and is supposed to pierce all the **granthis**.

**abhyāsayoga-2** अभ्यासयोग-२ (BG VIII 8, XII 9), **yoga** of constant practice. This practice consists in withdrawing thoughts from all quarters and fixing the mind again and again on one particular object. **Abhyāsayoga** is, therefore, of the nature of steadfastness of mind acquired by constant practice.

**amanaska** अमनस्क (MBU I (3) 1, 4; III (1) 2, 3, 5; V 8; ATU 8; HP IV 4), disappearance of *aindriya* activity (cf. **indriya**). In this state there is an entire destruction of **manas**$^1$, and if, destroying his **manas**, the *yogī* gets merged in the *paramātman* परमात्मन्, this state is called **amanaskayoga.** The **amanaska** state of **śāmbhavīmudrā** is **samādhi** and brings **jñāna** (knowledge) and **ānanda**$^3$. ATU and BVU both divide **yoga** into **tārakayoga** and **amanaskayoga,** and ATU calls its **yoga**$^4$ to be **tārakayoga.** Thus the name of the whole is given to one of its parts. HP does not consider the **amanaska**—to be essentially a state of **dhyāna** in the sense of concentration of mind. It considers the state of **jīvanmukti** to be **amanaska.**

**amara** अमर (VB III 26), the longest lived denizens of the **janaloka**.

**amaratva** अमरत्व (HP IV 3), freedom from the cycle of birth and death. HP holds that **samādhi**$^2$, which may be called **rājayoga**, is not necessarily a state of **amaratva.** If the **amaratva** state is reached, the *yogī* gets liberated from the bondage of life and death. How long he may continue to exist in his present human body is immaterial. This state goes by a number of names: *sahajāvasthā* सहजावस्था, **jīvanmukti, paramapada**.

**amaravāruṇī** अमरवारुणी (HP III 46, 48), secretion from the **candra**, situated on the left side in the region below the spot between two eye-brows (*Brahmānanda's* commentary). This secretion is said to be drawn out by the heat generated as a result of the tongue entering that cavity as a part of **khecarīmudrā**.

**amarī** अमरी (HP III 93) = **amaravāruṇī** अमरवारुणी = **cāndrī** चान्द्री. For **amarolī** one has always to imbibe **amarī** through the nose inside and at the same time to practise **vajrolīmudrā**.

**amarolī** अमरोली (HP III 93). If **vajrolī** is practised regularly accompanied with imbibing **amarī** from the inside of the nose, it becomes **amarolī**.

**amātra** अमात्र (ANU 31), non-*bhautika* भौतिक or **bhūtātmā.** According to SK, the **mahābhūtas** are made up of the **tanmātrās** (SK 22). **Amātra** (literally, without any **tanmātrā**) should thus mean non-*bhautika* भौतिक. In *Patañjali's* language, it would mean non-*aindriya*, or it may be **puruṣa**$^1$, which is neither *bhautika* nor *aindriya*. *Upaniṣadbrahmayogī* takes **amātra** to mean **brahman** which is said in this *Upaniṣad* to be the proper object of *cintana* चिन्तन (**dhyāna**).

**amādṛṣṭi** अमादृष्टि (MBU II (1) 6), one of the three **dṛṣṭis**$^1$ adopted for seeing the **tārakalakṣya**. Seeing the **tārakalakṣya** with eyes closed is called **amādṛṣṭi.**

**amāvāsyā-1** अमावास्या-१ (YKU III 1, 2), meditation with closed eyes. This is prescribed during the day or when the *yogī* finds it difficult to keep the eyes open without winking. (See **pratipat** and **pūrṇimā**, which are the other two positions of the eyes during meditation. Also see **amādṛṣṭi**).

**amāvāsyā-2** अमावास्या-२ (DU IV 43), **prāṇa**[3] reaching the confluence of **iḍā**[1] and **piṅgalā**[1]. When *yogīs* experience a series of cutaneous sensations in the back, they perceive something rising up, sometimes on the left side and sometimes on the right. When these sensations change their location from the right to the left side, in their own esoteric language the *yogīs* call this phenomenon **uttarāyaṇa** and when they experience a shift from the left to the right side they call it **dakṣiṇāyana**. When, however, the **prāṇa**[3] (name given to the content of this experience) is felt at the spot where the **iḍā** and **piṅgalā nāḍīs** meet (at the level of the eyebrows), it is called **amāvāsyā**.

**amūrtanāda** अमूर्तनाद (DBU 102), **nāda** (sound) having no distinct form. This sound is produced out of the middle of the *vīṇā-daṇḍa*, i.e., vertebral column, attached to the **suṣumnā**, resembling the resonance of the conch and the like. Synonym of '**anāhatanāda**'[2].

**amūrtitāraka** अमूर्तितारक (ATU 10; MBU I (3) 1), one of the two kinds of objects of **tārakayoga**. **Amūrtitāraka** is described as *bhrūyugātīta* भ्रूयुगातीत. But at the same time it is said to be known by **manas**[2] aided by **cakṣu**[1], just as **mūrtitāraka** is known. The difference between the two is that the eye used for **amūrtitāraka** is not the physiological eye—neither the retina, nor the visual centre of the brain—but the *cakṣurindriya*, which is not *bhautika* in any sense and is a constituent of *Patañjali's* **citta**[1], which is *aindriya* **viśeṣa** (= I.K.'s **sūkṣma viśeṣa**).

In addition to the *cakṣurindriya*, the physiological eye is also needed to see external objects and **mūrti anusandheyas**. The physiological eye is not required for the **anusandhāna** of the **anusandheyas** which cannot be sensed.

**amūrtimat** अमूर्तिमत् (ATU 11), incorporeal. **Uttaratārakayoga** involves meditation on a great beam of radiance (imagined to be over the root of the palate) which is said to be incorporeal or formless in nature (cf. **uttaratārakayoga**).

**amṛta** अमृत (GS III 33, 62, V 44; G 44, 57, 64, 65, 83), nectar—the liquid which, according to *Gorakṣa*, flows from the **candra**[1] in the throat (57, 58). It is because this **amṛta** is swallowed up by the **sūrya** in the *nābhimūla* नाभिमूल (navel) that one dies. *Gheraṇḍa* places the **candra** in the **tālumūla**, though he does not say that **amṛta** oozes from it, he also speaks of **amṛta** being swallowed up by the **sūrya**[2]. According to *Gorakṣa*, this **amṛta** should neither be permitted to go to **sūrya**[2] nor to be consumed by **candra**[1] itself. The *yogī* should consume it if he or she wants to be immortal (G 56). *Gheraṇḍa* prescribes **māṇḍukī mudrā** for absorption of this **amṛta** by the *yogī* and considers a contemplation of this flowing **amṛta** to be effective in what he calls **nāḍīśuddhi** (cleansing of the **nāḍīs**).

*Brahmānanda* places **candra**[1] in the **ājñācakra**. (cf. **amarī**, **amaravāruṇī** and **cāndrī**).

**amṛtakalā** अमृतकला (SSP II 18), a particular type of secretion oozing from uvula (**ghaṇṭikā**). This is attained through placing of the upper part of the tongue on uvula and meditating (**dhāraṇā**) upon **ghaṇṭikādhāra**—one of the sixteen **ādhāras** (cf. **śoḍaṣādhāra**) which results in secretion of **amṛtakalā**.

**amṛtatva** अमृतत्व (ATU 6), immortality. The person who sees rays of light, shining like burning gold, at a height of twelve inches above his head, attains **amṛtatva**. (See **bahirlakṣya**). By **amṛtatva** the ancient Hindus generally understood freedom from the cycle of birth and death—not death alone. In this context, by life the *ṛṣi* ऋषि means the mundane mortal life.

**amṛtasthāna** अमृतस्थान (DBU 40), **bhrūmadhya, lalāṭa** (forehead) and *nāsikāmūla* नासिकामूल (root of the nose) are here said to form the **amṛtasthāna**. It is called the great home of **brahman.** Probably the reference is to a single spot—the **bhrūmadhya** of *Gorakṣa*—contemplation on which and the deity residing there are highly esteemed.

**ambu** अम्बु (G 70), one of the five **tattvas**[1] (**mahābhūtas**). **Ambu** is supposed to reside in the **kaṇṭha.** It is said to be white and has in it **viṣṇu**, and **pīyūṣa** (nectar) and is associated with sound of *va* (व). It resembles the eighth moon. **Dhāraṇā** on this **tattva**[3] is called **vāruṇīdhāraṇā**. It is the element ordinarily known as water (cf. **ap**).

**ayuktābhyāsa** अयुक्ताभ्यास (HP II 16), improper practice. Improper practice of **prāṇāyāma** (specially here of **nāḍīśodhana prāṇāyāma**) leads to several diseases such as hiccup, asthma, cough and pain in the ear, head and eyes. Improper practice consists in performing **pūraka**, and **recaka** hurriedly, without following the alternate breathing pattern as prescribed by *Svātmārāma* and practising **kumbhaka** beyond one's own capacity etc. (cf. **yukta**).

**ayugapat** अयुगपत् (SK 18), separate (= individual = of each his or her own). The **pravṛttis**[2] of each person are his or her and as the **pravṛttis**[2] are individual and private, and as nobody shares the **pravṛttis**[2] of others, there must be a plurality of **puruṣas**[2]. This argument appears, however, to be flimsy. The **pravṛttis** are of the individual who transmigrates (*bhāvairadhivāsitaliṅgam* भावैरधिवासितलिंगम्) and is said to be *mahadādisūkṣmaparyanta* महदादिसूक्ष्मपर्यन्त. They are not of the **puruṣas**[1], and they do not prove a plurality of **puruṣas**[1], but only of **liṅgas**[2]. The same thing applies to **janana, maraṇa** (death) and **karaṇa**[1]. All these are of the individual who is *triguṇātmaka* त्रिगुणात्मक (made up of the three **guṇas**). How can these individual differences prove the existence of many **puruṣas**[1], who are not *guṇātmaka* गुणात्मक (having the nature of the **guṇas**) ? Perhaps a link is to be supplied to complete the argument. This link is found in SK 55, according to which, along with his **liṅga**[2], the **puruṣa**[1] with which it has a **saṁyoga** also goes through the painful experiences of death and old age; and as these experiences are different for each individual, there must be as many **puruṣas**[1], who experience pain, as there are individuals in the world. These are the *avidyāvān* अविद्यावान् **puruṣas**[2] who mistakenly consider the **pravṛttis**[2] of the **cittas**[1] to be their own **pravṛttis**[2].

**ayutasiddhāvayavasamūha** अयुतसिद्धावयवसमूह (VB III 44), a combination of which the components do not have a separate existence, e.g. an animal-body or a tree, of which the members do not exist separately as do the individuals who form a social group or the trees which form a forest. The five **mahābhūtas** — the *guṇātmaka* गुणात्मक (made up of the **guṇas**) reality at the **svarūpa** level — are each an **ayutasiddhāvayava** combination of a matter and its form, e.g. fire and heat, which do not exist separately and independently of each other.

**ariṣaṭka** अरिषट्क (VU I 10, 11), six enemies, viz., lust (**kāma**), anger (**krodha**), greed (**lobha**), delusion (**moha**), infatuation (**mada**), and spite (**mātsarya**). These are the famous *ṣaḍripus*.

**ariṣṭa** अरिष्ट (YS III 22), evil omen (of death). The knowledge of death (**aparāntajñāna**) can be got through **ariṣṭas,** i.e., evil omens. Omens here are known as fore-warnings (of the death of a person).

**arundhatī** अरुन्धती (HP III 1, 15), **kuṇḍalinī**.

**arka-1** अर्क-१ (TSB 8), the sun. One of the twelve gods who reside in the twelve **nāḍis**[1] in the form of **prāṇa**[1].

**arka-2** अर्क-२ (SS III 43), **sūrya**[2] (the **piṅgalānāḍī**).

**arci** अर्चि (ANU 37), flame of fire. **Vyāna** is supposed to be of the colour of fire, i.e., bright ochre.

**artha-1** अर्थ-१ (YS I 43, 49, III 3, 11, IV 23), content of a **cittavṛtti** or a **samāpatti** which may be **viśeṣa** or **sāmānya** (concrete or abstract). Since **citta's** merging in its **artha** in the state of **dhyāna** is **samāpatti, dhyāna** itself becomes **samāpatti** and assumes the state of **samādhi** when the **citta**[2] loses itself in the object of its consciousness.

**artha-2** अर्थ-२ (SK 17, 58), in order to = for facilitating. Men and animals work automatically as if for getting rid of the uneasiness caused by a psychological need. Similarly by virtue of the **avyakta**[2] becoming **vyakta, puruṣa**[2] works automatically for facilitating **kaivalya** of the **puruṣa**[1] who is one of his components.

**artha-3** अर्थ-३ (YS II 18, 21-2, III 44, 47, IV 32, 34), that which is cognised by a **citta**[2] as an object or a whole made up of objects, or is seen by a **puruṣa**[1]. As every **puruṣa**[1] sees his **citta,** the **citta**[1] is said to be his **dṛśya**[3]. Whether an **artha**[3] is of the nature of **bhoga** or **apavarga**[2] for **citta**[1] depends on the absence or presence, respectively, of **vivekakhyāti** in the **citta**[1]; the former makes it **bhoga**, the latter **apavarga.**

**artha-4** अर्थ-४ (YS I 28, 42, III 17, 35; SK 73), meaning. **Om,** to the *yogī* who recites this **mantra**, means God (YS I 28), and **vikalpa** is defined by *Patañjali* as knowledge of the meaning of a word which is spoken or in some way perceived or called to memory. In YS I 42 the words **śabda, artha** and **jñāna** are significant. They point to the meaning of the word **vikalpa** used there.

Inability to distinguish between **sattva** and **puruṣa**$^1$ implies **bhoga**, because a wrong meaning (*parārtha*) is given to these words—**sattva** is taken to be **puruṣa**$^1$, and **puruṣa**$^1$ to be **sattva**. If **saṁyama** is performed on their correct meaning (**svārtha**), then the successful *yogī* comes to know about the presence of such an entity as **puruṣa**$^1$, which is absolutely different from **citta**$^1$ (YS III 35). Sound (**śabda**), meaning (**artha**$^4$) and knowledge (**jñāna**) make up a single whole. By performing **saṁyama** on them, as distinct from one another, the *yogī* can learn the language of the species to which those living beings belong (YS III 17) who make that sound. As for example, if a *yogī* can distinguish between (1) the sound which stimulates his ears when he hears a bird chirping, (2) the significance, or meaning, of that sound to other birds, and (3) whatever knowledge he gets, and he performs **saṁyama** on them—each as distinct from the others—he learns the language of that species of birds. This is *Patañjali's* idea, and it may be his experience too.

**artha-5** अर्थ-५ (SK 13, 63, 65, 68-9), purpose. *Kaivalyārtha* कैवल्यार्थ means 'for the purpose of **kaivalya**', *niyamārtha* नियमार्थ 'for the purpose of **niyama**' and *arthataḥ* अर्थतः 'purposive'. In *kārikās* 68 and 69, **artha** clearly means **bhoga** and **apavarga**$^1$, which *Īśvarakṛṣṇa* considers to be the purpose of **puruṣa**$^1$ served by **prakṛti.** *Arthavaśāt* means: because the purpose has been achieved i.e. **puruṣa**$^2$ no longer mixes up **puruṣa**$^1$ and **liṅga**$^1$ (SK 65).

**artha-6** अर्थ-६ (SK 72), subject-matter. The entire subject matter of the *Sāṅkhya Kārikās* is that which was the subject matter of *Ṣaṣṭitantra* षष्टितन्त्र. This is claimed by *Īśvarakṛṣṇa*.

**arthavattva-1** अर्थवत्त्व (YS III 44, 47), ability to developing **kramas,** the **pariṇāmas** corresponding to which are the **arthas**$^3$ of **citta. Arthavattva** is the matter of **anvaya**$^2$ and **anvaya**$^2$ the matter of both *aindriya* and *bhautika* forms of reality. These forms which the **guṇas** take (YS III 44 and 47) obviously correspond to the **guṇaparvāṇi** of YS II 19. If so, **anvaya**$^2$ and **arthavattva** correspond to **liṅgamātra** and **aliṅga** respectively. **Arthavattva** is, thus, the potentiality of formation of **kramas**. It takes the form of **anvaya**$^2$, which in its turn, takes the form of *aindriya* and *bhautika* **viśeṣas**.

**arthavattva-2** अर्थवत्त्व-२ (VB III 44, 47), purposefulness. This is the fifth dimension of the elements. First four are **sthūla** (gross), **svarūpa** (the substantive), **sūkṣma** (the astral), and **anvaya** (homogeneity), respectively. The purpose of experience and emancipation is apparent in homogeneity of the qualities. The 'qualities' are to be found in **tanmātrās**, in the elements and in things evolved thereof, hence all these are full of purpose. **Saṁyama** on this gives rise to conquest over elements. In YS III 47, **arthavattva** refers to **indriyas**—and **saṁyama** over it leading to **indriya-jaya.**

**arthārthī** अर्थार्थी (BG VII 16), the seeker of wealth. **Arthārthī** is one of the four kinds of worshippers of God. Other three are, (1) seekers of knowledge (**jijñāsu**), (2) the distressed (**ārta**), and wisemen (**jñānī**).

**aryamā** अर्यमा (BY IX 80, 90), synonym of **āditya.** Since **Āditya** is the revered controller of the world, he is called **aryamā**.

**alabdhabhūmikatva** अलब्धभूमिकत्व (YS I 30), inability to rise to a higher stage, i.e. to acquire something worthwhile in the way of **yoga**$^4$ or more worthwhile than what has already been acquired. It is a plateau in the curve of yogic acquisition and one of *Patañjali's* **antarāyas.**

**alambuṣā-1** अलम्बुषा-१ (SAU I (4) 9, 11; DU IV 8, 17, 37; G 19, 21; YSU V 22; TSM 73). According to SAU, **alambuṣā** is said to run upwards and downwards from the **pāyumūla** (the anal region).

According to DU, it stretches from the **kanda** to the **pāyu.** The presiding deity of **alambuṣā** is here said to be **varuṇa**.

According to G, **alambuṣā** goes to *ānana* आनन, which may mean the face or the mouth, presumably the latter, as the surface of the face is large and indefinite. According to YSU, **alambuṣā** goes from the **nābhicakra** to the right ear, and according to TSM it extends from the anus to the right ear. In all probability, **alambuṣā** and other **nāḍīs**$^2$ of this group are nerves.

**alambuṣā-2** अलम्बुषा-२ (VS II 23, 34, 40), one of the fourteen important **nāḍīs** situated below the middle of **kanda** and extending downwards on the left side upto the anus.

**alasa** अलस (BG XVIII 28), indolence, inertia. Doing nothing even when something needs to be done. The quality of **tamas.**

**aliṅga** अलिंग (YS I 45, II 19), one of *Patañjali's* four **guṇaparvas** (stages of differentiation in **prakṛti**$^1$). **Sāṅkhya** synonyms of **aliṅga** are **avyakta** and **pradhāna.** From YS IV 34 it appears that there is **pratiprasava** (disintegration) of *Īśvarakṛṣṇa's* **liṅga** into **aliṅga** when its connection with a **puruṣa**$^1$ ceases. According to *Vyāsa,* nothing can be said about **aliṅga**—not even that it exists, or that it does not exist. Of course, it does not exist in the sense in which concrete objects exist. Of **aliṅga** we cannot even say that it is real, or that it is unreal. It may be some kind of **māyā** of which no description is possible. **Aliṅga** is described as the *sāmyāvasthā* साम्यावस्था (state of equilibrium) of the **guṇas**$^1$, in which state there is no distinction between **sattva, rajas** and **tamas** and there is no movement. In *Īśvarakṛṣṇa's* words there is no **abhibhava** (suppression), **āśraya** (over-riding), **janana** (separation) or **mithuna** (union), which according to him are the **guṇavṛttis.** We get at the **aviśeṣaguṇa-parva** by metaphysically analysing the **viśeṣaguṇaparva** and at **liṅgamātra** by thus analysing the **aviśeṣa** one. But no further analysis of the **guṇaparvas** is illuminating. If we try to analyse the three **guṇas**$^1$ in action (**liṅgamātra**), we get at something which cannot be described or grasped. It is so vague and indefinite. *Patañjali,* however, includes **aliṅga** among the **sūkṣmaviṣayas** (subtle contents) of **samāpatti.** Hence only this much can be said about **aliṅga,** that it is a **guṇaparva** and that it can be a **sūkṣmaviṣaya**$^1$ of **samāpatti.** Thus, the **Sāṅkhya** theory escapes the charge of nihilism, though, according to the existentialist philosopher Heidegger, the so-called nihilism is not really nihilism, because all being which is changeable and fluid, mobile and mobilized, come from a "Being in repose". Nothingness, as absence of the state-of-being-present, "negates" without destroying. In this sense, **aliṅga** is a reality and according to the **Sāṅkhya** theory, everything comes from **aliṅga** (**pradhāna**). This theory, however, is nothing like the biological theory of evolution. It is not a development in time. The various states are only the various levels of differentiation seen by metaphysical analysis.

**aloluptva** अलोलुप्त्व (BG XVI 2), uncovetousness. Unaffectedness of the senses even when in contact with their objects. This is one of the twenty-six divine virtues (**daivī-sampat**).

**alpabuddhi** अल्पबुद्धि (BG XVI 9), undeveloped intellect, concerned only with the sense-enjoyments. This is one of the infernal or demonical qualities (cf. **āsurī-sampat**).

**allāma** अल्लाम (HP I 8), name of a *siddhayogī* enumerated by *Svātmārāma. Yogī Svātmārāma* has paid his salutation to his predecessors by enumerating the names of the *siddhayogīs* in his text.

**avakāśa** अवकाश (TSB 7), one of the five stimuli which stimulates the five **tanmātrās** in the five sense organs. **Avakāśa** in **ākāśa$^{1}$** stimulates the ear. The word literally means room, but in this context it seems to have been used by TSB for what we now call sound waves.

**avakāśadāna** अवकाशदान (VB III 42, IV 14), essence of the **mahābhūta** called **ākāśa.** *Vijñānabhikṣu* equates it with the essence of the **śabdatanmātrā.** According to *Vyāsa,* the **ākāśa** atoms are made up of the **śabda$^{2}$-tanmātrā.** Literally, the word means affording room, and we can therefore roughly explain **avakāśadāna** in this context as being of the nature of empty space—a general receptacle of things. This seems to be *Vyāsa's* theory too.

**avadhūta** अवधूत (MBU V 9), an ascetic who has renounced all worldly connections. This stage is reached when a *yogī* constantly enjoys union with **brahman** as a result of long sustained **samādhi**.

**avadhūtayogī** अवधूतयोगी (SSP VI 3), one who has attained the highest stage in *yogasādhanā*. **Avadhūtayogī** is one who, having abstracted one's mind from sensuous objects and absorbed it in the blissful self, has transcended the realm of the evolutes of **prakṛti** and the worldly distinction of past, present and future.

**avadhya** अवध्य (BG II 30), indestructible. **Ātman** is indestructible.

**avani** अवनि GS V 41), ground (place). *Tejo'vaniyutam* तेजोऽवनियुतम्, therefore means: fire along with the fire place —not only the flame. Contemplation on this while performing **pūraka, recaka** and **kumbhaka** and simultaneously repeating the **mantra$^{3}$ bīja** and **agni** is one of the three ways of **samanu-nāḍīśuddhi$^{3}$**. For this purpose, the *yogī* may also meditate on **vāyu** or the image of the moon.

**avayava** अवयव (SK 10, VB IV 14), part. **Liṅga$^{1}$** is described as *sāvayava* सावयव, i.e., it is not a single simple unity like **pradhāna** or a **puruṣa**, but a whole made up of parts. Each individual **liṅga**$^1$ is for a **puruṣa**$^1$ and each **puruṣa**$^2$ is equipped with a **liṅga**$^1$. The complexity and heterogeneity of **liṅgas**$^1$ distinguish them from **puruṣas**$^1$ as well as from **pradhāna**$^1$. *Vyāsa* calls **tanmātrās** to be the **avayava** of **paramāṇus**.

**avasthā-1** अवस्था-१ (YS III 13), one of the three **pariṇāmas**$^1$, successful **saṁyama** on which enables a *yogī* to know all the past and the future **pariṇāmas**$^1$. Each **pariṇāma**$^1$ is an ever-changing **krama** taken to be a stable, more or less permanent object. Each thing that we know is really a succession of **lakṣaṇas** and each **lakṣaṇa,** in its turn, a succession of **avasthās**$^1$. **Avasthās**$^1$ themselves are also of the nature of unceasing change. (Cf. VB II 15) *calaṁ hi guṇavṛttam* चलं हि गुणवृत्तम्.

**avasthā-2** अवस्था-२ (TSM 13; YCU 73; VU IV (1) 6), a state of human existence. **Jāgrat, svapna, suṣuptī** and **turīya** are said to be the four **avasthās**$^2$. These are not considered to be the **avasthās** of **śiva** but of the **kośas,** which are **vikāras** (well-differentiated aspects), and although **śiva** appears as **jīva** (*yathā jīvastathā śivaḥ* यथा जीवस्तथा शिवः), **śiva** is in essence **nirvikāra** (not subject to change). The *kośas* are the **vikāras** of **jīva.** Thus, it is **śiva** as **jīva** who lives in the four **avasthās**$^2$, not **śiva** as such.

According to YCU, one aspect of human existence is the four **puruṣas**$^3$, which every man is, each of these **puruṣas**$^3$ being the lord (enjoyer of one of the four **avasthās**$^2$) of human existence.

These **puruṣas**$^3$ are the forms assumed by **brahman** and the **avasthās**$^2$ are the forms which the **parāśakti** (creative energy) of **brahman** takes. **Brahman** is the lord of **prakṛtī** and the various forms of **brahman** are the lords of the various aspects of **prakṛtī.** This is the Vedāntic theory of the four **puruṣas**$^3$. In this context, the word **puruṣas**$^3$ is not used in the sense in which it is used by **Sāṅkhya** philosophers, including *Patañjali.*

**avasthā-3** अवस्था-३ (HP IV 38), bodily attitude. **Avasthā**$^3$ of **śāmbhavī** and **khecarī mudrās** are said to be different because in the former, eyes are half-opened and eye-brows a little raised, while in the latter, tongue is introduced into the aperture in the roof of the mouth.

**avasthā-4** अवस्था-४ (HP IV 69), stages of progress in **yoga**$^4$. **Ārambha, ghaṭa, paricaya** and **niṣpatti** are here said to be the four **avasthās**$^4$.

**avasthā-5** अवस्था-५ (MBU 2.4.1), stages of mind which are enumerated such as — **jāgrat, svapna, suṣupti, turīya** and **turīyātīta.**

**avasthātraya** अवस्थात्रय (NBU 54), **jāgrat, svapna** and **suṣuptī.** The *yogī* at the highest stage of development never dwells in any of these states. His proper state is **turīya.**

**avasthāviśeṣa** अवस्थाविशेष (NGB I 2), synonym for **cittabhūmis. Kṣipta, vikṣipta, mūḍha, ekāgra** and **niruddha** are termed **avasthāviśeṣas** of **citta.**

**avikṛti** अविकृति (SK 3), unstructured (= undifferentiated = not formed in anyway whatsoever). **Pradhāna** (= **mūlaprakṛti** = *Patañjali's* **aliṅga**) is **avikṛti.** All other things are differentiated forms of that. **Avikṛti** is not a differentiation in any thing, still more undifferentiated. It is the limit of homogeneity.

**avighāta** अविघात (SK 45), success in every enterprise. This **siddhi**[2] is acquired by virtue of **aiśvarya.**

**avidyā** अविद्या (YS II 4, 5, 24; SS I 61), the mother **kleśa** which consists in taking: (1) the ever changing phenomena to be permanent objects; (2) things of the world, which are out and out soiled, to be pure; (3) ever painful existence to be pleasurable; and (4) something quite the opposite of self to be the self. **Avidyā** is inherent in every **citta** except that of **Īśvara. Asmitā**[1], **rāga, dveṣa** and **abhiniveśa** spring from **avidyā,** which is responsible for the continuance of **saṁyoga.**

From the psychological point of view the chief importance of **avidyā** lies in its being the tendency to perceive objects as real and abiding. Whenever a sense organ is stimulated, we perceive a real lasting object whatever the metaphysical status of the object may be. The **kleśa avidyā** in us is responsible for this. **Saṁyoga** implies **avidyā** (YS II 24). Since **avidyā** inheres in every **citta** there can be no **saṁyoga** without a **citta. Avidyā** too is beginningless like **saṁyoga** and is destroyed only when the **citta** in which it resides is destroyed. That it may be laid completely to sleep even before **pratiprasava** of the **citta,** is another matter.

According to SS also, the world is seen on account of **avidyā** being active in the mind. In other words, the world of **pariṇāmas**[1] in each **citta**[2] is there because of **avidyā** in the **citta**[1]—not the world of **kramas,** which is independent of any **citta**[1]. This would be in *Patañjali's* language, what *SS* says in its own way. According to *Patañjali,* every **citta**[1] is a **pariṇāma**[1] in people's mind like so many other **pariṇāmas.**

**aviparyaya** अविपर्यय (SK 64), freedom from wrong knowledge. **Viveka,** which consists in clearly distinguishing between **prakṛti**[1] and **puruṣa**[1], is considered by *Īśvarakṛṣṇa* to be pure (**viśuddha**) because it is the knowledge of truth and truth alone.

**aviplavā** अविप्लवा (YS, VB, VM, II 26), uninterrupted (flow of knowledge), continuous (awareness). When false knowledge has its seed burnt up and is made incapable of fruition, then the uninterrupted discriminative knowledge is established. This is essential for the absolute removal of the pain arising out of false knowledge.

**avirati** अविरति (YS I 30), one of the nine **antarāyas.** It is a lapse in **vairāgya,** which is one of the two disciplines prescribed by *Patañjali* for **cittavṛttinirodha. Avirati** is attachment, which is the opposite of **vairāgya** and hence an **antarāya.**

**avivekī** अविवेकी (SK 11, 14), one all—pervading substance which has no separable members or ingredients. **Vyakta** as well as **pradhāna**[1], is said to be such, none of them has members, each enjoying a separate and independent existence. Neither **vyakta** nor **pradhāna**[1] can be split into **sattva, rajas** and **tamas,** though they are **guṇātmaka** (of the nature of **guṇas**). **Puruṣas**[1], on the other hand, do not mix with one another to form one substance. Each of them has a separate existence independent of the others.

**aviśuddhi** अविशुद्धि (SK 2) impurity. The means prescribed by the *Vedas* for warding off pain of all kinds are also impure (**aviśuddha**) in so far as they aim at the satisfaction of ambitions which are **akliṣṭa.** The *Kārikās* do not throw any light on the meaning of the words **śuddhi, viśuddhi, aśuddhi** and **aviśuddhi;** but *Patañjali* has clearly used the word **śuddhi** for purity, which results from the practice of the **yogāṅgas,** particularly **tapas.** Obviously, by **śuddhi** he means practically complete inactivity of **rajas** and **tamas** due to superabundance of **sattva.** May be *Īśvarakṛṣṇa* had in his mind performance of an animal sacrifices for attaining *svarga* स्वर्ग (paradise) and thus gaining freedom from pain.

**aviśeṣa-1** अविशेष-१ (YS II 19; SK 38), one of *Patañjali's* four **guṇaparvas.** From YS III 44 and 47, it appears that **sthūla, svarūpa** and **sūkṣma** are the *bhautika viśeṣāviśeṣaguṇaparvas* and **grahaṇa svarūpa** and **asmitā**² the *aindriya* ones. Which of them are **viśeṣa** and which **aviśeṣa** according to *Patañjali,* is not quite clear. It, however, appears that **viśeṣa** and **aviśeṣa** are relative terms and that *bhautika* and *aindriya* **svarūpa,** i.e. the five **mahābhūtas** and the eleven **indriyas**¹ of which the **cittas** are made up, can be looked at as **viśeṣas** as compared to **tanmātrā** and **asmitā**² respectively (VB II 19). But they are **aviśeṣas** as compared to **sthūla** and **grahaṇa** respectively. No wonder that the five **mahābhūtas** are generally known as **viśeṣas** (SK 38); though according to SK they are not **śānta, ghora** and **mūḍha viśeṣas.** Thus, while the **mahābhūtas** and the **indriyas**¹ can be called **aviśeṣas**¹ only when compared to the material objects and **cittavṛttis** respectively; **asmitā**² and **tanmātrās** are **aviśeṣa**¹ proper. By **sūkṣma,** *Patañjali* in III 44 probably means the **tanmātrās.** *Īśvarakṛṣṇa* also considers **tanmātrās** to be **aviśeṣa.**

**aviśeṣa-2** अविशेष-२ (SK 34), qualities of objects known through sense organs, e.g. redness, hardness, fragrance. It appears that, according to *Īśvarakṛṣṇa,* the **buddhīndriyas**¹ are the organs of perception as well as sensation. By using them we perceive concrete objects like paper, pen, book and also sense their qualities. The former, *Īśvarakṛṣṇa* calls **viśeṣa viṣayas** and the latter **aviśeṣa**². Sensing is the function of **buddhi indriyas**¹. But sense (sense data) are never experienced as such. We always perceive objects. **Manas**¹ working as an **indriya**¹ immediately raises a perception whenever a sense organ is stimulated. Our knowledge of the sensa (sense data) is only an abstraction which is the function of **manas**¹ as an **indriya**¹ (VB III 47).

**avyakta-1** अव्यक्त-१ (SK 2, 10, 14, 16, 58; TSB 3), literally inarticulate, unnoticeable. It is one of the three realities, a deep insight into which is said to be the one means of getting rid of pain which is superior to all other means. **Avyakta** is described as the one everlasting, all-pervading, self-supporting, formless independent first cause which is one. Though it can neither be perceived nor introspected, its reality is proved by inference from the following: (1) every thing has a material cause in which its essence must be present; (2) the differentiations (effects) are limited; (3) there is unity of nature; and (4) effects emerge from and disappear in their material cause.

**Avyakta** operates through the three **guṇas**[1] mixing with one another and assuming different shapes in accordance with the degree of preponderance of each **guṇa**[1]. As if to satisfy an inner urge of its own, **avyakta** provides all the **vyakta** means required by any **puruṣa**[2] for the attainment of **kaivalya** by its **puruṣa**[1] member.

According to TSB, it is the first form which **brahman** assumes. **Avyakta**[1] in its turn assumes the form of **mahat,** and so on. This is how creation proceeds according to this *Upaniṣad*. *Īśvarakṛṣṇa* does not believe that **avyakta** comes out of **brahman.** According to him, it exists separately in its own right, but is perfectly indeterminate. cf **aliṅga.**

**avyakta-2** अव्यक्त-२ (MBU II (1) 2), not perceptible to all and sundry, but seen only by the *yogīs* at a very advanced stage of **yoga**[1].

**avyaktā** अव्यक्ता (VS II 26), synonym for **suṣumnā**.

**avyaya** अव्यय (TBU I, 2, 8), imperishable. It is one of the words used to refer to the indescribable **brahman.**

**avyāpi** अव्यापि (SK 10), not omnipresent. **Vyakta** (the manifested) is described as **avyāpi** as there can be **avyakta**[2] even when there is no **vyakta. Avyakta**[2] alone can be said to be *vyāpi* व्यापि (omnipresent) in the sense that nothing *guṇātmaka* (of the nature of **guṇa**) can exist outside **avyakta**[2].

**aśakti** अशक्ति (SK 46-9), of the fifty components of the **pratyayasarga** twenty-eight are **aśaktis.** They are the eleven *indriyavadha* इन्द्रियवध (destruction of the power of the **indriyas**) and the seventeen *buddhivadha* बुद्धिवध (destruction of the power of intellect). These are not physical deficiencies or deformities. They are positively mental. Neither an **indriya**[1] nor **buddhi**[1] is an anatomical structure or a physiological organ. They are abilities of men and animals to perform different functions. Inability to achieve a **siddhi**[3] and the weakness of being easily contented, either for lack of scientific knowledge or faith, are also **aśaktis.**

**aśuklākṛṣṇa** अशुक्लाकृष्ण (YS, VB, VM, VBh IV 7), neither white nor black (variety of **karma**). **Karma** has been conceived to be quadripostile: white, black, white and black and neither-white-nor-black. The last variety belongs to yogins who are not affected by white **karmas** since they have renounced the fruition even if good (*phalasannyāsāt*) and also not afflicted with black **karma** since they will have nought of it (*anupādānāt*).

**aśuci** अशुचि (BG XVIII 27), impure (inside and outside), or devoid of (internal or external) purity. The quality of **rajas.**

**aśuddhi-1** अशुद्धि-१ (ABU 1), one of the two states of **manas**[1]. An *aśuddha* अशुद्ध (impure) **manas**[1] is that which is attached to objects of desire. The *śuddha* **manas** is perfectly unattached.

**aśuddhi-2** अशुद्धि-२ (YS II 28, 43), impurity. In YS II 28, impurity refers to every activity prompted by the **kleśas**[1]. It is only when the **kleśas**[1] are gradually laid to sleep and thus made inactive by the practice of **yoga**[1] that a *yogī* proceeds in the direction of realising the truth.

The impurity to which *Patañjali* refers in YS II 43 is a forceful action of the **kleśas**[1]. In YS II 2, **tapas, svādhyāya** and **īśvarapraṇidhāna** are said to be the means of weakening the **kleśas**[1] and creating an urge for attaining **samādhi**[1]. Removing of impurity (YS II 43) in this context therefore means weakening the **kleśas**[1].

In the context of realization of truth it means laying them completely to sleep (VB II 27).

**aśubha** अशुभ (BG IV 16, IX 1), evil. Synonym for world, because it is full of evil. **Śubha** is the highest abode of **brahman**.

**aśūnya** अशून्य (TBU I 10), literally voidless. **Brahman** is sometimes called **aśūnya** because it is a veritable reality and not a void in this sense. All the same it is a void—void as nothing — as compared to worldly existence. It does not exist as things of the world do. In this sense, it is **śūnya** and the *Vedas* could say about this Reality nothing except "It is not this, it is not this". We cannot point to Him as we point to or explain worldly things. Besides, there is nothing beyond **brahman.** All that is not **brahman** is unreal. Here we cannot call **brahman śūnya.** In this sense He is **śūnya.** This is the monistic Vedāntic view.

**aśvattha** अश्वत्थ (BG XV 1), the holy fig tree. (A holy tree according to Indian mythology). The world has been compared with a fig-tree. Literally **aśvattha** means that which will not last till tomorrow, i.e., transitory. The simile suggests the transitoriness of the world because it undergoes change every moment.

**aśvi** अश्वि (TSB 8), one of the twelve gods who resides in one of the twelve **nāḍīs** in the form of the twelve **prāṇas**[1].

**aśvinī** अश्विनी (GS I 47, III 3, 64-5), contracting and relaxing the anal muscles alternately and thus closing and opening the mouth of the anus again and again. This is believed to cure the diseases of the anal region, to give it strength and ultimately to ward off premature death and to awaken the **kuṇḍalinī**[1].

**aṣṭakumbhaka** अष्टकुम्भक (HP II 44), *Svātmārāma* considers eight varieties of **kumbhakas.** They are—**sūryabhedana, ujjāyī, sītkārī, śītalī, bhastrikā, bhrāmarī, mūrcchā** and **plāvinī.**

**aṣṭadalapadma** अष्टदलपद्म (DBU 93-1), the **dhyānasthāna** in the **hṛdaya** which is generally imagined as a lotus of eight petals. The **jīvātmā** (transmigrating self) is supposed to reside in this as in the centre of a circle. The **jīvātmā** residing here has complete **abhimāna** (= **ahaṅkāra**) in him and thinks that he is the doer, the enjoyer and the sufferer.

**aṣṭaprakṛti** अष्टप्रकृति (VS II 16; BG VII 4), eight primordial causal forms of **prakṛti.** Synonym for **kuṇḍalinī.** Since there are eight coils in **kuṇḍalinī,** it is called **aṣṭaprakṛti.** According to *Gītā,* **aṣṭaprakṛti** consists of—(1) **prakṛti** (root-cause), (2) **mahat** (intellect), (3) **ahaṅkāra** (I-am-ness), and (4) the five **tanmātrās,** which are, **śabda** (sound), **sparśa** (touch), **rūpa** (form), **rasa** (taste), and **gandha** (smell). Each coil symbolically represents eight-fold **prakṛti.**

**aṣṭaiśvarya** अष्टैश्वर्य (HP III 7), eight super-normal powers. These are,— **aṇimā, mahimā, garimā, laghimā, prāpti, prākāmya, īśitva** and **vaśitva.** The practice of **mudrās** bestows these powers.

**asakta** असक्त (SK 40), having no limitations on account of being so subtle that it can reach everywhere. The hard bone of the skull is no obstruction to **liṅga**$^1$, which can pass out of the body, even if all the openings are closed, and can adopt a human or an animal body as determined by **vāsanās** lurking in it.

**asat** असत् (SK 9), that which does not exist in any manner whatsoever. The theory is that that which does not exist in anyway whatsoever cannot be brought about, i.e., the effect must in someway already exist in the cause; otherwise it would never be brought about. According to this theory, the effect potentially exists in its material cause. When it is brought about, it becomes actual. Hence, everything potentially exists in **pradhāna** (= **avyakta mūlaprakṛti**). Nothing that is brought about is absolutely new. This is the **Sāṅkhya satkāryavāda.**

**asamprajñāta** असम्प्रज्ञात (VB I 2, 11, 18, 20), a state which is neither a **vṛtti**$^1$, nor a **pravṛtti,** nor even **samāpatti** and in which the **citta**$^1$ is reduced to a mere **saṁskāra.** This condition is natural to **prakṛtilayas;** but in others it is the end-result of their **śraddhā, vīrya, smṛti** and **samādhi**$^1$.

The word **asamprajñāta** is not used by *Patañjali,* nor is it the desired goal.

*Patañjali's* **anya** अन्य (other) **yoga** (YS I 18) is not the desired goal of **yoga** according to him. It is a blind allay from which the *yogī* has to return sooner or later (cf. VM I 18). It is true that there being no activity of **citta**$^1$ in that state, there is no **duḥkha** so long as that state lasts; but it is not the way to **kaivalya** so far as *Patañjali's* theory goes.

**asampramoṣa** असम्प्रमोष (YS I 11), not forgetting, but as used by *Patañjali* in the description of **smṛti,** which is one of five **cittavṛttis,** it obviously means recall, recollection of previously experienced material. "I did not forget to bring my ticket", e.g., means: "I remembered that it was to be brought". Ordinarily, not forgetting is not a **vṛtti** but only a structural component of the mind—a disposition. But in this context, **asampramoṣa** is remembering and is a **cittavṛtti**$^1$.

**asaṁsakti** असंसक्ति (VU iv(1) 3, iv(2) 2, 7), detachment. Second of the seven stages of attaining knowledge. The other six being respectively,— **śubhecchā, vicāraṇā, tanumānasī, sattvāpatti, padārthabhāvanā** and **turīyā.** Wherein passionate attachment to objects of sensual enjoyments is attenuated as a result of virtuous desires, is called **asaṁsakti.**

**asaṁsarga** असंसर्ग (YS II 40), shunning of contact with others. This is a part of **śauca.** This *sūtra* सूत्र does not endorse the concept of untouchability. It only enjoins the cultivation of the attitude of complete detachment towards one's own, as well as others bodies. They are under no circumstance to be used as sources of pleasure.

**asāmānya** असामान्य (SK 29), of each its own. Sensation and perception are the functions of **buddhīndriyas,** impelling action that of **karmendriyas, saṅkalpa** that of **manas,** self-consciousness that of **ahaṅkāra**[1] and deliberation that of **buddhi.** Each one of these **karaṇa**[3] can perform its own function separately. Such a function is called **asāmānyavṛtti** by SK. But they can also perform a function jointly. This is the *sāmānyakaraṇavṛtti = prāṇādivāyavaḥ pañca* (Cf. VB III 39), the various autonomic reflexes.

**astatandrī** अस्ततन्द्री (TBU I 5), wide awake. The **brahman** is not to be known in the state of drowsiness, or sleep, but while one is wide awake.

**asteya-1** अस्तेय-१ (SAU I (1) 4, 7; DU I 6, 11-12; VU V 12; TSM 32; YSH I 22; YS II 30, 37), not stealing either by doing or saying anything or thinking this way (i.e., not stealing by thought, word or deed). This means that a mere wish that what belongs to another person should have been mine is also *steya* स्तेय and is prohibited to a *yogī*. **Asteya** is one of the ten **yamas** according to SAU and other texts. According to DU, **asteya** consists in complete indifference towards the property belonging to another, whether it is a straw, money, a jewel, gold, or a pearl. *Patañjali* mentions **asteya** as one of the five **yamas.** For *Patañjali* **asteya** appears to be unadulterated honesty, including straightforwardness. Since it covers all forms of honesty in thought, word and deed, no wonder that, if one completely masters **asteya,** one perfectly becomes virtuous. He has all the virtues in him. This seems to be the meaning of **sarvaratnopasthānam.** According to YSH, expecting anything more than one's legitimate claim is also contrary to the sentiment of **asteya.**

**asteya-2** अस्तेय-२ (VS I 42), non-stealing, one of the ten **yamas.** Having no greed for any materialistic things by action, thought, or speech is said to be **asteya.**

**asphuraṇa** अस्फुरण (TSM 121, 124), cessation of throbbing. The cessation of arterial pulsation in places where it is ordinarily felt, is supposed to be a sign for the *yogī* of the approach of his death. If throbbing ceases at the arm pits and the lateral part of the genitals, the *yogī* knows that he would live for only one month more.

**asmitā-1** अस्मिता-१ (YS II 6), one of the five **kleśas** (in-born psychological tendencies). It is the very core of **avidyā,** as it is an inability to distinguish between **puruṣa**[1] and **citta**[1], the former being eternal, the latter comparatively transient, although it does not disappear with the death of the bodies it takes. Every **citta**[1], however does cease to exist when its last body dies.

**asmitā-2** अस्मिता-२ (YS III 47, IV 4), the *aindriya* **aviśeṣa guṇaparva** in which the eleven **indriyas**[1] are discerned. As explained by VB II 19, it is the **aviśeṣa**[1] **guṇaparva** in which the **indriyas**[1] develop. The individual **cittas**[1] are, made up of the **indriyas**[1]. **Asmitā**[2] is thus the matter which takes the innumerable forms called **cittas**[1]. Hence *Patañjali* believes that the **cittas**[1] come from *asmitāmātra,* i.e., the one *aindriya* (of the nature of **indriya**) stuff in which no differentiations are seen. If we metaphysically analyse a **citta**[1] we see that it is made up of **indriyas**[1], which are nothing but complexities in **asmitā**[2]. If we look deeper, ignoring the complexities, we get to *asmitāmātra*.

**asmitā-3** अस्मिता-३ (YS I 17). Since *Patañjali* has clearly said that **savitarkā, nirvitarkā, savicārā** and **nirvicārā** are the **sabīja samādhi** (**samāpattis**) and no others, the **samādhi**[1] which has for its **prajñā, ānanda**[3] and **asmitā**[3] must be **nirbīja samādhi.** The **samādhi**[1] **prajñā** of this kind of **samādhi**[1] seems to be some kind of higher consciousness and the **asmitā**[3] *rūpānugama* रूपानुगम of **citta**[3] to be the **cit,** of **citiśakti** corresponding to **cit** of **cidānanda** (consciousness-bliss) of monistic-Vedāntists. The state of *Patañjali's* **nirbīja samādhi**[1] seems to be the Vedāntic **saccidānanda** state, often described as the *nijāvasthā* निजावस्था (state of pure consciousness of **ātmā**). What exactly this state is, only the person who has attained **nirbīja samādhi**[1], really knows. This state lasts for a longer or shorter time—only so long as the *yogī* is in that state of **samādhi**[1]. It is a state of **samāpatti** like the other four states of **samāpatti** which *Patañjali* calls **sabīja samādhi**[1]. It is positively akin to **kaivalya,** though it is not **asamprajñāta,** which resembles **kaivalya** only in the absence of **duḥkha** in that state. The phrase **asmitā** *rūpānugama* रूपानुगम (assuming the form of) distinguishes **nirbīja samādhi**[1] from **nidrā** also. This state is the opposite of **nidrā,** of which the **ālambana** is **abhāva,** as well as of the state in which there is no **samādhiprajñā** whatsoever, generally supposed to be the state of **asamprajñātasamādhi.**

**asmitā-4** अस्मिता-४ (VBh I 8), sense of **'svatva',** i.e. ownership is **asmitā.** idea of self in not-self. Considering **aṇimā** etc. the eight **siddhis** as self which are not-self.

**asvara** अस्वर (ABU 7), pure **brahman** as opposed to **svara brahman** (= **aum**[1]). While **yoga** is practised with the aid of **aum** (**svara**) the **asvara** is to be experienced. From this it appears that the *Upaniṣatkāra* does not consider realization of the **asvara brahman** to be a practice of **yoga**[1]. It is an experience which comes of its own accord at the end-result of the practice of **yoga**[1]; and being an experience which is real, the **asvara anubhava** (experience) cannot be taken to be the absence of everything (a non-existent). It is a veritable reality.

**ahaṅkāra-1** अहंकार-१ (VB I 45, III 47; SK 22, 25; TSB 3), a stage of differentiation in the **guṇas**[1] introduced by TSB, SK and VB between *Patañjali's* **aviśeṣa** and **liṅgamātra.** According to SK and TSB, from **prakṛti (avyakta)** ensues **mahat** and from that **ahaṅkāra,** which in its turn develops into the five **tanmātrās.** According to SK, the eleven **indriyas**[1] also are a differentiation in **ahaṅkāra.**

**ahaṅkāra-2** अहंकार-२ (SS III 2, 37; VB II 15; GS I 4; TSM 7), self-consciousness, pride—a typical **rāga.** GS considers it to be the greatest enemy of man. **Yoga**[4] is in this text said to be man's greatest strength. **Ahaṅkāra** is an obstacle in the path of **yoga**[4]. According to SS, **ahaṅkāra** resides in **prāṇa**[1] (= **jīva**).

**ahaṅkāra-3** अहंकार-३ (SK 24; TSB 5, 6, 9), according to TSB, one of the five **aṁśas**[1] of **ākāśa**[1]. This **ahaṅkāra** is considered in these texts to be an **antaḥkaraṇa** and in TSB is said to be one of the **kāryas** of **ākāśa** and **viṣaya**$^{4}$ of **antaḥkaraṇa.** According to this *Upaniṣad,* the function of **ahaṅkāra**$^{2}$ is implied in the function of **buddhi.**

The entire creation is here said to be from the **mahābhūtas.** This text does not speak of **asmitā**$^{2}$ of the **guṇas**$^{1}$ and while for *Patañjali* **sattva**$^{2}$ predominates in the *aindriya* (pertaining to **indriya**) creation. According to this text, **ākāśa**$^{1}$ predominates in it. **Ahaṅkāra** is one of the many things which are impediments in the path of **yoga**$^{4}$ and should be avoided by every aspirant. The function of **ahaṅkāra** is self-consciousness, meaning: 'the idea of oneself as different from other selves', not pride, though its function is called **abhimāna,** generally understood as pride.

*Īśvarakṛṣṇa* does not consider **ahaṅkāra** to be **rāga,** which according to him, is one of the **bhāvas**$^{2}$. He also describes it as **abhimāna.**

**ahaṅkāra-4** अहंकार-४ (BG XVI 18; SSP I 46), egotism, the source of all perversities (**doṣas**). It consists in estimating oneself very highly for qualities which one really possesses and also for those qualities which one falsely attributes to oneself. SSP explains **ahaṅkāra** as having five characteristics: (1) **abhimāna,** the pride for those qualities which are not possessed, (2) *madīya,* sense of mine, (3) *mama-sukham,* sense of 'my pleasure', (4) *mama-duḥkham,* sense of 'my pain', and (5) *mamaitam,* sense of 'this is mine'.

**ahaṅkṛti** अहंकृति (YTU 10; YSU I 8), the urge which rises like a wave in water in the **paramātmā** (the one Supreme Being). It is called **sphūrti.** It makes a **jīva** (living being) of the Supreme Reality.

**ahita** अहित (HP I 60), harmful, unwholesome (food). That food is unwholesome which is heated over again, dry, excessively salty or sour, bad food and food with excess of vegetables.

**ahiṁsā-1** अहिंसा-१ (YS II 30, 35; VB II 30; DU I 6-8; SAU I (1) 4-5; YTU 29; YSH I 19), one of the **yamas**$^{1}$. It consists in avoiding **hiṁsā** in action, speech and mind. According to some followers of the *Vedānta* philosophy, the belief that **ātman** is all-pervading, that it cannot be pierced or cut and that it cannot be grasped, is the best form of **ahiṁsā.** But **ahiṁsā,** as others understand it, is prescribed as a **yama**$^{1}$ even by the Vedāntists. According to YSH, the following five forms of **hiṁsā** are caused by **krodha** (anger) or **lobha** (greed):

1. tying of men and animals;
2. causing a cut on their skin;
3. overloading them;
4. striking them; and
5. depriving them of food, etc. (cf. **hiṁsā**).

YSH emphasises the importance of mental **ahiṁsā.** According to VB, **satya, asteya, brahmacarya** and **aparigraha** complete the **ahiṁsā.**

**ahiṁsā-2** अहिंसा-२ (VS I 39, 40), non-injury, one of the ten **yamas.** Non-injury to all being at all times under all circumstances by deed, thought or speech is **ahiṁsā.** This concept of **ahiṁsā** conforms well with the concept of **ahiṁsā** given by *Vyāsa* in his commentary on YS II 30. *Vasiṣtha* further adds: if an action prescribed by the scriptures causes no affliction to any living being can be called **ahiṁsā** but an act like sorcery, even if it is prescribed by the scriptures is liable to be considered **hiṁsā** (violence).

### ā — आ

**ākāra-1** आकार-१ (VB I 11), aspect. Cognition of object has two aspects — the content of cognition and the process of cognition and it generates memory of both. Hence we say: "I remember to have seen that object before".

**ākāra-2** आकार-२ (VB II 32), facial expression. In reply to a question remaining silent but showing the inner feeling by facial expression are also language.

**ākāra-3** आकार-३ (G 87, 92; VB IV 10), form, shape. G considers **ātmā**¹ to be shapeless. He describes it as *gaganākāra* गगनाकार in G 87. *Laxminārāyaṇa* comments that, for the purpose of **dhyāna, ātmā**² should be taken to be sky-blue. This, however, does not seem to be the meaning of *gaganākāra*. *Gaganākāra* may be no **ākāra.** Some thinkers believe that **citta**¹ assumes the shape of the body which it takes.

**ākāramauna** आकारमौन (VM, VBh II 32), a form of austerity (**tapas**) which consists in observing silence. This has been distinguished from **kāṣṭhamauna.**

**ākārāpatti** आकारापत्ति (YS IV 22), **saṁyoga** in an indescribable relation between **puruṣa**¹ and **prakṛti**¹, in which the former somehow comes in contact with the latter. Hence while speaking of **buddhi,** which the **puruṣa** knows when he is in **saṁyoga** with it, *Patañjali* uses the word **ākārāpatti.** Speaking of **vṛtti**-less **citta**¹ (i.e. **citta**¹ **svarūpa**), he uses the word **avasthānam** (YS I 4); while speaking of **cittavṛttis**¹, the word **sārupyam** (YS I 4) is used by him. The word **saṁyoga** is used when *Patañjali* speaks of **dṛśya**¹ (YS II 17). It appears that **puruṣa**¹ has **saṁyoga** with **citta**¹, whether the latter exists in the form of **cittavṛttis** or is **vṛtti**-less, i.e. in its **svarūpa.**

**ākāśa-1** आकाश-१ (VB I 45, II 19, III 44; ABU 13; ATU 7, 9; MBU I (2) 13; G 73; TSB 5, 6, 9; ANU 31; YTU 84, 98, 99), one of the five **mahābhūtas,** called the **viśeṣas** of the **tanmātrās** which are their **aviśeṣas. Ākāśa**¹ is dimensionless empty space. Hence its *avakāśadānatva* (yielding place characteristics) and *sarvatogati* सर्वतोगति (all-pervadingness). Infinitude and indivisibility are also mentioned by VB as its properties. The various sounds which we hear are said to be the forms which **ākāśa**¹ takes. They cannot be touched, seen, tasted or smelt, but only can be heard (VB III 41). **Ākāśa** however, is not empty space. It is a form of reality. The ancient Indian theory is that all sounds are in **ākāśa.** The **śabdatanmātrā** in **ākāśa** is therefore said to stimulate the *jaiva* **tanmātrā** in the ear.

ABU compares **jīva**¹ to **ākāśa** enclosed by a pitcher. When the pitcher is broken the **ākāśa** is not broken. **Ākāśa** remains just **ākāśa.** It is all one, though it assumes different forms in different containers. The truth is that there are not many **ākāśas** of different forms and shapes. Similarly, the Ultimate Supreme Reality is one and only one.

The many forms in which it appears are not of the nature of ultimate reality. Their reality is only apparent.

**Ākāśa** is one of the five **tattvas**$^{3}$ on which **dhāraṇā** is prescribed. Its seat in the body is supposed by YTU to extend from the middle of the eyebrows to the top of the head.

*Gorakṣa* places **ākāśa** in the **brahmarandhra.** He considers it to be bright and compares it to pure water. **Brahmarandhra** is said to be decorated with the **bījamantra 'ha'** and the presiding deity of **ākāśa** *śaṅkara* (**śiva**) is supposed to reside there.

According to TSB, the **ākāśa** element in living beings is responsible for the fivefold **antaḥkaraṇa (antaḥkaraṇa, manas**$^{1}$, **buddhi**$^{1}$, **citta**$^{2}$ and **ahaṅkāra**$^{2}$). Since **ākāśa** is inside the body as well as outside, it can be part of the **bahirlakṣya** as well as of the **madhyalakṣya.** In the latter case it is called **bāhyābhyantaravyoma.**

**ākāśa-2** आकाश-२ (ANU 11), atmosphere. **Recaka,** according to this *Upaniṣad,* consists in throwing out air into the atmosphere and thus bringing about a state of emptiness, obviously in the lungs.

**ākāśa-3** आकाश-३ (YTU 99, 102), the topmost part of head inside (i.e. the top of the brain). In **ākāśadhāraṇā,** as well as in **dhyāna, anila**$^{1}$ (**vāyu**$^{1}$) is to be taken to this spot and maintained there for a definite length of time.

**ākāśa-4** आकाश-४ (MBU IV 1-4), one of the five **ākāśas** of the **vyomapañcaka.** The names of the five **ākāśas** in the IVth *Brāhmaṇa* of this *Upaniṣad* do not tally with those mentioned in the **Brāhmaṇa I.** The latter list tallies with the one given in *Advayatārakopaniṣad.*

**ākāśa-5** आकाश-५ (SSP I 42), one of the five **mahābhūtas.** According to SSP, **rāga** (attachment), **dveṣa** (aversion), **bhaya** (fear), **lajjā** (bashfulness) and **moha** (infatuation) found in human beings are due to **ākāśa-mahābhūta.**

**ākāśacakra** आकाशचक्र (SSP II 9), the last **cakra** in the series of nine **cakras** enumerated by SSP. A spot to be meditated upon. This **cakra** has sixteen petals and is known as **pūrṇagiripīṭha** located in the upper part of the **brahmarandhra.**

**ākāśa (sthāna)** आकाश (स्थान) (VS IV 4, 7, 9, 14), region of ether in the body. Etherial spot. From the toes (**aṅguṣṭha**) to the top of the head (*mūrdhāntam*) the human body has been divided into five regions for the practice of **dhāraṇās.** From the middle of the eyebrows to the top of the head is said to be the region of **ākāśa.** The technique of this **dhāraṇā** lies in imposing the **prāṇa** at the **ākāśa** region together with its letter *'ha'* ह and unmanifested deity, and retaining it for five **ghaṭikās** (two hours). This facilitates the attainment of **samādhi** and thereby liberation.

**ākāśadhāraṇā** आकाशधारणा = **nabhodhāraṇā** नभोधारणा (YTU 102; GS III 63; G 73),. **dhāraṇā** on **ākāśa**$^{1}$. It consists in taking the **vāyu**$^{2}$ to **ākāśa**$^{3}$ and contemplating the image of *Śaṅkara.* By practising this **dhāraṇā,** the *yogī* is said soon to acquire the extraordinary power to move about in space quite unsupported. This is one of the five well-known **mahābhūtadhāraṇās.**

**ākūta** आकूत (SK 31), prompting. Some

**vṛttis**[1] of the **karaṇas**[2] may be promoted by other **karaṇa vṛttis**[1] and one **karaṇavṛtti** may in this way bring about other **karaṇavṛttis**[1]. This is *parasparākūta* परस्पराकूत.

But the **karaṇas**[2], according to SK, have no aims of their own to fulfill. The only end towards which all their activities are directed by **prakṛti**[1] is, according to *Īśvarakṛṣṇa,* **bhoga** and **apavarga** of **puruṣa**[2].

**āgama-1** आगम-१ (ANU 16), the *Vedas* (*śruti*). *Ūhana* ऊहन (deliberation) which does not contradict what is laid down in the *Vedas* is said to be **tarka.**

**āgama-2** आगम-२ (YS I 7; SK 6), any idea entertained on the strength of testimony. It is one of the three **pramāṇas.** If **pramāṇa** is correct knowledge and **viparyaya** incorrect knowledge, then obviously **pratyakṣa, anumāna** and **āgama** can all be either **pramāṇa** or **viparyaya;** because error is possible in all the three of them. *Patañjali* has said nothing to the contrary. *Vyāsa's* contention, however, is that the testimony of a *mūlavaktā* मूलवक्ता is infallible seems to be wrong if *mūlavaktā* is a person who has a first-hand knowledge of what he says, because it has been found that even the testimony of an eye-witness is sometimes unreliable.

In YS I 49, *Patañjali* uses the word *śruta* श्रुत for **āgama.** *Īśvarakṛṣṇa's* word is *āptāgama* आप्तागम (knowledge gained from a reliable person).

The other two **pramāṇas,** according to *Patañjali,* are **pratyakṣa** and **anumāna;** and **dṛṣṭa** and **anumāna,** according to *Īśvarakṛṣṇa,* who believes that all the other **pramāṇas** mentioned by others fall under one or the other of these three. For a knowledge of that which can neither be directly experienced nor inferred one has to depend on **āgama** alone.

**āgamajāla** आगमजाल (HP IV 40), conflicting views found in **āgamas,** i.e. the *Vedas.* Those who are misguided by the views expressed in the *Vedas* etc., never become capable of knowing the **unmanīmudrā** which liberates.

**āgneyī** आग्नेयी (NBU 6), one of the four **mātrās**[1] of **oṁkāra.** It is the first **mātrā**[1] i.e. **A.**

**ācārya** आचार्य (ATU 13-18), **guru**[2]. Competent teacher of **yoga**[4]. Without an **ācārya** the *sahasrārāntarlakṣya* cannot be seen. The **ācārya** must be well-versed in the *Vedas;* he should be a devotee of God **viṣṇu,** unenvious, conversant with **yoga**[4], engaged in **yoga**[4] and filled with **yoga**[4]. The **ācārya** in his turn, must be devoted to his own **guru**[2] and should have realised the true self.

Literally **guru**[2] means dispeller of darkness. One's **guru**[2] is said to be **brahman** Himself. **Guru**[2] is the end all and be all, the highest wisdom and the last resort for the disciple. There is nothing for him above his **guru**[2], which is the richest treasure for him. **Guru**[2] is certainly higher than the disciple, because he is the teacher of the disciple, though a disciple may even acquire more than what his **guru**[2] did.

**ājñā** आज्ञा = **ājñācakra** आज्ञाचक्र (YSU I 175, V 11; YKU III 10-11), one of the six **cakras**[2]. It has only two spokes, it is situated inside between the eyebrows and is described as being like the orb of the moon, as well as being *nādarūpa*. YKU identifies it with *mastaka* मस्तक (forehead) and says nothing more about it.

G places **parameśvara** (G 86) between the eyebrows and describes this deity as resplendent like a pearl.

**ātmakhyāti** आत्मख्याति (YS II 5), identifying oneself with non-self. One of the aspects of **avidyā,** according to *Patañjali*, is the belief that our body, and many other things for that matter, are parts of ourselves. This is *anātmasu* अनात्मसु **ātmakhyāti.**

**ātmatā** आत्मता (TBU I 34), selfhood. **Pratyāhāra,** according to this text, is that state of a *yogī* in which he does not see the objects as anything different from **brahman,** the Supreme Self. He sees **brahman** in himself as well as in everything else. This is a blissful state for him.

**ātmatīrtha** आत्मतीर्थ (DU IV 50, 53; BY VII 167), sacred place in one's own body. It is suggested that instead of visiting sacred places with a view to attain liberation, one should meditate on the sacred places in one's own body. According to DU, **śrīparvata** is at the crest (i.e., *śirasthāna*), **kedāra** in the forehead (**lalāṭaka**), **vārāṇasī** at the junction of the brows and the nose (*bhruvorghrāṇasyamadhyame*), **kurukṣetra** in the region of the breasts (*kucasthāna*), **prayāga** in the middle of the heart (*hṛnmadhya*) and *kamalālaya* in **mūlādhāra.** One who resorts to the external **tīrthas** goes for pieces of glass abandoning the precious gems in the hand.

**ātmadarśana** आत्मदर्शन (YS II 41), **vivekakhyāti.**

**ātmadhyāna** आत्मध्यान (TBU I 16), the state of not having any object before consciousness other than one's true self which is the Supreme Self. For this *Upaniṣad,* as for *Gorakṣa* (G 76), **dhyāna** is always **ātmadhyāna—dhyāna** of the **paramātman.**

According to the monistic view adopted by this text every individual self is in essence the Supreme Self—the one all-pervading reality.

**ātmadhyāyī** आत्मध्यायी (HP I 40), one who contemplates on **ātman,** one of the essential conditions for attaining **niṣpatti** stage. The practice of **siddhāsana** with moderate diet and contemplation on **ātman** leads one to the attainment of **niṣpatti** stage of **yoga.**

**ātmapratyakṣa** आत्मप्रत्यक्ष (GS VI 15, VII 7), seeing the **ātmā**¹. **Ātmapratyakṣa** and looking for **ātmārāma** are considered by *Gheraṇḍa* to be the characteristic features of **śāmbhavīmudrā.** Nothing more of this **mudrā,** which is often supposed to be the final achievement of a *yogī,* is said in this text except that he has to look inside between the eyebrows and see the **ātmā**¹.

In I 11 *pratyakṣamātmanaḥ* (= **ātmapratyakṣa**) is said to result from **dhyāna,** in VI 15 from **tejodhyāna** and from VII 5 it is clear that, according to GS, the **dhyāna** aspect of **rājayoga** is **śāmbhavīmudrā.**

**ātmabhāvabhāvanā-1** आत्मभावभावना-१ (YS IV 25), the self-regarding sentiments, including body consciousness. On attaining **viveka,** identification of oneself with one's body and one's possession, is effaced.

**ātmabhāvabhāvanā-2** आत्मभावभावना-२ (VB IV 25), problems in the *yogī's* mind: how I got into this wretched existence and how can I get rid of it. According to *Vyāsa,* these problems do not disturb the *yogī* after the attainment of **viveka.** *Vyāsa's* interpretation of this term, however, does not seem to be correct in this context. See **ātmabhāvabhāvanā**[1].

**ātmarati** आत्मरति (BG III 17), rejoicing in the self. One who finds joy only in the self and not in the sensuous objects.

**ātmavinigraha** आत्मविनिग्रह (BG XIII 7, XVII 16), control over the body-mind aggregate. **Ātmavinigraha** consists in withdrawing this complex from flowing towards its objects and applying to righteous path, i.e. to Self. The term **ātman** here refers to the causal aggregate of body and mind. In XVII 16, **ātmavinigraha** refers to a general control over mind as a part of mental austerity.

**ātmaviśuddhi** आत्मविशुद्धि (BG VI 12), here **ātman** refers to **antaḥkaraṇa,** i.e. internal organ. In order to purify it one should resort to the practice of **yoga** — by drawing senses from their objects and concentrating upon one object.

**ātmaśakti** आत्मशक्ति (GS III 40), **kuṇḍalī.**

**ātmā-1** आत्मा-१ (GS IV 2-5, VII 2; ATU 10; ANU 5; ABU 16; YS IV 25), self, just self without any philosophical significance, e.g. **pratyāhāra** is self-control (GS IV 2), *ātmapratīti* आत्मप्रतीति self-confidence, **ātmaśakti** one's own power and *ātmabhāva* self-consciousness. **Pratyāhāra,** according to ANU, consists in seeing **manas**[1] as well as all the objects as parts of the self, and not as external objects.

Whether an object actually exists in the outside world or not, the cooperation of **ātmā**[1], **manas**[1] and *cakṣurindriya* is necessary for its visual perception or apprehension.

**ātmā-2** आत्मा-२ (G 1, 2, 87, 89, 91, 97; GS I 11, III 49, V 83, VI 22, VII 3, 8, 12, 16-20; TSM 9, 100, 129, 144, 147, 152, 161; DBU 6, 8; ABU 11-12), **brahman.** It is described as **caitanya, advaita,** *śāśvata* and **para.** Although it is all-pervading and therefore, present in the body also, yet the body is not the **ātman**[1]. **Ātman**[1] is **saccidānanda.** The ultimate object of **yoga**[4], according to these texts, is the realization that the *yogī* is **brahman. Yonimudrā** and **śāmbhavīmudrā** help him in attaining this realization. Unity of **manas**[1] and **ātman**[2] is brought about in the state of **samādhi**[1] and **jyotirdhyāna** is said to be the **dhyāna** of the *tejomayabrahman* तेजोमयब्रह्मन्. **Sthūladhyāna** is not explicitly described as the **dhyāna** of *mūrtimaya* मूर्तिमय **brahman;** but this seems to be the implied meaning, as **guru**[2] is described as the **brahman** himself. According to *Gorakṣa,* the characteristic feature of **dhyāna,** as opposed to **dhāraṇā**, is that **ātman**[2] is the object of meditation in it.

TSM describes **ātmā**[2] as **brahmā, viṣṇu** and **śiva** as **cinmātra** and **caitanya** as **paramātmā** and **parātmā.** It is the ultimate reality which is said to be *pratyagānandarūpa* प्रत्यगानन्दरूप and *anantaśaktisaṁyukta* अनन्तशक्तिसंयुक्त, but which still appears in the form of *jagat* जगत् (universe). It appears as the **kośas** of the living body, though it itself is **nirvikāra.** The *vikārāḥ* विकाराः (transformations) are of **jīva,** but it appears as if they are of **śiva** who is **sadāśiva.** It is on account of **ahaṅkāra**$^{2}$ that **sadāśiva** becomes **jīva.** It is believed that **sadāśiva** is deluded on account of its *saṅgati* (**saṁyoga**) with *avivekaprakṛti* अविवेकप्रकृति. The *yogī* sees **śiva** in the **vikāras** but does not see the **vikāras** in **śiva. Brahman** is said to be **turyātīta** and to reside in the **brahmarandhra.** DBU describes **ātmā**$^{1}$ as subtle and compares it to an infinitesimal part of the point of a hair. As smell is in the plant, butter in the milk, oil in the seed and as gold is in the ore, so everything is in **brahman** as if it were a thread running through all these beads. He who knows **brahman** lives in **brahman.**

According to ABU, as the **ātmā** of different individuals, **brahman** exists differently in different individuals, but in reality it is one and only one, just as **ākāśa**$^{1}$ is one and still it assumes different forms in different containers.

Even in a single individual the one **ātmā**$^{1}$ appears to be different in the states of **jāgrat, svapna** and **suṣupti.** In fact it is one and the same **bhūtātmā** (reality behind things).

Another analogy used to illustrate the one reality appearing differently in different things, is that of the one moon which is reflected at innumerable spots. If one looks at the reflections below one sees many moons, if one looks at the sky above one sees only one moon.

*Gorakṣa* claims that the object of writing the *śataka* शतक is to lead the aspirant to *ātmabodha* आत्मबोध (self-realization), the supreme realization.

**ātmā-3** आत्मा-३ (KU 4), essence inside the body. The entire **ātman**$^{3}$ is to be made saturated with **om**$^{2}$, which is to be slowly repeated in all its twelve **mātrās**$^{1}$.

**ātmā-4** आत्मा-४ (YS II 21), essence. The very essence of **dṛśya**$^{1}$ consists in being an **artha**$^{3}$ for the **puruṣa**$^{1}$, i.e. that which the **puruṣa**$^{2}$ sees.

**ātmā-5** आत्मा-५ (ABU 4), subject in the subject-object relation of cognition. In the state of *manasaḥ hṛdi sannirodhaḥ* मनसः हृदि सन्निरोधः (merging of mind in the self) this subject disappears.

**ātmā-6** आत्मा-६ (VS V 2-5; BY IX 9), true self, other than **jīva. Ātman** is called **jīva** when it is enjoined with body and it is this **jīva** which is subject to birth and death and not the **ātmā.** According to BY, **ātmā** is the principle of life and sensation, situated in the form of **bindu** in the dormant serpant (**kuṇḍalinī**).

**ātmārāma** आत्माराम (GS III 64), the bliss of self-realization. In two different contexts, *Gheraṇḍa* uses two phrases *ātmārāmaṁ nirīkṣyeta* आत्मारामं निरीक्ष्येत and *ātmapratyakṣamānayet* आत्मप्रत्यक्षमानयेत्. While **ātmapratyakṣa** is to be brought about, according to him, **ātmārāma** is to be looked for and enjoyed. cf. **ātmapratyakṣa.**

**ātmāśī** आत्माशी (VB II 9), **abhiniveśa.**

**ādarśa** आदर्श (YS III 36), vision (intuitions, higher). In the normal course our sensuous cognitions take place through the instrumentality of the sense-organs and therefore, we are limited by the limitations inherent in the sense-organs. But when knowledge of **puruṣa** has been obtained by performing **saṁyama** as indicated in YS III 35, these limitations fall away and it is possible for the *yogī* to perceive everything without being influenced by such limitations of sense-organs and this is called intuitional or higher vision.

**ādāna** आदान (SK 28; TSB 6), **vṛtti** of the **karmendriya** known as **pāṇi.** It is difficult exactly to define **pāṇi** or **ādāna.** The best English translation for the latter would be manipulation. For manipulation it is not always necessary to use the hands or to use hands and hands alone. A football stroke, e.g., can be manipulated with head, or foot, or a push with any part of the body. All this is **ādāna** and the **indriya**$^{1}$, of which it is the **vṛtti,** is **pāṇi.** **Ādāna** would include all behaviour which is not sexual, excretory, locomotive, or expressive (i.e. of the nature of language, whether symbolic or traditional). According to TSB, **ādāna** is the **kārya**$^{1}$ and the **viṣaya**$^{4}$ of **pṛthivī** which is obviously the **pāṇi aṁśa**$^{1}$ of it.

**ādi** आदि (HP IV 85, 86), in the beginning. *Svātmārāma* classifies the practice of **nādānusandhāna** into three stages. The **ādi** stage brings about particular type of internal sound resembling ocean, thunder, big drum etc. This stage may be equated with **ārambhāvasthā** and **ghaṭāvasthā,** the first two stages in the sequence of four stages of **nādānusandhāna.**

**āditya-1** आदित्य-१ (G 46, 80), **sūrya** (the sun). G compares the **maṇipūrakacakra**$^{1}$ to the rising sun.

**Ādityamaṇḍala** is the fire described in this text as *prajvalajjvalanajvālāpuñja* प्रज्वलज्ज्वलनज्वालापुंज (a mass of flames of burning fire) which is supposed to be in the **nābhi.** While performing **prāṇāyāma**$^{2}$ the *yogī* is advised to meditate on it.

**āditya-2** आदित्य-२ (BY IX 90), name of the Sun God. Since it gives life to all beings, it is called **āditya.**

**ādinātha** आदिनाथ (HP I 1; SSP I 1), the first teacher of the *Nātha* cult. It is found to be synonym of Lord **Śiva,** thus Lord **Śiva** is called *ādiyogācārya*. *Svātmārāma* has offered his salutations to **ādinātha** in the beginning of the text.

**ādeśa** आदेश (SSP VI 96-97), a technical term indicating identity of the three principles, viz., **ātmā, paramātmā** and *jīvātmā*.

**ādyantavanta** आद्यन्तवन्त (BG V 22), having a beginning and end. The worldly pleasures have a beginning and an end. The contact of senses with the objects mark the beginning of a pleasure and their separation is an end of the pleasure.

**ādyapiṇḍa** आद्यपिण्ड (SSP I 28), the primordial **piṇḍa.** It consists of five principles: *paramānanda, prodbodha,* **cidudaya, prakāśa,** and **so'haṁbhāva.** Each principle further contains five characteristics (cf. SSP 23-27).

**ādhāra-1** आधार-१ = **mūlādhāra** मूलाधार (G 10, 11, 78; YSU I 168, V 5, VI 22-33; YCU 4, 6; YKU III 9, 10; DBU 43-4), the lowest **cakra**$^{1}$ in the body. G places this four-petalled lotus in the **gudā,** which is called **ādhāra;** and in that, according to him, is said to reside the *yogī* (G 11). In G 10, however, **yonisthāna** is said to be between **ādhāra** and **svādhiṣṭhāna.**

According to Kuvalayānanda and Shukla, the **ādhāracakra**$^{1}$ is said to be in **gudā,** because it is nearer to the anus than the sexual organ. G describes this **cakra**[1] as bright burning gold.

Concentration on this is prescribed by *Gorakṣa* and it is enjoined by him that, while imagining this bright burning centre, the *yogī* should think of **ātmā**[1]. This **cakra**[1] is thus one of the nine **dhyānasthānas** of *Gorakṣa,* who considers it to be the seat of **vahni.** According to YSU, **mūlādhāra** is the triangular region between **gudā** (anus) and **meḍhra** (penis). There resides **śiva**[1] in the form of **jīva.**

The **kuṇḍalinī śakti, vāyu**[4] and **vahni** also are there, and **bindu** and **nāda, haṁśa** and **manas**[1], according to this text, all rise from this region. It is called the **kāmarūpapīṭha** and is said to bring to the *yogī* all that he desires. The universe is said to arise from the **ādhāraśakti** and again to resolve into it. In this sense, the entire universe sleeps when the **ādhāraśakti (kuṇḍalinī**[1]**)** sleeps, and wakes when she wakes. He who knows **ādhāra**[1] gets freedom from the fruits of his evil deeds and sees light. The three *Vedas* are in **ādhāra.** The **suṣumnā, iḍā**[1] and **piṅgalā** meet in the hind portion of **ādhāra**[1]. *Paścimaliṅga* पश्चिमलिंग is in **ādhāra**[1]. **Candra** and **sūrya**[2] are also in the hind portion of **ādhāra**[1]. **Ādhāra** is thus one of the most important **cakras**[1]. Taking it to be lotus-like, YCU considers **ādhāra** to be four-petalled. YKU, considers **mūlādhāra** to be one of the six **cakras**[1] and equates it with **gudā.** From the point of view of modern physiology, **ādhāra** may be taken to be the coccygeal plexus.

**ādhāra-2** आधार-२ (GS III 12; HP III 72). The sixteen **ādhāras** referred to in this text may be the sixteen paths, which are supposed to run from the throat to the upper parts of the head. *Brahmānanda,* the commentator of HP, mentions the following as the 16 **ādhāras:** toes, ankles, knees, thighs, perineum, penis, navel, chest, neck region of the throat, tongue, nose, the spot between the eyebrows, forehead (lower part), uppermost part of the forehead, and top of the head. But this does not seem to be relevant.

**ādhāravāta** आधारवात (YSU VI 27-8), the **prāṇa**[4], which is to be raised from **ādhāra**[1] and sent up to the head along **suṣumnā. Ādhāravātarodha** is said to be the very essence of **yoga**[4]. It consists in restraining this **prāṇa**[4] from going up the **iḍā**[1] or **piṅgalā** way and sending it up through the **suṣumnā.**

**ādhārākuñcana** आधाराकुंचन (HP II 27), contraction of the (**ādhāra**). This is practised in such a manner as to suck the water into the colon. This is the specific technique of **vasti** (colon lavage).

**ādhidaivika** आधिदैविक (TSB 8; YKU I 77; VB I 31), divine. TSB speaks of an **ādhidaivika** aspect of the organs of the body and names the twelve presiding deities of the twelve principal organs. YKU speaks of the **ādhidaivika** body which *Upaniṣadbrahmayogī* paraphrases as *pratyagabhinnaparabrahman* प्रत्यगभिन्नपरब्रह्मन् (the one Supreme Reality); and VB (I 31) speaks of **ādhidaivika** pain which VM explains as pain caused by an evil star, a *yakṣa* यक्ष, a *rākṣasa* राक्षस (demon) etc.

**ādhibhautika** आधिभौतिक (TSB 8; YKU I 77; VB I 31). The twelve **nāḍīs**[2] mentioned seem to be the **ādhibhautika** aspect of the twelve **aṅgas**[1] according to TSB. VB speaks of **ādhibhautika** pain, which VM explains as pain caused by a living being, e.g., snake, tiger; and YKU advises the *yogī* to merge his **ādhibhautika** body in his **ādhidaivika** body.

**ādhyātmika** आध्यात्मिक (TSB 8; VB I 31), pertaining to the self. It appears that TSB considers the ten **indriyas**[1-2], **manas**[1] and **buddhi**[1] to be the **ādhyātmika** organs, or the **ādhyātmika** aspect of the body. According to VM, bodily as well as mental pain is **ādhyātmika** (cf. commentary on SK).

**ānanda-1** आनन्द-१ (SK 28; TSB 6), the **vṛtti**[1] of the **indriya**[1-2] known as **upastha** (sexual behaviour). cf. **vacana.** TSB considers it to be **kārya**[1] and a **viṣaya** of **pṛthivī.**

**ānanda-2** आनन्द-२ (GS III 31, 41, V 57, 83, VII 8, 11, 13, 15; G 84, 99), a kind of experience which everyone can have, though it is not the same as sense pleasure, or aesthetic enjoyment. As a *yogī* practises **khecarī mudrā** he feels happier and happier day by day. This is the beginning of **ānanda**[2]. While aesthetic enjoyment and sense-pleasure are felt for the time being, **ānanda**[2] is the true *yogī's* constant companion. He is always in the state of **ānanda**[2]. The *yogī* who practises **prāṇāyāma**[2] also gets this experience; and the essence of *bhakti* भक्ति (devotion) too is **ānanda**[2]. **Ānanda**[2] of a *bhakta* भक्त (devotee) is often expressed by his shedding tears and getting gooseflesh. Thus **ānanda**[2] is the happiness of peace and is not what *Patañjali* calls **hlāda** (YS I 14). While **jāti, āyu** and **bhoga** are the **vipākas** of **karmāśayas, hlāda** and **paritāpa** are their **phala. Ānanda**[2] is experienced in the state of complete detachment, not **hlāda**.

**ānanda-3** आनन्द-३ (YS I 17; GS V 57), a peculiar kind of bliss which only the *yogī* gets, as the result of his **yoga**[4], in the state of **samādhi**[1]. Others do not know it. This **ānanda**[3] is also said to be experienced as a result of the union of **manas**[1] and **ātmā**[2] which *Gheraṇḍa* calls **samādhi**[1]. The presence of **ānanda**[3] clearly shows that such **samādhi**[1] is **samprajñāta** in *Patañjali's* terminology, **ānanda**[3] being one of the four kinds of contents of **samāpatti,** which make **cittavṛttinirodha samprajñāta.** This **ānanda**[3] is said to be experienced in **kumbhaka** of the **mūrcchā** variety (cf. GS V 83), because that too involves the union of **manas**[1] and **ātmā**[1]. To distinguish it from the other types of **ānanda** we can call it *sahajānanda* सहजानन्द.

**ānanda-4** आनन्द-४ (MBU II (1) 7; TBU VI 1, 3), the Supreme Reality which, according to the *Vedānta* philosophy, is *sat* सत् – **cit-ānanda.** What exactly this **ānanda**[4] is, only the person who has realised the Supreme Self, knows. It is obviously not an experience as we understand this word; and this is what distinguishes it from **ānanda**[3] which is the **samādhiprajñā** of **nirbījasamādhi**[5] — an experience of advanced *yogīs.*

**ānandabhairava** आनन्दभैरव (HP I 5), name of a **siddhayogī.** One of the thirty-three **siddhayogīs** enumerated by *Svātmārāma* (to pay his salutation to all those **siddhayogīs**).

**ānandānugata** आनन्दानुगत (VBh I 17), the third of the four **yoga** regions of **samprajñāta**, the others being: (1) **vitarka,** (2) **vicāra** and (4) **asmitā.** Those modes of consciousness are in ascending order and different in their contents. Thus the **ānandānugata** level or mode of **citta** has bliss (**ānanda**) as its content and is of the form 'I am happy'. The object—**ānanda** cannot be grasped through senses, rather it transcends the sensuous sphere and hence it cannot be said that just there is a distinction between **vitarka** and **nirvitarka,** or between **vicāra** and **nirvicāra,** there can be a similar distinction between **ānanda** and *nirānanda*. Again, the contrary/opposite/negative of **ānanda** is not *nirānanda* but pain or **duḥkha**. Further, in this mode of experience there is absence of pain which is due to predominance of **sattva** in the **citta.**

**ānuśravika** आनुश्रविक (VM, VBh I 15), heard (mentioned in the scriptures). This includes all such things which cannot be seen but which may be supposed to exist, e.g., heaven, the state without body, the state of absorption in **prakṛti** etc. *Yogī* has to master all the five **jñānendriyas** to such an extent that he derives no pleasure either through the seen objects or learnt through hearsay (**ānuśravika**).

**āpa** आप (SSP I 39), one of the five gross elements, working in the human body in five forms: saliva, urine, semen, blood, and sweat—these five are due to **āpa.**

**āptavacana** आप्तवचन (SK 4, 5). cf. **vacana** and **āgama.**

**ābhāsvara** आभास्वर (VB III 26), gods who reside in the second **loka,** i.e. the **tapoloka** along with **mahābhāsvaras** and *satyamahābhāsvaras.* They all have the entire **prakṛti** under their control.

**ābhoga-1** आभोग-१ (VB I 17), dwelling upon. *Vyāsa's* idea seems to be that a **viṣaya,** object of consciousness always has a concrete as well as subtle aspect. In **vitarkānugata samāpatti** the **citta** dwells on the concrete aspect like an image. But every object has a subtle aspect also, e.g. every earthen pot is, if analysed metaphysically found to be made up of **tanmātrās.** In the **savitarkā** and **nirvitarkā samāpattis** the **citta**² ignores this subtle constitution of the object of consciousness and concentrates on its concrete aspects only.

**ābhoga-2** आभोग-२ (VB I 15), **bhoga.**

**ābhyantara-1** आभ्यन्तर-१ (VB II 50), preceded by complete inhalation. Cessation of respiration after complete-inhalation, is **ābhyantarakumbhaka** ( **prāṇāyāma**).

**ābhyantara-2 (karma)** आभ्यन्तर-२ (कर्म) (VS I 22, 24), variety of **nirvitarkakarma** enjoined by the *Vedas* as a means for liberation. **Ābhyantaranirvitarkakarma** consists in observing the duties within self with the means of intelligence.

**ābhyantara-3 (yoga)** आभ्यन्तर-३ (योग) (VS II 57), internal **yoga** consisting of **pratyāhāra, dhāraṇā, dhyāna** and **samādhi.**

**ābhyantara-4 (śauca)** आभ्यन्तर-४ (शौच) (VS I 51), refers to internal **śauca** vis-a-vis external **śauca,** which consists in purification of mind through right deeds and spiritual knowledge.

**ābhyantarakaraṇa** आभ्यन्तरकरण (SK 33), **antaḥkaraṇa.**

**ābhyantaravṛttiprāṇāyāma** आभ्यन्तरवृत्ति-

प्राणायाम (YS II 50), one of *Patañjali's* first three **prāṇāyāmas**$^2$. It is that **kumbhaka**$^1$ in which the chest is expanded to the full. Hence it is always preceded by complete inhalation. In this context the word **vṛtti**$^1$ is used in YS for the state of the chest, and **ābhyantaravṛtti** for the state in which the lungs are full to capacity.

**āmbhasīdhāraṇā** आम्भसीधारणा (GS III 60, 73), one of the five **dhāraṇā mudrās.** It consists in taking the **prāṇa**$^4$ and the **citta**$^2$ to the spot in the throat which is the seat of the **ambutattva** and retaining them there for two hours. **Gorakṣa** calls it **vāruṇīdhāraṇā.** (cf. ap.) **Ambu** is white and pretty like the conchshell, the moon, and the jasmine flower. GS calls it *kilāla* किलाल (nectar). It is to be imagined along with **viṣṇu** and the letter *va* which is the **bījamantra** of **viṣṇu** and therefore, the mystic sign for the god **viṣṇu.**

**Āmbhasīdhāraṇā** is said to ward off unbearable sorrow and sin. cf. **vāruṇī** (= **vāriṇī**) **dhāraṇā.**

**āyataprāṇa** आयतप्राण (ANU 10), a person accustomed to prolonged phases of respiration. *Upaniṣadbrahmayogī* applies the lengthening only to **rucira kumbhaka**$^1$, but there is nothing in the text to show that the meaning should be so restricted. It appears that the complete **mantra** (**gāyatrī**) is to be mentally repeated twice not only in the state of **kumbhaka**$^1$ but also while exhaling and inhaling. ANU 10 can also be interpreted as referring to three units of time devoted to **rucira,** three to **recaka** and three to **pūraka.** In this way **prāṇāyāma**$^2$ should mean that (1) there should be **kumbhaka**$^1$, (2) **recaka, pūraka** and **kumbhaka**$^1$ should all be long and (3) they should be equal in duration.

**āyāma** आयाम (YKU I 19), synonym for **kumbhaka.**

**āyu** आयु (YS II 13), length of life—one of *Patañjali's* three **karmavipākas.** According to him, one's **āyu** is determined by one's own ways of the present and previous lives. If one succeeds in acquiring the way of life in which one's actions are not motivated by the **kleśas,** then there is no **vipāka** of the actions which he performs—neither **jāti**$^1$, nor **āyu,** nor **bhoga.** Such a person will neither have any pleasant or unpleasant experiences, nor a long life, nor will he be born again after death. Actions bear fruit only when they are rooted in the **kleśas.** This is *Patañjali's* theory.

**ārambha** आरम्भ (VU V 71; YTU 20; HP IV 69), one of the four *bhūmikās* भूमिका (stages of progress) in **yoga**$^4$, the other three being **ghaṭa, paricaya** and **niṣpatti.** For these stages HP uses the word **avasthās. Ārambhāvasthā,** according to this text, begins when one gives up *bāhyakarma* बाह्यकर्म and resorts to *antaḥkarma. Upaniṣadbrahmayogī* comments that thinking, speaking and acting are all *bāhyakarma.* The three groups of organs referred to in the VU, as the organs of *bāhyakarma,* are (1) action organs, (2) sense organs, and (3) the internal organs *antaḥkaraṇa* consisting of **manas**$^1$, **buddhi** and **ahaṅkāra**$^1$. **Bāhyakarma** is in this way not action as we understand this word ordinarily. According to YTU, the signs of **ārambhāvasthā** are light body, bright face and good appetite. It appears that while **paricaya** and **niṣpatti** states may be attained even without very great success in **haṭhayoga, ārambha** and **ghaṭa** are the first two stages of comparatively advanced **haṭhayoga** in the sense of **yoga** performed mainly with the body.

**ārjava-1** आर्जव (VU V 12; SAU I (1) 4, 10; TSM 32; DU I 6, 16), straightforwardness (absence of cunningness). It is one of the ten **yamas**[1]. The following definition given in SAU is more difficult than the term defined: adopting the same attitude towards persons who perform and those who do not perform—by word, deed or thought—the acts which are enjoined and eschew or do not avoid those which are prohibited. According to TSM, **ārjava** is moral uprightness and according to DU, it consists in behaving and feeling in exactly the same way towards one's enemy, friend, wife, son and one's own self, i.e., making no difference between friend and foe, between self and not-self.

**ārjava-2** आर्जव-२ (VS I 49; BG XIII 7, XVII 14), straightforwardness, one of the ten **yamas.** Leaning towards actions prescribed by the scriptures and desisting from other than the prescribed (forbidden) actions, and while following them maintaining an equanimity in mind, speech and action is called **ārjava.** According to *Gītā,* **ārjava** lies in straightforwardness of body and senses both. It is one of the essential qualities of physical austerities (*śārīrika-tapa*).

**ārta** आर्त (BG VII 16), distressed. **Ārta** is one among the four classes of devotees. Others are (2) seeker of knowledge, (3) seeker of wealth, and (4) wise man.

**ārurukṣu** आरुरुक्षु (BG VI 3), desirous of taking to **yoga.** Specially one who has not taken to **yoga (dhyānayoga)** due to unsteady mind, but is desirous of practising it.

**ālambana-1** आलम्बन-१ (YS I 10, 38, IV 11), object of consciousness. According to *Patañjali*, it is easier to dwell on certain objects of consciousness than on others. One class of such objects are those of which one has had a vivid and pleasant dream. Knowledge of such objects *Patañjali* calls *svapnanidrājñāna* स्वप्ननिद्राज्ञान (knowledge gained in sleep in the shape of a dream). The statement that every **vāsanā** is directed towards an object of consciousness (cognised object) shows his keen insight into psychology.

**ālambana-2** आलम्बन-२ (BY II 60), support, used for **oṁkāra.** Since **oṁkāra** works as a great helping principle, to reach the highest abode of **brahman,** it is called **ālambana**.

**ālasya-1** आलस्य-१ (YS I 30; HP II 55; ANU 27; YKU I 59; TBU I 40). According to *Patañjali,* **ālasya** is one of the nine **antarāyas.** *Brahmānanda* in his *Jyotsnā* ज्योत्स्ना describes **ālasya** as disinclination to exertion on account of a feeling of heaviness of the body and the mind (*Jyotsnā* HP II 34).

According to YTU, **ālasya** is one of the six **vighnas,** none of which is described or defined in this text. According to ANU, it is one of the seven things that a *yogī* should avoid; according to YKU, it is one of the ten obstacles in the path of **yoga**[4], and according to TBU, one of the nine impediments in the way of **samādhi.**

**ālasya-2** आलस्य -२ (VB, VM, VBh I 30), one of the obstacles (**antarāya**) in the practice of **yoga.** **Ālasya** has been explained by *Vyāsa* as inactivity of the body and mind due to heaviness. According to *Vācaspati*, heaviness of the body is caused by phlegm whereas the heaviness of mind is caused by inertia. *Vijñānabhikṣu* further adds that lack of activity (**ālasya**) causes the lack of the practice of the means of **yoga** (*tābhyāṁ hetubhyāmapravṛttiḥ samādhisādhanānanuṣṭhānam* ताभ्यां हेतुभ्यामप्रवृत्तिः समाधि-साधनाननुष्ठानम्).

**āloka** आलोक (YS III 5, 25), seeing. *Pravṛttyāloka* प्रवृत्यालोक is therefore, the rising of a **viṣayavatī** (concrete) **jyotiṣmatī** (light) **pravṛtti** as a result of practising **āsana**$^{1}$ and **prāṇāyāma**$^{2}$ in the light of which the *yogī* sees imperceptibly small, hidden and distant objects. **Prajñāloka** is thus the rising of a **samādhi-prajñā.** When a *yogī* tries to go into the state of **samādhi**$^{1}$ with the object of knowing about an imperceptibly small or a hidden or a distant object he does not imagine anything but waits for a clear picture of the object spontaneously standing out before him. This would be his **samādhi**$^{1}$**-prajñā**$^{4}$ and seeing it would be **prajñāloka.**

**ālocana** आलोचन (SK 28), **vṛtti** of a sense organ which includes both sensation and perception. SK's statement that *ālocanāmātravṛtti* आलोचनामात्रवृत्ति is directed towards **rūpa**$^{1}$ etc. gives the reader an impression that **ālocana** is only sensation. But **rūpa**$^{1}$ here covers both light and forms of objects as seen.

**āvaraṇa** आवरण (YS II 52, III 43, IV 31), covering screen. *Patañjali* believed that by practising **prāṇāyāma**$^{2}$, *yogīs* begin to experience internally aroused sensations. Most of the *yogīs* report that they see a circumscribed patch of blue light. This light is said to be seen only when a built-in screen is removed by the practice of **prāṇāyāma**$^{2}$.

*Patañjali* speaks of another screen, inherent in every **citta**$^{1}$ — the screen which hides universal knowledge. This curtain, according to *Patañjali*, is lifted when, as a result of very long and arduous practice of **yoga**$^{1}$, the highly advanced *yogī* succeeds in taking his **citta**$^{1}$ out of his body; and also when all the **kleśas** get **prasupta** and prompt no behaviour. (cf. **bahirakalpitāvṛtti**$^{1}$).

**āvṛtti** आवृत्ति (BG VIII 23), subject to birth and rebirth. Opposite of **anāvṛtti.**

**āśaya** आशय (VB, VM I 24, II 12), storehouse, vehicle, residue. Since in the theory of the law of **karma,** it has to be assumed that different **karmas** take different time for the process of maturation and fructification, it becomes necessary to assume that these **karmas** remain somewhere in some subtle form. Thus the storehouse of these **karmas** is called **karmāśaya.** They are called vehicles because by their means the residue, which show themselves as fruitions are embedded as potencies in the **citta**.

**āśiṣ** आशिष् (YS IV 10; VB II 9; IV 10). In this context the word is used for the innate unconscious wish to live, called **abhiniveśa.** VB has called it a **vāsanā.** *Patañjali's* argument is that since this disposition is beginningless, it is obviously wrong to think that all dispositions called **vāsanās** are the after-effects of experience of the present or any past life. **Abhiniveśa,** according to *Patañjali,* is not a memory of painful previous deaths as *Vyāsa* thinks. **Vāsanās** may be conscious or unconscious, formed in this life or a previous one, or absolutely beginningless and inherent in every **citta**¹.

**āśraya-1** आश्रय-१ (SK 12), facilitation, reinforcement. One of the **vṛttis**¹ of the three **guṇas**¹, according to this text, is reinforcing the activity of another. This is the opposite of their **vṛtti**¹ which in SK is called **abhibhava.**

**āśraya-2** आश्रय-२ (SK 41, 62), that without which something cannot exist. The **śānta, ghora** and **mūḍha viśeṣas** are called the **āśrayas** of **liṅgas**¹; because if **prakṛti** had not provided these **viśeṣas** there would have been neither **liṅgas** nor **mātāpitṛjas,** nor **prabhūtas,** which are called by *Īśvarakṛṣṇa* **śānta, ghora** and **mūḍha viśeṣas** respectively. Since every material must exist in some form or the other, **prakṛti**² must also have one or many forms. It is found to have many and *Īśvarakṛṣṇa* therefore, speaks of *nānāśraya* नानाश्रय **prakṛti**² and *bahutva* बहुत्व multiplicity of **prakṛti**².

**āśraya-3** आश्रय-३ (VB IV 11), ground, that in which something inheres as **vāsanās** in **manas**² (**citta**¹). Without a **citta**¹, of course, **vāsanās** would not exist.

**āśraya-4** आश्रय -४ (SK 16), overpowering, dominance. Different forms and shapes of **avyakta** are seen because of the dominance of one **guṇa** over the others in different ways and in different degrees, of which the number is legion.

**āsana-1** आसन-१ (YS II 29, 46; DU I 4; TSM 34, 52-3; VU V 11; KU 2; SAU I 2-3, III 1-14; HP I 17; G 4-7, 54, 67; YCU 2, 109; GS I 10, II 6, V 45; DBU 41; YTU 24), posture. It is one of the eight **aṅgas**¹ of the *aṣṭāṅgayoga*¹ अष्टांगयोग. *Patañjali* describes it as long lasting comfort without the least inclination to move any part of the body, now known as stability. **Āsana**¹ is thus a state of undisturbed homeostasis, an undisturbed maintenance of tonic rhythm. It lasts so long as no discomfort is felt. Thus, according to *Patañjali,* **āsana**¹ is essentially a meditative posture and not an exercise performed for physical culture. Like *Patañjali,* KU also restricts the denotation of the term **āsana**¹ to meditative pose. By *āsanamavasthita* आसनमवस्थित the author only means remaining steady in any pose. Only eight **āsanas**¹ are enumerated and described in SAU. Nine **āsanas** are described in DU and it is claimed here that through **āsana**² one conquers the three worlds. **Āsanajaya** is also said to purify the **nāḍīs**².

For G **āsana**¹ is one of the six **yogāṅgas** and there are as many **āsanas**¹ as there are species (or types) of animals. If the number of such classes be 84 lakhs, one representing each lakh will give the number 84.

However, according to G, of these 84 only two are the typical **āsanas**¹— **siddhāsana** and **kamalāsana.** According to HP also, the number of **āsanas**¹ declared by Lord **Śiva** is 84, of which the most important ones are: (1) **siddha,** (2) **padma,** (3) **siṁha,** and (4) **bhadra.** Practice of **āsana**¹ is also said in G to cure diseases; and **dhāraṇā** is advised to be practised after **āsana**¹, **prāṇāyāma**² and **pratyāhāra** have been mastered.

According to GS, **āsana**¹ is one of the seven constituents of **ghaṭasthayoga.** No definition of the term is given, but thirtytwo **āsanas**¹ are described in detail. The only thing said about **āsana** in general is that, it leads to toughness (**dṛḍhatā**) of the body.

According to YTU, **āsana**¹ is one of the twenty members of **haṭhayoga.** Only four **āsanas** are prescribed in this text as in HP viz., **siddha, padma, siṁha** and **bhadra,** but are not described.

**āsana-2** आसन-२ (GS II 44, V 38; TSM 90-91), seat (the carpet etc. on which the *yogī* sits for performing **yoga**⁴). It may be made of wool (like a blanket) or grass, or it may be a deer-skin, or a tiger-skin. According to TSM, **āsana**² should be a wooden seat covered by grass, black deer-skin, etc. twice as long as it is broad.

**āsana-3** आसन-३ (MBU II (2) 5), *niścayajñā*na निश्चयज्ञान. For a *yogī* who is successful in **amanaskayoga** the eight **yogāṅgas** are not prescribed. Hence he is not to practise **āsana**¹ **niyama**⁴. *Niścayajñāna* (True knowledge) is his **āsana**³.

**āsana-4** आसन-४ (TBU I 15, 25), that state in which there is uninterrupted *brahmacintana* (meditation on **brahman**). That is a **sukha** (= pleasure = bliss) in itself and drives away all the other pleasures, that is, worldly pleasures from the mind. **Āsana**⁴ is one of the fifteen **aṅgas** of **yoga**⁴, according to this text, but it is not a posture. It is a state of mind.

**āsana-5** आसन-५ (YKU I 2, 4), one of the three means of bringing about **samīrajaya.** The other two means are said to be **mitāhāra** and **śakticālana.** Only two **āsanas**⁵ are recommended, viz. **padma** and **vajra. Āsana**⁵ thus seems to mean pose which stimulates the spinal cord to arouse cutaneous sensations internally.

**āsana-6** आसन-६ (TSM 29), *uttama* उत्तम **āsana**⁶ is here said to be *sarvavastunyudāsīnabhāva* सर्ववस्तुन्युदासीनभाव (**vairāgya**). In some *Yogopaniṣads,* **yoga**⁴ terms are described in a manner other than that in which they are described in texts ordinarily known as **yoga**⁴ texts.

**āsana-7** आसन-७ (BG VI 11), seat.

**āsana-8** आसन-८ (VB, VM, VBh II 46; VS I 33, 35, 67; SSP II 34), steady and comfortable sitting posture. *Vyāsa,* while commenting on YS II 46, enumerates eleven **āsanas** and suggests many more which may secure steadiness and ease. The name of eleven **āsanas** mentioned by *Vyāsa* are—**padmāsana, vīrāsana, bhadrāsana, svastika, daṇḍāsana, sopāśraya, paryaṅka, kroñcaniṣadana, hastiniṣadana, uṣṭraniṣadana,** and **samasaṁsthāna.** *Vyāsa* has tried to define **āsana** by enumerating them but he has not described the technique. VM gives the technique thereof. VBh also gives the technique of these **āsanas** but by quoting from *Vasiṣṭha* and *Yogapradīpa* and others. Apart from these eleven **āsanas,** he recognises **mayūrāsana** also. In fact, for him there are as many **āsanas** as there are living beings. *Vasiṣṭha* enumerates ten **āsanas,** which to him are more important and further he says that out of these only four, which he does not specify, are most important for the attainment of liberation. While quoting *Vasiṣṭha* in the *vārtika* of YS II 46, *Vijñānabhikṣu* gives the names and technique of **āsanacatuṣṭaya,** which seem to be the four most important **āsanas** referred to by *Vasiṣṭha* in VS, viz., **padmāsana, vīrāsana, bhadrāsana,** and **svastikāsana.**

SSP describes **āsana** as being steady in one's own form. One should be steady by adopting any one of such postures as **svastikāsana, samāsana, padmāsana, siddhāsana** etc.

**āstikya-1** आस्तिक्य-१ (VU V 13; TSM 33; SAU I (2) 1, 4; DU II 1, 6), belief in the *Vedas*. According to these texts, it is one of the ten **niyamas**$^1$. TSM, however, considers belief in God to be a part of **āstikya.** For SAU, **āstikya** is faith and trust in the various duties enjoined or prohibited by the *Vedas* and DU includes in it faith in the *smṛtis* too.

**āstikya-2** आस्तिक्य-२ (VS I 56; BG XVIII 42), one of the ten **niyamas.** Belief in and understanding of actions to be done and not to be done. Discrimination between good and bad action only can lead to right path. According to *Gītā,* faith in the teachings of the scriptures is **āstikya.**

**āsurakabhāva** आसुरकभाव (BY XII 17), the condition of mind in which everything is performed without any hitch, i.e., one never minds the ought and nought. One who resorts to it, perishes.

**āsurīsampat** आसुरीसम्पत् (BG XVI 4-6), demoniacal qualities. Ostentation (*dambha* दम्भ ), arrogance (**darpa**), self-conceit (**abhimāna**), anger (**krodha**), insolance (*pāruṣya*), and ignorance (*ajñāna* अज्ञान) are the demoniac characteristics.

**āsvāda** आस्वाद (VB, VM III 36), cognition of divine taste. One of the five divine qualities that is attained through the **saṁyama** on **sattva puruṣa.** *Vācaspati* clearly indicates that **śravaṇa** etc. refers to divine-cognition: *śrotrādīnāṁ pañcānāṁ divyaśabdādyupalambhakānāṁ tāntrikyāḥ saṁjñāḥ śravaṇādayaḥ* श्रोत्रादीनां पंचानां दिव्यशब्दाद्युपलम्भकानां तान्त्रिक्याः संज्ञाः श्रवणादयः.

**āharaṇa** आहरण (SK 32), one of the three broad divisions of the **vṛttis**$^1$ of the **karaṇas,** the other two divisions being **dhāraṇā** and **prakāśakaraṇa.** While **dhāraṇa** is a joint **vṛtti**$^1$ of all the **karaṇas** (cf. **sāmānyakaraṇavṛtti**) and **prakāśakaraṇa** of all the **buddhīndriyas** and the **antaḥkaraṇa, āharaṇa** is the **vṛtti**$^1$ of the **karmendriyas** alone. It is the five-fold behaviour: **vacana, ādāna, viharaṇa, utsarga** and **ānanda.**

**āhavanīya** आहवनीय (BVU 6), one of the three sacred fires. It is placed on the eastern part of the sacrificial pandal. Its pit is square in shape. **Makāra** or **om** is here described as one of the many other sacred things as if it were **āhavanīya** itself.

**āhārya** आहार्य (SK 32), that which is the object of **āharaṇa.** It is here called the **kārya** of **karmendriyas. Kārya**$^1$, however, does not mean effect or action (**vṛtti**$^1$) but object (**viṣaya**). **Āhārya** is therefore, behaviour. While **āharaṇa** is the act of behaving, **āhārya** is that which is to be done. In English the gerundial form is used for both; e.g. we can say: he was shouting and also his shouting was in bad taste.

**āhlāda** आह्लाद (GS VII 14) = **hlāda**.

**āhitāgni** आहिताग्नि (BY IX 125), knower of the five **agnis** is called the **āhitāgni.** During **ātmayajña** one should contemplate on all five **agnis** situated in the five different regions of the body. These five **agnis** and their regions are, (1) **vaiśvānara** in the lotus of heart, (2) **gārhapatya agni** in the stomach, (3) **dakṣiṇāgni** in the back, (4) **āhavanīya agni** in the mouth, and (5) **śūnya agni** in the head.

## i—इ

**icchā-1** इच्छा-१ (BG XIII 7), desire, the property of inner-sense (**antaḥkaraṇa**) and it is matter (**prakṛti**) because it is knowable. When experience of a pleasurable thing gives stimulation to see the same thing again and again, that is called **icchā.**

**icchā-2** इच्छा-२ (SSP I 56), SSP describes as having five **guṇas** (modes),—(1) passion (**unmāda**), (2) impression (**vāsanā**), (3) wish (*vāñcchā*), (4) anxiety (**cintā**), and (5) endeavour (**ceṣṭā**).

**iḍā-1** इडा-१ (G 18, 20, 23; YCU 16, 18, 21, 98; VU V 26; KU 16; TSM 70; SAU IV 9, 11; DBU 52, 55; YSU I 93, V 18, 19, VI 6, 9; DU IV 3, 7, 9; SAU I (4) 9), one of the components of the *nāḍīmayacakra*$^2$ नाडीमयचक्र (the autonomic nervous system or perhaps only a part of it).

**Iḍa**$^1$ runs on the left side. **Soma** (literally the moon) is its presiding deity. Along with **piṅgalā** and **suṣumnā,** it is a path for nervous impulses to travel. According to VU, it is one of the twelve **nāḍīs** and is said to be situated on the left side of **suṣumnā**.

KU mentions **iḍā** among one of the three **nāḍīs** chosen by this text out of a total of 72,000. The other two mentioned by name are **suṣumnā** and **piṅgalā**.

According to TSM, this **nāḍī**$^2$ runs from **kanda** to the left *nāsāpuṭa* नासापुट (nostril). For SAU, **iḍā**$^1$ is one of the fourteen selected **nāḍīs**$^2$ and according to DBU, one of the ten picked up by this text.

Sixteen **nāḍīs** are enumerated in YSU in the 5th chapter, of which **iḍā**$^1$ is one. In the 6th chapter, however, 101 **nāḍīs**$^2$ are mentioned without being enumerated. Here also **iḍā**$^1$ is said to be situated to the left of **suṣumnā** and is described as *hemarūpa* हेमरूप (golden).

DU also mentions **iḍā**$^1$ as one of the fourteen principal **nāḍīs**$^2$. It is, in this text, said to extend to the top of the left nostril and *candramā* चन्द्रमा (moon) is said to operate through it. In YSU, **iḍā**$^1$ is mentioned as one of the sixteen **nāḍīs**$^2$ which constitute the **nāḍīcakra**$^2$. It is said to terminate at the tip of the big toe, presumably the left. This is an unusual description of **iḍā**$^1$.

**iḍā-2** इडा-२ (YSU I 93; TSM 96; GS I 56, V 43, 49, 52, 66; HP II 10), left nostril.

**iḍā-3** इडा-३ (VS II 27, 39; BY IX 96), one of the fourteen important **nāḍīs,** situated on the left side of **suṣumnā,** in the **kanda** and stretched up to the left nostril. According to BY, **iḍā** and **suṣumnā** both **nāḍīs** have been conceived in the form of **raśmi** (rays).

**indra-1** इन्द्र-१ (TSB 8), one of the gods who reside in the twelve **nāḍīs** in the shape of twelve **prāṇas**[1].

**indra-2** इन्द्र-२ (YCU 72), he who enjoys, —in this context, **brahman** as the enjoyer. The four **puruṣas** who are said to be the lords of the four **avasthās** are the four aspects of **indra**[2] who, in its turn, is an aspect of **brahman** the enjoyer. The different gods mentioned here are also the different forms, or aspects, of **brahman.** As such, they are said to be the lords of the different aspects of **prakṛti**[1]. They are the subjective side of reality, **prakṛti** being the objective side. This however is not the sense in which the word **indra** is used in the *purāṇas* पुराण. **Brahman** being **saccidānanda** **ānanda**[3] is his nature and whether we can speak of an aspect of **brahman** as ejoyer of **ānanda**[3] is an unsolved problem.

**indravajra** इन्द्रवज्र (KU 13), **dhāraṇā** that pierces through the *marmajaṅgha* मर्मजंघ, the knee joint, rather the innermost part of the knee joint which is probably a nervous structure —may be a complex synapse. It is to be unhesitatingly cut by **dhāraṇā** before the **nāḍīs** in the throat are so cut, because it is one of the cords by which we are bound to the body. The **dhāraṇā** by which the *yogi* cuts the *marmajaṅgha* is here called **indravajra.**

**indriya-1** इन्द्रिय-१ (SK 6, 26, 34; VB II 19; TSB 6; YS II 43, III 13), five senses, five action-organs and **manas.** While explaining the **viśeṣa** level of differentiation in the **guṇas**[1], VB also mentions these eleven. Though *Vyāsa* does not use the word it is implied, because he does not mention **manas** at the **aviśeṣa** level either by this name or as an **antaḥkaraṇa.** TSB, however, speaks of the five sense-organs and the five action-organs only as **indriyas.** According to this text, **manas**[2] is one of the five **aṁśas**[1] of **ākāśa**[1], while the five senses are the five **aṁśas**[1] of **vahni** and the five action-organs those of **pṛthivī.** Whether we should consider the total number of **karaṇas** to be 15 or 11 or 13 is not clear. They, however, do not regard the **indriyas** or the **antaḥkaraṇas** to be bodily organs. For these thinkers, they are made up of a subtle stuff and do not die with the body; and for this reason we can call them the constituents of the soul which transmigrates.

**indriya-2** इन्द्रिय-२ (YS, VB II 18, III 47). According to *Patañjali*, **dṛśya** has two aspects one of which is called **bhūta** or *bhautika* and the other **indriya**[2] or *aindriya*. The latter aspect, according to VB, is **indriya**[1] at the **viśeṣa** level, **asmitā**[1] at the **aviśeṣa** level and *vyavasāyātmaka* व्यवसायात्मक **liṅgamātra** at the **liṅgamātra** level. In YS II 43 and YS III 13 *Patañjali* and in the 7th verse ANU have used the word **indriya** for *aindriya* **viśeṣa** i.e. **indriya**[1], which is the immaterial and active part of every living being. In this part of the living being **rajas** is active, **sattva** predominates and **tamas** is practically dormant.

**indriya-3** इन्द्रिय-३ (YS II 41, 54, 55; TSM 147), the innate tendency to press **indriya**[1] into service for gaining pleasure. The innate disposition to use an **indriya**[3] in this way is also given the name of that **indriya**[1]. They speak of *cakṣurindriya* also when they mean a strong impulse to see beautiful things which bring pleasure. A *yogī's* control over this impulse is called **pratyāhāra** by *Patañjali*. It follows upon a complete cessation of **citta**[2]**-vṛttis**[1].

**indriya-4** इन्द्रिय-४ (ATU 9, 10), the nervous sensory apparatus. Here the peripheral sense-organ eye is not meant; most probably the visual centre of the cerebrum is meant (cf. **anusandhāna**). The peripheral sense-organ, here the eye—is not the instrument of **anusandhāna.** In **mūrtitāraka-yoga,** they use **indriya** in this sense. In **amūrtitāraka-yoga** they do not. Co-operation of **manas**[1] is necessary for every activity of **indriya** for the **anusandhāna** of **mūrtitāraka** as well as that of **amūrtitāraka**.

**indriya-5** इन्द्रिय-५ (VB I 7), the physical sense-organ through which the **citta**[2] obtains perceptual knowledge. **Indriya**[5] in this sense is a part of the body which is destroyed with death and does not transmigrate, while **indriyas**[1] transmigrate with the transmigrating soul. According to *Patañjali*, the transmigrating soul seems to be made up of **indriyas**[1].

**indriya-6** इन्द्रिय-६ (VS V 8), sense-organs. For the understanding of universe, *Vasiṣṭha* classifies universe into five categories. **Indriya** is one of these categories. The other categories are —(1) enjoyer (**bhoktā**), (2) object enjoyable (**bhogya**), (3) enjoyment (**bhukti**), and (4) the place of enjoyment, i.e. the body (**bhogāyatana**).

**indriyajaya** इन्द्रियजय (VB, VBh II 55), control of sense-organs, non-attachment to the objects of senses. *Vyāsa* enumerates different understandings of **indriyajaya** by quoting four views. They are as follows: (1) **indriyajaya** consists in enjoyment of sense-objects not prohibited by *śāstras;* (2) enjoyment of sense-objects without being slave to them; (3) enjoyment of sense-objects without feeling pain or pleasure; and (4) **indriyajaya** consisting of the senses due to one-pointedness of the mind. *Vyāsa* takes **indriyajaya** in the fourth sense.

**indriyasiddhi** इन्द्रियसिद्धि (YS, VB, VM II 43), perfection of the sense-organs leading to clairaudience, etc. This is achieved as a result of austerity (**tapas**).

**indriyāghāta** इन्द्रियाघात (SK 7, 49), **indriyavadha,** inability of an organ to produce activity. The cause of the inability may be of an anatomical or physiological nature; but the inability itself is **sūkṣma** as it pertains to the **indriya**[1], which itself is **sūkṣma.** SK, therefore, places **indriyavadhas** under his **pratyayasarga. Indriyavadhas** are eleven of the 28 *āsaktis,* the other 17 being denial of the 9 **tuṣṭis** and the 8 **siddhis** (SK 49). In fact, human and animal experiences of inability are so various and so peculiar that it is impossible to classify them. The author's intention seems to be only to illustrate what he calls the **pratyayasarga.** The abilities and the dispositions alone do not make up the *bhāvairadhivāsitaliṅga* भावैरधिवासितलिंग (**liṅga** endowed with dispositions, SK 40). Inabilities also are its integral parts. *Anaiśvarya* अनैश्वर्य (the want of divine faculties) is as important a **bhāva** as is **aiśvarya**.

**iṣṭa** इष्ट (BG XVIII 12), desirable, agreeable, a variety of **karmaphala.** Action performed with the desire yields three-fold fruits depending on its nature. **Iṣṭa** is one of the **karmaphalas.** The other two are **aniṣṭa** and **miśra. Iṣṭa** is such **karmaphala** which bestows happiness.

**iṣṭadevatā** इष्टदेवता YS II 44), an orthodox Hindu's tutelary god. By virtue of **svādhyāya** the *yogī* is said to meet his **iṣṭadevatā.**

## Ī — ई

**īśvara-1** ईश्वर-१ (YS I 23-24), a **puruṣa**[1] who is not contaminated by any **kleśa** or **karmavipākāśaya.** Probably *Patañjali* means that while other **puruṣas**[1] have a beginningless **saṁyoga** with **prakṛti, īśvara** has no such connection. Besides, other **puruṣas**[1] may become like **īśvara** for a certain length of time, there is no time limit for the **aiśvarya** of **īśvara.** Thus **īśvara** excels every other **puruṣa**[1], even **brahmā, viṣṇu** and **śiva.** Hence there is only one **īśvara** who is not just a **puruṣa**[1] among other **puruṣas**[1]. All the same, *Patañjali's* **īśvara**[1] is not a creator of the universe.

**īśvara-2** ईश्वर-२ (YKU III 22), one among the group of three gods, the other two being *Hiraṇyagarbha* हिरण्यगर्भ and **virāṭ**. All these merge into the *pratyagātmā* प्रत्यगात्मा when *brahmajñāna* is attained.

**īśvara-3** ईश्वर-३ (G 72; GS III 62), the presiding deity of the **vāyutattva.** According to YCU, however, **vāyu**[2] is one of the five **mahābhūtas** that spring from the **parāśakti** and **īśvara** is **brahman** as the lord of the **vāyu**[2] form of **prakṛti**[1].

**īśvara-4** ईश्वर-४ (YSH II 4), an inferior divinity who is omniscient, who has conquered **rāga** etc., and who is worshipped in all the three worlds.

**īśvara-5** ईश्वर-५ (BG XIII 28; BY II 43, IX 61, 62), **puruṣa,** unaffected by the **kleśa** and **karma** and **vāsanās.** It almost conforms to the definition of **īśvara**[1] given by *Patañjali* (YS I 24). The only difference found is that BY does not denote it by the term **puruṣa-viśeṣa.**

**īśvarapūjana-1** ईश्वरपूजन-१ (SAU I (2) 1, 6; VŪ V 13; DU II 1, 8), worshipping **viṣṇu, śiva** or another god with a tranquil mind to the best of one's capacity.

According to SAU, VU and DU, it is one of the ten **niyamas.** According to DU, it consists in three things: there should not be (1) **rāga** etc. in the mind, (2) bitterness, falsehood etc. in speech, and (3) **hiṁsā** etc. in action. (cf. **īśvarapraṇidhāna**).

**īśvarapūjana-2** ईश्वरपूजन-२ (VS I 58, 59), one among the ten **niyamas.** It is of two types,—worshipping **viṣṇu** in accordance with strict scriptural injunctions with devotion and pleasant mood and the another consists in being detached from passions, truthful in speech and devoid of violence.

**īśvarapraṇidhāna** ईश्वरप्रणिधान (YS I 23, II 32, 45), one of *Patañjali's* five **niyamas** and a part of his **kriyāyoga. Niyama** being a **yogāṅga, īśvarapraṇidhāna** is an *upāṅga* उपांग of **yoga**[1] and brings success to a *yogī* in his effort to attain **samādhi**[1]. VB calls it devotion par excellence and describes it as detachment. *Patañjali* (YS II 2) himself speaks of its efficiency in reinforcing the impulse to **samādhi**[1] and weakening the **kleśas**[1]. **Niyama** being a **bahiraṅga** of **yoga, īśvarapraṇidhāna** should mean acts of devotion with which in all probability *Patañjali's* pupils were quite familiar. It appears that *Patañjali* brings in **īśvara** only because of the inestimable value of **īśvarapraṇidhāna** for **yoga**[1]; otherwise there is no place for God in *Patañjali's* philosophy, since his God is not a creator. Nor can his God have a place among common **puruṣas**[1].

**īśvarī** ईश्वरी (HP III 5), synonym for **kuṇḍalinī.**

## u - उ

**ukāra-1** उकार-१ (GS V 50), the mono-letter symbol of *hari* (**viṣṇu**), a part of the well-known **mantra om** (cf. '**a**'). In GS III 72, however, **Gheraṇḍa** mentions the letter '*va*' व as the **mantra** of **viṣṇu.** Perhaps *la* ल, *va* व and *ha* ह are the principal letters of the **mantras** of **brahmā, viṣṇu** and **śiva,** respectively, while a अ, u उ and *ma* म are the three gods themselves: **brahmā** is described as *akāra* अकार, **viṣṇu** as **ukāra,** and **śiva** as **makāra** *varṇaka* वर्णक (syllable).

**ukāra-2** उकार-२ (DBU 10-13), second syallable of **aum,** representative of the intermediate region, having *Yajurveda,* **viṣṇu** and *janārdana* as its deity, of **sattvaguṇa** and white in colour.

**ugrāsana** उग्रासन (SS III 113), **paścimatāna** with knees kept apart.

**uccaiḥjapa** उच्चैःजप (DU II 15-16), one of the two kinds of *vācika* वाचिक (of the nature of speech) **japa,** the other being **upāṁśu japa.** It is reciting aloud as opposed to low muttering.

**ucchvāsa** उच्छ्वास (TSB 6), breathing (cf English translation by T.R.S. Iyengar), the function of **prāṇavāyu.** Ordinarily the word **ucchvāsa** is used for exhalation.

**ujjāyī** उज्जायी (HP II 51-3; YKU I 21-29; GS V 46-67), according to HP and YKU, **ujjāyīkumbhaka** consists in closing the mouth and slowly inhaling through both nostrils, so that the inspired air touches the lining membrane from the throat down to the chest and a low sound is thus produced, then holding the breath; and in the end, exhalation through the left nostril. This can be done even while the *yogī* is moving or walking and it is said to be a cure for all diseases, particularly throat disease, cough, dropsy and the diseases pertaining to any of the seven **dhātus** of the body. It increases the heat necessary for the body to live. Swāmī Kuvalayānanda (Prāṇāyāma p. 54) recommends inhalation as well as exhalation through both nostrils without closing any for performing **ujjāyī.** GS prescribes drawing in air by both nostrils upto the level of the mouth, taking it into the lungs with an action of the throat and the respiratory apparatus below and thereafter moving the air in the mouth and bending the neck for adopting **jālandharabandha** (locking), stopping respiration so long as one can do it with ease—and then exhaling without constricting the throat.

This seems to be the meaning of the two relevant verses. So far a more correct variation in reading has not been found. The text of these verses published in the Adyar edition does not seem to be correct.

**uḍḍānakumbhaka** उड्डानकुम्भक (GS III 18), **uḍḍiyāna** during **kumbhaka.** Performance of **uḍḍiyāna** during **antaḥkumbhaka** after assuming the position of **mahābandha.** This is the technique of **mahāvedha.**

**uḍḍiyāna-1** उड्डियान-१ (YSU I 106-8, V 38, 43; G 32, 35; HP III 6, 55-59; SS IV 72-3; GS III 1, 8, 9; YTU 26, 120; YKU I 41; VU V 6-7), according to G and YSU V 38, **uḍḍiyānabandha** is performed above the sex organ and below the navel, i.e. between the pubes and the navel. Nothing more is said about it in G except that it conquers death. Conquest of death means possibility of the extension of the span of life.

According to HP, SS, YSU (I 108) and GS, however, for **uḍḍiyāna** pressure is to be exerted both above and below the navel. If performed with zest, these texts claim for this practice, a rejuvenating effect.

According to YKU, in **uḍḍiyāna,** pressure is exerted right up to the chest and the throat and as the **prāṇa**$^{1-2}$ slowly rises, all the abdominal diseases are cured.

**Uḍḍiyāna** is a stretching pose. It brings about a locking in the abdominal muscles which Swāmī Kuvalayānanda (Āsana, p. 46) prescribes after complete exhalation. Practice of **uḍḍiyāna,** in its full intensity, after **ābhyantarakumbhaka**$^{1}$ whets appetite by generating heat in the stomach. It should never be performed empty stomach; and those who want to do it regularly and successfully should eat small quantities of any kinds of nourishing food. **Uḍḍiyāna** should not be performed by those who find it difficult to retain urine or faeces.

**uḍḍiyāna-2** उड्डियान-२ (YSU I 175), one of the **pīṭhas**$^{3}$ called the *mahāpīṭha* महापीठ. It is said to be above the **ājñācakra.**

**uḍḍiyāna-3** उड्डियान-३ (YSU V 12), the **dhyānasthāna** above the **ājñācakra.**

**uḍḍiyānaka** उड्डियानक (HP II 45; GS V 49; YKU I 47), pressing in the lower part of the abdomen. According to HP and YKU, it is prescribed at the end of **kumbhaka** as **recaka** begins and is obviously to be retained during exhalation and thereafter. Some *yogīs* report that as a result of constant practice this part of the abdomen remains permanently depressed a little and helps **prāṇāyāma** and the rising of **prāṇa.** GS prescribes doing **uḍḍiyānaka** at the end of inhalation as **kumbhaka**$^{1}$ begins. Obviously this is to be continued during the cessation of breath.

**utkaṭa** उत्कट (GS II 4, 27), one of the thirty-two **āsanas**$^{1}$ mentioned by **Gheraṇḍa.** It consists in sitting on one's heels, which are raised, with the body supported on the toes.

**utkrānti** उत्क्रान्ति (YS, VB, VM, NGB III 39), levitation, death at will. *Patañjali* refers to **utkrānti** as a result of mastery over **udāna** (one of the five important **prāṇa vāyus).** **Vyāsa** indicates two meanings of **Utkrānti - unnayana** and **utkrāntiḥ**

*prayāṇakāle.* Since the function of **udānavāyu** is **unnayana** or levitation, **utkrānti** also means levitation. The second meaning as has been explained by *Vācaspati,* is - *arcirādimārgeṇa bhavati prayāṇakāle* अर्चिरादिमार्गेण भवति प्रयाणकाले, i.e., during death ascension takes place by the path which has its beginning in the flame (*arcimārga* अर्चिमार्ग). *Arcimārga* has been further explained by *Nāgojī* as - *brahmalokagamanāya brahmarandhraṁ bhitvā liṅgadehasya bahirniḥsāraṇaṁ svecchayā bhavati* ब्रह्मलोकगमनाय ब्रह्मरन्ध्रं भित्वा लिंगदेहस्य बहिर्निःसारणं स्वेच्छया भवति.

This clearly states that after mastery over **udāna,** the *yogī* who wooes the death can leave the **liṅgaśarīra** at his will through the **brahmarandhra** to reach the abode of **brahman.**

**uttama** उत्तम (BY VIII 9-11), best form of **prāṇāyāma** on the basis of **mātrās.** They are: **uttama, madhyama** and **kanīya.** The best form of **prāṇāyāma** consists of thirty-two **mātrās.**

**uttamaprāṇāyāma** उत्तमप्राणायाम (TSM 105, 106; HP II 12; GS V 55-6; SAU I (7) 3; G 48-9). For GS it is one of the three grades of **sahitakumbhaka**$^1$. **Kumbhaka**$^1$ is the technical name given to **prāṇāyāma**$^2$ by many writers on **yoga**$^4$. In the **uttama** type of **prāṇāyāma**$^2$, according to this text, **pūraka**$^1$ is of twenty **mātrās**$^1$, **kumbhaka**$^1$ of eighty and **recaka** of forty **mātrās**$^1$. Superiority in **prāṇāyāma**$^2$ is guagged by three experiences, viz., feeling of warmth, trembling and levitation. According to G, **uttamaprāṇāyāma**$^2$ is characterised by a long duration of cessation of respiration, which is three times that of the **adhamaprāṇāyāma**$^2$. It is said to be of thirty-six **mātrās**$^1$. HP and SAU claim for this type of **prāṇāyāma** the attainment of a condition in which it is easy for **prāṇa** to rise to the **brahmarandhra.**

According to TSM, the *yogī* who succeeds in **uttamaprāṇāyāma**$^2$ feels as if his body were floating in air. He excretes urine and faeces in small quantities. His senses become acute and his intellect keen. He knows the past, present and future and possesses perfect self-control.

**uttamavid** उत्तमविद् (BG XIV 14), knower of the best (highest) - *mahadādi tattvavidāṁ* महदादि तत्त्वविदां - knower of the **mahat** (the great germ or intellect) and the like principles.

**uttara** उत्तर = **uttaratārakayoga** उत्तरतारकयोग (ATU 8, 11), **amanaskatārakayoga.** In this **yoga** images are raised by the mind for concentration on them. (cf. **pūrva**).

**uttarāyaṇa** उत्तरायण (DU IV 41), transfer of the passage of **vāyu**$^4$ from **piṅgalā** to **iḍā**$^1$ is technically known as **uttarāyaṇa** in yogic language. By **vāyu**$^4$ is here meant the **prāṇa**$^4$ which the *yogīs* raise to their heads.

**uttānakūrma** उत्तानकूर्म (GS II 5, 33: HP I 24; TSM 42), one of the thirty-two **āsanas**$^1$ enumerated by GS. It consists in assuming the **kukkuṭa** posture, without balancing the body on the arms, but by lying on the back instead, and throwing the arms round the neck.

According to HP, **uttānakūrma** is one of the fifteen and for TSM one of the sixteen principal **āsanas**$^1$ which are also said to be **aṅgas** by TSM. In these texts, lying on the back is compared with the tortoise.

**uttānamaṇḍūka** उत्तानमण्डूक (GS II 5, 35), one of the thirty-two **āsanas**[1] mentioned by GS. It consists in adopting the **maṇḍūka** pose and holding the head between the elbows.

**utthāna** उत्थान (VS III 22; TSM 105; DU VI 44), elevation (feeling of). The practice of the **uttama** (highest kind) **prāṇāyāma** begets feeling of elevation. In this stage of **prāṇāyāma,** the **sādhaka** attains the state of **kevalakumbhaka** which gives a feeling of elevation of the body.

**utpatti-1** उत्पत्ति-१ (SK 69), appearance, coming into existence in some form. It is one of the three things which are to be understood about everything that exists in this sense, the other two being **sthiti**[1] and **pralaya.** Things appear, they last for some time and then disappear. By the word **bhūta,** in this context, *Īśvarakṛṣṇa* seems to mean the **sūkṣma,** *mātāpitṛja* and **prabhūta viśeṣas,** which in *Patañjali's* language appear as **dharmapariṇāmas,** stay as such for a longer or shorter time and disappear. To be more correct, they should be called **guṇapariṇāmaviśeṣas.** They are not the **mahābhūtas** which VB calls **viśeṣas.**

**utpatti-2** उत्पत्ति-२ (ABU 10), creation. In reality, according to this text, there is neither absolute creation nor absolute destruction.

**utpattikāraṇa** उत्पत्तिकारण (VB II 28), generating cause, as **citta**[2] is of *vijñānas.* It is mentioned here as one of the nine kinds of causes.

**utsarga** उत्सर्ग (SK 28), excretion which is the **vṛtti** of the **karmendriya pāyu.**

**utsāha** उत्साह (HP I 16), enthusiasm. One of the six important requisites for the attainment of success in **yoga.**

**udara-1** उदर-१ (GS I 15, 17, 20, 22, V 21), stomach, which is filled with water and air respectively in **vārisāra** and **vātasāra.**

**udara-2** उदर-२ (GS III 8), abdomen, which is pushed inwards in **uḍḍiyānabandha.**

**udara-3** उदर-३ (GS V 70), the inside the chest. This includes the lungs, which can be filled with inspired air.

**udāna-1** उदान-१ (ANU 34, 37; DU IV 23, 29, 32; GS V 60; DBU 56, 96; YS III 39; SAU I (4) 12, 13; TSM 77, 81, 85; YCU 22, 24; G 24), one of the five **prāṇādi vāyus**[4], the other four being **prāṇa**[1], **apāna**[1], **vyāna** and **samāna.** According to *Suśruta,* **udāna** is concerned with articulation and singing. According to Hindu medical physiology, it has something to do with maintaining the erect posture of the body.

It appears that the **vāyus**[4] impel reflex actions, which may also be performed voluntarily; and that they are also the names of the autonomic reflexes impelled by them.

According to *Gorakṣapaddhati* (34-5), the seat of the **udānavāyu**[4] is **kaṇṭhamadhya,** and according to GS **kaṇṭha;** but for DU **udāna** is that one of the ten **vāyus**[4] which reside in the two feet and the two hands. The function of **udāna** is here said to be carrying anything upwards. It counteracts gravity. *Vyāsa's* name for this function is **unnayana**[1]. According to DBU, the colour of **udāna** is like that of a conch-shell. *Patañjali's* ascribing levitation to the conquest of **udāna** clearly shows that by this word he means the elevation-reflex.

SAU also considers **udāna** to be one of the ten **vāyus**[4]. But it is said by this text to reside in all the joints and its function is said to be reflexly raising the body or any part of it, e.g. raising the foot as soon as one steps on anything that causes pain. ANU supposes this **vāyu**[4] to have a white colour.

TSM calls by this name one of the five **aṁśas**[1] of **vāyu**[4]. Its **kārya**[1] and **viṣaya** are here supposed to be **unnayana**[2] and it is supposed to reside in all the joints, even of the hands and feet. **Udāna** thus may also stand for, or include, reflexly sending upwards all the humours of the body including the blood.

**udāna-2** उदान-२ (VB, VM, VBh III 39; VS II 47, 52; BY II 48, IX 141-2), one of the five principal **vāyus.** The other four being **prāṇa, samāna, vyāna** and **apāna.** The sphere of action of this **vāyu,** according to all the quoted commentators on YS, is from the fore-part of the nose upto the **brahmarandhra.** According to VM and VBh, the main function of **udāna** is raising upward the chyle etc. which is made of food and drinks. According to VS, the sphere of action of **udāna** is all joints of legs and hands. The action of lifting up of the body is the function of **udāna.** According to BY, the rise of the **śabda-brahma** in inner body is by **udāna** and before taking meals oblations should be offered to **udāna** alongwith **prāṇa** etc.

**udārakleśa** उदारक्लेश (VB II 4). According to VB, an **udārakleśa** is a **kleśa** in action, e.g. getting angry, running away, hoarding. It is said by *Patañjali* to be one of the four forms in which the **kleśas** exist; though, as explained by VB, an **udārakleśa** would not be just a disposition, but also an act, or a **cittavṛtti,** prompted by a **kleśa.** Such a **kleśakarma**[2] (YS IV 30) would be absent in the state of **dharmameghasamādhi**[5]. A **kleśa,** which is always in a state of nascent excitement, would also be an **udārakleśa.** It appears that by an **udārakleśa,** *Patañjali* means a **kleśa** which is always nascently excited and readily prompts a **kliṣṭa** (painful) **vṛtti** as soon as the situation for it arises. It is in no way held in check.

**udāvarta** उदावर्त (GS I 46), iliac passion, a disease of the bowels characterised by retention of faeces. **Jalavasti** is said to cure this disease as also *prameha* प्रमेह (urinary disease) and **krūravāyu.**

**udgāra** उद्गार (TSM 86), belching, which is said to be the sphere of action of the **nāgavāyu**[4]. It is an involuntary act.

Vomitting is considered to be the function of the **nāgavāyu**[4] by TSM. It is an important reflex and is enumerated among one of the vital reflexes by Wenger (cf. Physiological Psychology, p. 252).

**udghāta** उद्घात (VB, VBh II 50), a synonym for **kumbhaka** state of **prāṇāyāma.** Though *Vyāsa* uses six adjectives qualifying **udghāta,** in fact, there are only three groups: *prathama*—**mṛdu;** *dvitīya*—**madhya;** and *tṛtīya—tīvra.* VBh understands **udghāta** as obstruction in the natural flow of breath and there is **udghāta** throughout the process of **prāṇāyāma.** Swāmī Kuvalayānanda does not agree with the meaning of

**udghāta** given by *Vijñānabhikṣu.* (For details see Yoga Mimamsa, VI, 1956, December, PP. 225-257).

**unnayana-1** उन्नयन-१ (TSB 6), levity, one of the **vāyukāryas**$^1$ and **viṣayas**$^3$, obviously of the *udānāṁśa* of **vāyu**$^4$.

**unnayana-2** उन्नयन-२ (VB III 39). Here **unnayana** may mean the stretching reflex of any vertically situated muscle and may thus cover a number of physiological phenomena, including flow of blood and lymph, upwards. It certainly has to do with counteracting gravity by nervous activity reflexly. cf. **udāna.**

**unmanī-1** उन्मनी-१ (MBU II (2) 5; GS VII 17), the state of realization that 'I am **brahman'.** In MBU this attitude of mind is said to be responsible for the **amanaska** state of **śāmbhavīmudrā** and **samādhi**$^1$. In *Patañjali's* language, it would be a **khyāti** (*ātmani* आत्मनि **ātmakhyāti** = **vivekakhyāti**).

**unmanī-2** उन्मनी-२ (NBU 40, 53; SAU I (7) 17; HP IV 39), the state achieved after successful termination of **nādānusandhāna.** It is called **manonmanī, samādhi**$^1$, as well as **unmanī.** In this state the *yogī* becomes like a dead body. He does not think, does not hear, does not feel. The *yogī* in this state sees nothing, and though his gaze is fixed it is a vacant gaze (cf. *Advayatārakopaniṣad,* **śāmbhavīmudrā**). He ceases to breathe without any effort and, though there is no object of consciousness before him, his mind is fully concentrated and does not waver.

**upadraṣṭā** उपद्रष्टा (BG XIII 22), disinterested onlooker. The self (**puruṣa**) is disinterested onlooker, for without taking part in the activities of body and senses, it witnesses their activities.

**uparakta** उपरक्त (YS, VB IV 23), coloured (by **draṣṭā**). **Citta** which is by nature an unconscious object, acquires the status or form of subjectivity and objectivity, of knower and known by getting coloured, i.e. coming into relationship with **draṣṭā,** the conscious principle **puruṣa.**

**uparama** उपरम (SK 50, 66), detachment (= indifference). *Bāhyatuṣṭi* is the result of *viṣayoparama* विषयोपरम (non-attachment to objects). *Uparamati* उपरमति, therefore, means: is quite content (= does not go about her business any longer). **Prakṛti**$^1$ does not operate any longer after *kevalajñāna* केवलज्ञान (self-realization) is attained, as she has nothing more to do after it. Obviously, **prakṛti** in this context means **liṅga**$^1$ with which **puruṣa** has **saṁyoga** and which transmigrates so long as there is no *kevalajñāna.*

**uparāga** उपराग (VB, VM IV 17), colouring, acquiring the form of. An object colours **citta** in order to be known. **Citta** is said to perceive certain object by assuming its form or by being coloured by it.

**upalabdhi** उपलब्धि (SK 8), knowledge. **Avyakta**$^2$ is not perceived, not because it is not real; but because it is **sūkṣma.** If it did not exist at all, then its **kārya**$^1$ too would not exist. But the **kārya**$^1$ of **avyakta** exists. Hence it must be real. The reason of **avyakta**$^2$ not being perceived is that it is too subtle to be perceptible. It is beyond the reach of **buddhīndriyas.**

**upaṣṭambhaka** उपष्टम्भक (SK 13), exciter (= stimulator). **Rajas** goads

**prakṛti**[1] to action. It is the mover. This, however, applies only to perceptible movement All the **guṇas**[1] are in motion, except in their **aliṅga (avyakta)** state. But movement is not perceptible when it is too fast or too slow. But 'slow' and 'fast' are relative terms. In fact, there is a slow-fast continuum, of which only the medium range is perceptible.

**upasarga** उपसर्ग (YS, VB, VM III 37), obstruction, hurdle. **Saṁyama** on **sattvapuruṣa** leads to the attainment of intuitive knowledge which works as a hurdle or obstruction for the higher purposes like **samādhi.** According to VM, a man whose **citta** is still not under his full control thinks highly of these perfections (intuitive knowledge), but a *yogī* whose **citta** is concentrated must avoid these perfections even when achieved.

**upastha** उपस्थ (TSB 5. 9: SK 26), one of the five **aṁśas**[1] of **pṛthivī**[1] (cf. *Upaniṣadbrahmayogī*). It is ordinarily known as one of the five **karmendriyas.** SK calls it a *jananendriya* जननेन्द्रिय (the reproductive **indriya**). The **vṛtti**[1] of this **indriya** is **ānanda**[2]. Its **kārya** is a kind of **āharaṇa. Vṛtti**[1] is the act of behaving, **kārya**[1] the behaviour with results.

**upāṁśu(japa)** उपांशु(जप) (DU II 14), muttering. It is one of the two kinds of **vācikajapa,** the other being **uccaiḥ**.

**upādāna** उपादान (SK 9, 50), material cause. The relation between a thing and its material cause is that the thing is made of the material cause. But nothing can be produced unless it is there already. Therefore the effect must be present in its material cause before it actually manifests itself in a form. This is the *Sāṅkhya* theory of **satkāryavāda.** This argument does not seem to be different from the previous one, viz. *asadakaraṇāt* असदकरणात्. *Upādānagrahaṇāt* उपादानग्रहणात् is another way of expressing the same truth. The same matter takes different forms. One of the **tuṣṭis** is called **upādāna** probably because it is remaining content with a means (= cause) of getting insight into the pradhānapuruṣāntaram (difference between **puruṣa** and **prakṛti**) **sūkṣmam** without attaining the **jñāna** itself. **Upādāna** here means "means".

**upādhi** उपाधि (G 88-90; TBU I 7), one of the two objects of **dhyāna,** the other being **tattva**[2]. If a *yogī* tries to see the **tattva**[2] (ultimate object of knowledge) in any of the nine **dhyānasthānas** inside his body and continues for some time to think of it there, he gets the **aṇimādi** powers (= abilities). While **tattva**[2] has no form, **upādhis** are only forms; and the knowledge of the one is quite different from the realisation of the other. The realisation of the **tattva**[2] destroys all **upādhis.** It is a state of existence and not mere knowledge. Here *Sāṅkhya,* **yoga**[4] and *Vedānta* agree. *Patañjali's aindriya* **viśeṣas,** which transmigrate, as well as the **mahābhūtas** are all **upādhis** in this sense. **Citiśakti** is different from transmigrating souls as well as from the five **mahābhūtas.**

**upāyapratyaya** उपायप्रत्यय (VB, VM I 20), means of experience or conditions of obtaining experience (of **anya** region). They are **śraddhā, vīrya, smṛti, samādhi** and **prajñā.**

**upekṣaka** उपेक्षक (SK 66), indifferent (= detached). According to SK, after the *pradhānapuruṣāntara* (difference between **puruṣa** and **prakṛti**) is seen the **puruṣa**$^{2}$ becomes contented and detached. His attitude is "I have seen Now there is nothing more to see".

**upekṣā-1** उपेक्षा-१ (YS I 33; YSH IV 121), the attitude of being unconcerned. It is one of the four attitudes towards different actions and feelings of others which Patañjali prescribes for **cittaprasādana.** This is the attitude to be adopted towards all evil actions. This contributes to the *yogī's* peace of mind. YSH calls it *mādhyasthyam* माध्यस्थ्यम् (= *arāgadveṣavṛttibhāva* अरागद्वेषवृत्तिभाव = *rāgadveṣayorantarālam* रागद्वेषयोरन्तरालम्).

**upekṣā-2** उपेक्षा-२ (VB, VM I 33). indifference. It is one of the four mental attitudes (**maitrī, karuṇā** etc.) for the attainment of **cittaprasādana.** It suggests one to cultivate an attitude of indifference towards vicious (**apuṇya**) people. According to VM, **upekṣā** is taking of the middle path and avoiding the extremes.

**uṣṭraniṣadana** उष्ट्रनिषदन (VB II 46), one of the examples of **āsana**$^{1}$, given by *Vyāsa*. Only ten examples are given by him. No **āsana**$^{2}$ has been described.

**uṣṭra(āsana)** उष्ट्र(आसन) (GS II 6, 41), one of the thirty-two **āsanas** mentioned by *Gheraṇḍa*. It consists in lying prone with folded legs placed crosswise towards the back and held with opposite hands. With this body position, one has to contract ones abdomen vigorously, raise head and contract the mouth.

## ū — ऊ

**ūrumadhya** ऊरुमध्य (VS III 67), middle of the thigh. A vital point (**marmasthāna**) nine fingers above the knee.

**ūrdhva** ऊर्ध्व (SK 44, 54), one of the two ends in the scale of living beings, the other being **adhaḥ**. The **ūrdhva** (upper) end is **brahma,** the **adhaḥ** *stamba* (cluster). **Dharma** is the **bhāva** which leads a **sūkṣmaviśeṣa** (= **liṅga**$^{1}$) towards the **ūrdhva** end.

**ūrdhvamūla** ऊर्ध्वमूल (BG XV 1), having transcendental (reality) as the root cause or having the highest (reality) as the cause. The world is imagined to be a tree having its root above or having the highest reality **brahman** as its cause.

**ūrdhvaretas** ऊर्ध्वरेतस् (VB III 26; VS 14, 34, 50), persons who utilise their inner energy for higher, i.e., spiritual cause are called **ūrdhvaretas.** According to *Vasiṣtha,* **ūrdhvaretas** has been used as synonym for Lord **Śiva,** which means, 'the one who has developed ones inner-energy by conquering **kāma'.**

**ūrdhvākuñcana** ऊर्ध्वाकुंचन (YSU I 83-4, 104), one of the three **bandhas**$^{5}$ mentioned in the *Upaniṣad*. It consists in pressing the rectum with the heel and contracting the anus with force. By repeatedly performing this **bandha**$^{5}$, **prāṇa**$^{2}$ rises to the head. **Mūlabandha,** which is another name for this **bandha**$^{5}$, brings about the union of **prāṇa**$^{1}$ and **apāna**$^{1}$ and of **nāda** and **bindu** which are essential for **abhyāsayoga.**

**ūha** ऊह (SK 51), spirit of investigation (research). It is one of the eight extraordinary accomplishments (**siddhis**$^{3}$).

## ṛ — ऋ

**ṛjukāya** ऋजुकाय (GS II 13; HP I 19), erect body position. **Ṛju** here means erectness without any stiffness and tension. **Kāya,** though generally means body or trunk, here it refers to spine, for the erectness of the body depends upon the relative erectness of spine. However, the spine naturally has two curves and erectness here referred to does not mean removing these curves and thus making the spine straight but it means introducing no further new bends either forward, backward, or lateral (see **Āsana** by Swāmī Kuvalayānanda, pp. 128-30). Though **ṛjukāya** is essential for **svastikāsana** it is equally essential for other meditative postures too.

**ṛtambharaprajña** ऋतम्भरप्रज्ञ (VB III 51), a *yogī* at the second of the four stages of progress in **yoga** is one whose **samādhiprajñā** is **ṛtambharā. Ṛtambharāprajñā** is the **samādhiprajñā** of **nirvicārāsamāpatti** which shows to the *yogī* the truth of anything on which he performs **saṁyama. Ṛtambharaprajña** *yogīs* perform **saṁyama** whenever they seek the truth about anything which cannot be known otherwise.

## e - ए

**ekacittatantra** एकचित्ततन्त्र (YS, VB, VM IV 16), (object) depending (for its existence) upon someone's cognition. *Patañjali* holds that a thing does not depend for its existence on particular mind's cognition, for when that mind is not perceiving it, then we will have to say that it does not exist. According to *Patañjali's* metaphysics, both the experiencer and the experienced have independent real existence and the latter does not depend on the former's cognition for its existence.

**ekatattvābhyāsa** एकतत्त्वाभ्यास (YS I 32), **dhyāna.** *Vācaspati Miśra* particularises it as the **dhyāna** of **Īśvara.** *Patañjali* has prescribed repetition of the **praṇava,** which denotes **Īśvara** and meditation on **Īśvara** for getting rid of the **antarāyas** which are the **cittavikṣepas.** The meaning is that one need not be disturbed by the **antarāyas,** but should persist in vhat one considers to be the right **abhyāsa.**

**ekatānatā** एकतानता (YS III 2), singleness, being one and only one. If the content of consciousness is reduced to a single object for any length of time, then the state of mind at that time is called **dhyāna** by *Patañjali*. That one object may, however, be a blend of more than one constituents, e.g., a light and a sound.

**ekatra** एकत्र (YS III 4), with respect to the same object. **Dhāraṇā** of an object imperceptibly develops into the **dhyāna** of that object and the latter into **samādhi**$^1$ on it. In **saṁyama** emphasis is on the sameness of the object. **Samādhi**$^1$, as such, is a state of the mind irrespective of what the object is, or whether there is an object or not. **Samādhi**$^1$ with reference to its content is called **saṁyama** on that object. A **dhāraṇā** imperceptibly develops into the **dhyāna**

**ekadaṇḍī** एकदण्डी (SSP VI 39), one who has subdued or controlled the **citta.**

**ekabhavika** एकभविक (VB, VM II 13), unigenital, i.e. causing one birth only. The vehicle of action (**karmāśaya**) is termed **ekabhavika** because its manifestation is limited to one birth only. It is one of the attributes of **karmāśaya.**

**ekastha** एकस्थ (BG XIII 30), resting in the one. The manifoldness or diversity of beings is rested in the one **brahman.**

**ekākṣara** एकाक्षर (VS III 9, 45), **praṇava** (cf. **varṇatraya**). At time it is also called *praṇavākṣara.*

**ekāgra** एकाग्र (VB I 1), one of the five **cittabhūmis,** the other four being **kṣipta, mūḍha, vikṣipta** and **niruddha.** It is the state of mind in which ideas do not go on changing incessantly but one persists for a length of time, either a single simple idea occupying the entire field of consciousness exclusively, or one idea persisting in the centre while others are changing in the margin of the field. According to VB, **samādhi**$^1$ in the **ekāgra** state of mind reveals the truth of everything, attenuates the **kleśas**$^1$, lessens the bonds of **karma** and paves the way to **nirodha.** Hence it is **yoga;** while **samādhi**$^1$ in the **kṣipta, vikṣipta** and **mūḍha** states is not. Perhaps *Vyāsa* means that **samādhi**$^1$ is an **anāgata** (in a potential form) **dharma** of **citta**$^1$ in these states and not a **vartamāna dharma,** and hence it is not **yoga**$^4$.

**ekāgratā** एकाग्रता (YS III 11), persistence for an appreciable length of time of one single idea in the mind. According to *Patañjali,* singleness of idea characterises **dhyāna** and its persistence in the mind **ekāgratāpariṇāma.**

**ekagratāpariṇāma** एकाग्रतापरिणाम (YS III 12), the **avasthāpariṇāma** of **niruddhacitta.** It is the technical name given by *Patañjali* to the state in which the content of consciousness remains exactly the same at two successive instants. Although **saṁyama** involves all the three — **dhāraṇā, dhyāna** and **samādhi,** in this process we fail to distinguish the one from the other.

**ekātmikāsaṁvit** एकात्मिकासंवित् (VB I 17), **asmitā.** It is *Patañjali's* definition of the **kleśa**$^1$ **asmitā.** According to this, the **kleśa**$^1$ **asmitā** is an innate tendency of the **citta**$^1$ which prevents it from distinguishing between itself and **puruṣa**$^1$. By virtue of this inborn psychological disposition the **citta**$^2$ knows no entity other than (and in anyway superior to) itself.

**ekānta** एकान्त (GS III 37), unity of principle behind the manifold universe. For **yonimudrā** the *yogī* has to realise that there is one and only one Reality and that he and that principle of which **kuṇḍalī** is the **śakti,** are one. Obviously, he means **brahman** (= Ātman). The *yogī* has to take it that he too is the **brahman,** since there are no two realities in the world.

**ekāhāra** एकाहार (GS V 31), eating once a day. **Ekāhāra** is prohibited for a **yoga**-*sādhaka.*

**ekāṁśa** एकांश (BG X 42), one part. God has pervaded this world by one fragment of Himself. 'He' stands firmly sustaining the world by one part, by one limb, with one foot. So says the *Veda: pādosya viśvā bhūtāni...* (Taittirīya Āraṇyaka III 12).

**ekendriyasaṁjñā** एकेन्द्रियसंज्ञा (VM, VBh I 15), third in the succession of four kinds of **vairāgya.** The consciousness of a single sense. In this stage of

**vairāgya** the consciousness becomes incapable of turning towards objects and matured taints persist only in **manas** and that also only for curiosity's sake (*autsukya* **mātrā**). According to VBh, even after achieving detachment from sensuous objects, when the attachment remains only on **manas** level it is called **ekendriya.**

## ai — ऐ

**aikāgrya** ऐकाग्र्य (YS, VB, VM II 41), one-pointedness, due to absence of distraction. From purification (**śauca**) come one-pointedness in succession, i.e., after predominance of **sattva** and thereby **saumanasya** and which leads to sense-control and thence fitness to perceive the true nature of **ātman.**

**aindrī** ऐन्द्री (NBU 10), the sixth **mātrā** of **dvādaśamātraka** (twelve **mātraka**) **praṇava.** One who leaves this mortal body during this sixth **mātrā** of **praṇava,** attains oneness with **Indra** (the king of Gods).

**aiśvarya** ऐश्वर्य (SK 23), ability (= capability = greatness). It is one of the eight **bhāvas**$^2$, the other seven being **dharma, adharma, jñāna, ajñāna** (ignorance), **rāga, vairāgya** and **anaiśvarya** (inability). **Aiśvarya** naturally leads to success (SK 45). Hence the relation between **aiśvarya** and **avighāta** is called *nimittanaimittika* relation by *Gauḍapāda*. The **aṇimā** etc. eight **siddhis**$^3$ are called the eight **aiśvaryas** by *Vyāsa* (VB III 45), not by *Īśvarakṛṣṇa*.

## o — ओ

**om-1** ओम्-१ = **oṁkāra** ओंकार = **aum** अउम् (DBU 9, 14, 19-20; YCU 71, 80; ANU 2, 20), **brahman. pṛthivī, agni,** *Ṛgveda, bhūḥ* भूः and *pitāmaha* पितामह (**brahman**) are said to be in the *akāra* अकार of **om**$^2$; *antarikṣa* अन्तरिक्ष, *Yajurveda, bhūvaḥ* भुवः (the earth), **viṣṇu,** in the *u* = **ukāra** and **bhuvaḥ**, *sūrya*$^3$, *Sāmaveda,* **svaḥ** (heaven) and **maheśvara** (**śiva**) in the **makāra.** This is how the whole universe is in **brahman.**

**Om** is often said to be the **ekākṣara** एकाक्षर (one-lettered) **brahman.** It is a practice of ancient Hindu writers to call the result obtained by a technique by the name of the technique. **Nāda** and **om**$^2$ are thus called **brahman,** obvisiously because **brahman** is attainable by **nādayoga** and **mantrayoga.** For the same reason **haṁsa** is also a name of **brahman.**

**om-2** ओम्-२ (YS I 27-8), the name of **īśvara.** For **īśvarapraṇidhāna, om**$^2$ is to be repeated and its inner significance to be dwelt upon, the inner significance being **īśvara.**

## ka — क

**kaṇṭha** कण्ठ (G 36, 62, 70; KU 11, 15), throat. It extends from the back end of the upper palate (**tālumūla**) down to the top of the oesophagus. **Viśuddha** is its lower part. **Candra** has its seat in its upper part. For adopting **jālandharabandha** it is the lowest part which is to be contracted. The seat of **candra** is however said to be **tālumūla** in G 86. Thus G 56 and 86 do not agree as to the situation of **candra.** According to KU, after piercing the **hṛdaya** (heart) the **suṣumnānāḍī**$^2$ reaches the **kaṇṭha** which is to be filled with **prāṇa**$^1$

rising upwards. Here **suṣumnā and kaṇṭha** are both called **nāḍīs**[2].

**kaṇṭhakūpa-1** कण्ठकूप-१ (YS III 30), a part of the body below the throat by performing **saṁyama** on which the *yogī* does not feel hungry or thirsty. **Kaṇṭhakūpa** might be a word for that part of the gullet which is the seat of thirst cells.

**kaṇṭhakūpa-2** कण्ठकूप - २ (VS III 63, 70), cavity below the throat (jugular notch). Twelfth among the eighteen **marmasthānas** (vital points) which is situated six fingers above the middle of the heart.

**kaṇṭhacakra** कण्ठचक्र (SSP II 5), fifth **cakra** in the series of nine **cakras** enumerated by SSP. This is of four fingers length. **Iḍā** and **piṅgalā** are situated in the right and left sides of the **cakra.** This has been recognised as **viśuddhacakra** and located in the throat region.

**kaṇṭhamudrā** कण्ठमुद्रा (YTU 26, 116, 119), **jālandharabandha.** It is one of the twenty members of **haṭhayoga**[4], according to this text. It consists in contraction of the throat by bending the chin and fixing it firmly on the chest. It is here described as a part of **mahāvedha.**

**katthana** कत्थन (YTU 30), boasting. It is one of the six **vighnas** which every *yogī* has to overcome before he can make any progress in **yoga**[4] (cf. **ālasya**). The *yogī* is advised not to talk about his **yoga**[4] to anybody.

**kadaśana** कदशन (HP I 31, 60; GS II 30), unwholesome food. **Yoga** practitioner should not consume unwholesome food (cf. **pathya** and **apathya**). Even the wholesome food, if heated over again or is dry or excessively salty or sour becomes unwholesome or **kadaśana.** However, even if unwholesome food is consumed, the adverse effects of it can be counteracted through **mayūrāsana.** (Cf. HP I 31).

**kanthaḍi** कन्थडि (HP I 6), one of the **siddhayogīs** having the nomenclature of indefinite identity.

**kanda-1** कन्द-१ (G 15, 16, 30), a bulb shaped structure (presumably nervous) situated above the pubes and below the navel. The **suṣumnānāḍī**[2] passes through it as a cord passes through a perforated bead. The spot where **suṣumnā** pierces the **kanda** is the **maṇipūrakacakra**[1]. Below it is the **kandayoni,** so called because of its being the matrix from which the nerves are supposed to arise. It is compared in shape to the egg of a bird. Above the **kanda** resides the **kuṇḍalinīśakti**.

**kanda-2** कन्द-२ (VS II 2, 11; HP III 103, 109, 110), resembling bulbous root hence called **kanda,** originating point of all the seventy-two thousand **nāḍīs,** oval-shaped, osseous, covered by skin and said to be situated in the body nine fingers above the **dehamadhya.** It is of four fingers height and breadth and whose middle point is known as **nābhi.** HP also considers it to be merely fleshy or osseous. According to HP, it is white in colour. Its location seems to be near **nābhi** since it is twelve fingers above **mūlasthāna**.

**kandamadhya** कन्दमध्य (VS II 19, 25), centre of the **kanda.** The **nāḍī** which is at the centre of **kanda** is identified as **suṣumnānāḍī.**

**kandayoni** कन्दयोनि (YCU 14, 15; G 16), place of the origin of the seventy-two thousand **nāḍīs.**

**kandasthāna** कन्दस्थान (TSM 58, 68, 70), the middle portion of the body. In human beings it is said to be 6¾ × 3 × 3 inches in dimension. In animals, birds and reptiles it is of the shape of an egg. **Nābhi** is said to be situated inside the **kanda.** This does not agree with the description of **kanda** given by other writers like Gorakṣa. It appears that. **kandasthāna** of TSM is the **nābhikanda.** (Most probably they are the nerve plexuses situated at the navel region of the perineum).

**kanīya** कनीय (BY VIII 9-11), **prāṇāyāma** of the lowest type. BY recognises three forms of **prāṇāyāma** on the basis of **mātrās;** they are, **uttama, madhyama** and **kanīya. Prāṇāyāma** of the lowest type consists of twelve **mātrās.**

**kanīyas** कनीयस् (HP II 12), of low degree, the primary stage of **kumbhaka. Kanīyas** stage of **kumbhaka** causes perspiration (cf. **madhyama**[1] and **uttama**[1]).

**kapālakuhara** कपालकुहर (G 34), an aperture in the roof of the mouth near the root of the tongue. **Khecarī** consists in turning the tongue backwards, letting its tip enter this centre and fixing the gaze between the eyebrows below them.

**kapālabhāti-1** कपालभाति-१ = **bhālabhāti** भालभाति (GS I 12), one of the six **satkarmas,** the other five being **dhauti, vasti, neti, laulikī** and **trāṭaka.** It is of three kinds **vātakrama, vyutkrama,** and **sītkrama.** It corrects all abnormalities of **kapha.**

**kapālabhāti-2** कपालभाति-२ (HP II 36), quick exhalation and inhalation in the fashion of the ironsmith's bellows. Thus, air is expelled by a stroke of the abdominal wall backward and then automatically inhaled. This is described as a part of **bhastrikā prāṇāyāma**[2] and is said to cure all diseases of **kapha.**

**kapālavaktra** कपालवक्त्र = **kapālarandhra** कपालरन्ध्र = **bhālarandhra** भालरन्ध्र (GS I 25, 33), **kapāla** is the part of the inside of the head above the level of the mouth. **Kapālavaktra** is, therefore, the passage (inside) between this part and the mouth. Reaching there the tongue tastes the different tastes from salt to sweet. One of the **dantadhautis** consists in cleansing this part with the right thumb. It is the **kapālarandhra dantadhauti.**

**kapālavaktrasaṁyoga** कपालवक्त्रसंयोग (GS III 26), contact (of the tongue) with the opening of the skull. As a result of the practice of **khecarī,** the tongue is elongated so as to touch the opening of the skull and this is called **kapālavaktrasaṁyoga.** Various types of juices are tasted through the tongue as a result of this contact.

**kapālaśodhana-1** कपालशोधन-१ (SAU I (7) 13-1), freedom of the head from all impediments to the rising of **prāṇa**[4] up there. The process described is the same as **nāḍīśuddhi** without which **prāṇa**[1] would not rise.

**kapālaśodhana-2** कपालशोधन-२ (HP II 31, 50), cleansing of frontal sinuses. The practice of **netikriyā** as well as the practice of **sūryabhedana kumbhaka** both independently result into cleansing of frontal sinuses.

**kapha-1** कफ-१ (GS I 29, 34, 38, 41, 54, 59, 56, V 66, 69; VB III 29), the humour called phlegm. The three humours of the body, viz., **kapha, vāta** and **pitta,** are taken for granted by *Gheraṇḍa* but never defined or described. Most of the **ṣaṭkarmas** and the **ujjāyī** and **śītalī** *kumbhakas* are said to cure the diseases arising from the malfunctioning of **kapha** (called **kaphadoṣa**). Expert *Āyurvedic* opinion today does not, however, identify **vāta, pitta** or **kapha** with any of the humours of the Greeks.

**kapha-2** कफ-२ (GS I 38), mucus which is thrown out by performing **daṇḍadhauti.**

**kaphakoṣṭha** कफकोष्ठ (HP V 13), region of **kapha** (possibly humour) in the body. HP describes the regions of each humour in the human body. The parts of the body above the region of the chest is called **kaphakoṣṭha.** When the **vāyu** accumulates in the **kaphakoṣṭha** it causes imbalance of humour in the human body and also it causes functional diseases like asthma, hiccup and headache. The treatment of such diseases is suggested in HP (V 14, 15).

**kaphadoṣaviśoṣaṇī** कफदोषविशोषणी (HP II 36), destroyer of disorders caused by phlegm. **Kapālabhāṭi,** one of the six cleansing processes has been described as destroyer of twenty different diseases caused by phlegm (*taduktaṁ nidāne - kapharogāśca viṁśati*). (cf. *Brahmānanda* on HP II 36).

**kaphādyargala** कफाद्यर्गल (HP II 66), impediments in the form of **kapha** etc. (settled at the mouth of **brahmanāḍi**). As a result of the practice of **bhastrikā kumbhaka,** the obstruction in the form of **kapha** etc. is removed from the mouth of **brahmanāḍī.**

**kamalāsana** कमलासन (HP I 44, 47-9; G 7, 9, 41, 43; GS II 8; YCU 3, 40, 106), **baddhapadmāsana**—one of the two **āsanas** which, according to G and YCU, excel all the other **āsanas**[1], the other being **siddhāsana.** The right foot is placed on the left thigh and the left foot on the right thigh. Both arms are taken round the back and the big toe of the right foot is firmly held by the right hand and that of the left foot by the left hand. (If the toes are not grasped by the hands, which may be placed on the knees or in front of the pubes, the posture is ordinarily called **padmāsana**). Besides, the chin is firmly placed on the chest (**jālandharabandha**) and **nāsāgradṛṣṭi** is adopted.

**kampa** कम्प (HP II 12; TSM 105; DU VI 43), tremor. The **prāṇāyāma** of intermediate degree (cf. **madhyama**) causes **kampa** in the body. Since the practice of **prāṇāyāma** generates heat in the body, which is not accustomed to such heat, first starts sweating and then tremor in the body results. But when the body becomes perfectly conditioned in the **prāṇāyāmic** breathing, the **sādhaka** attains a blissful condition.

**karaṇa-1** करण-१ (SK 9; G 58), behaviour = acting = bringing about. Behaviour of each person is according to his or her own psychophysical makeup and that which is not related to the individual's constitution in this way cannot be brought about under any circumstance.

G uses this word for yogic practice. A *yogī* has to learn that yogic feat by which he may retain and absorb the **piyūṣa** (nectar) which oozes from **candra**[3] and flows down to the **sūrya**[2]. Obviously, reference is to **viparītakaraṇī,** mentioned in the next verse in which the **āsanas**[1] known as **viparītakaraṇī,** *sarvāṅga* and *śīrṣa* are prescribed; but perhaps another more important feat is implied, which does not consist only in preventing the **pīyūṣa** पीयूष (nectar) from flowing down to the **sūrya**[2] by adopting a topsy-turvy pose, but in holding it and carrying it upwards by the currents of **prāṇa**[2] and **apāna**[1].

**karaṇa-2** करण-२ (TSM 116), bodily sense-organs. Three of these can be closed by fingers, viz. eyes, ears and nose.

**karaṇa-3** करण-३ (SK 18, 29, 31, 32, 35, 43, 47), all the organs which have to do with knowing, feeling or willing. **Karaṇas** are the components of **liṅga**[1], which is supposed to be made up of them. **Karaṇas** are not organs of the body, though **liṅga**[1] lives in and works through them.

**Liṅga**[1] may in this sense be called **kāraṇa śarīra.** Activity of **karaṇas** is spontaneous as if they were satisfying a natural impulse. *Īśvarakṛṣṇa* is a psychological determinist and not an exponent of freewill.

At the same time his philosophy is teleological, not purely mechanical. According to him, **prakṛti**[1] works in such a way that **puruṣa**[2] may be in a position to bring **apavarga** to **puruṣa**[1]. According to him, there are thirteen **karaṇas,** three of which are **antaḥkaraṇas,** and ten **bāhyakaraṇas.** But since besides the three **antaḥkaraṇas,** there are eleven **indriyas,** the number of **karaṇas** should be fourteen; or the **manas indriya** would not be a **karaṇa.** It would be an *antarendriya* अन्तरेन्द्रिय (internal **indriya**).

**karaṇa-4** करण-४ (BG XVIII 18), organs. They are of two types. External organ such as ear etc. and the internal organ such as intellect etc.

**karuṇā** करुणा (YS I 33; YSH IV 117), sympathy which is one of the four attitudes, adoption of which *Patañjali* prescribes for **cittaprasādana.** It is the *yogī's* attitude towards a suffering creature. In *Vācaspati Miśra's* language, by cultivating **karuṇā** the *yogī* gets rid of all inclination to harm others in anyway.

**Karuṇā** is described by *Hemacandra,* a Jain writer, as an unselfish desire to remove the **duḥkha** of the *duḥkhita* दुःखित (suffering living being). *Anukampā* अनुकम्पा (compassion) towards one's own son, etc. should be selfless.

Impartial *anukampā* would even be experienced towards a tiger.

*Patañjali* describes **karuṇā** as an attitude towards those who are in trouble. Obviously it is the same as desire to remove **duḥkha.** *Anukampā* consists in causing **sukha** as well as in removing **duḥkha.**

**karma-1** कर्म-१ (GS V 81; G 75), action. In GS **śarīra** is said to be **karma** *rūpaka* रूपक (that which is seen as working), i.e. the organ of action. Hence the importance of **ghaṭa** or **ghaṭasthayoga** which has to do with the body. Since **dhāraṇā** implies cessation of bodily activities for two hours, **karma** in G 75 includes only **karmendriyavṛtti** and not **sāmānyakaraṇavṛtti.**

**karma-2** कर्म-२ (G 98; GS I 6, 7; YS IV 7, 30), *dharmādharma* (merits and demerits). The **dharmameghasamādhistha** *yogī* is not subject to the law of **karmaphala** laid down by *Patañjali* (YS II 14). But no one can escape the law of **karmavipāka.** According to *Samayasāra* समयसार (a Jaina book), both good and bad (*śubhāśubha* शुभाशुभ) **karmas** bind the **Ātmā.** For GS also **karma** is action of which man has to reap the fruit. Our past **karmas** are said to be the cause of our present lot. The kind of body which we get is determined by our own **karmas.** Present **karmas** give a *yogi* that body after death which suits his **karmavipāka.** Thus the vicious circle: from good or bad actions body and from body good and bad actions. The cycle of life and death is also governed by one's own **karmas.** According to *Patañjali,* **karmas** may be **śukla, kṛṣṇa** or **aśuklākṛṣṇa.**

**karma-3** कर्म-३ (KU 23; VU I 12; VB II 1). **karmāśaya.** The **karmavipākāśayas** are mostly responsible for life-activities while **kleśas** are responsible for all the behavior of men and animals. **Yoga**[1], however, can make these ineffective. The perfectly ineffective **kleśas** are called **dagdhabīja** (of extinguished potentialities) by VB.

According to VU, *prārabdha* प्रारब्ध (already begun) **karmāśayas** are those which have already begun their work and are thus responsible for the present **vṛttis.** Āgāmī आगामी (inactive) ones are those which will be active in future. They are so deeply buried that they play no part in determining the present **vṛttis.** *Arjita* अर्जित (acquired) ones are the **karmāśayas** acquired recently. They work themselves out first.

**karmabandhana** कर्मबन्धन (VB, VM, VBh I 1), bonds of action. The one-pointedness of the mind leads to the slackening of the bonds of action. The action has been further defined by VBh as the binding cause of the **buddhi** and **puruṣa** in the form of merit and demerit (*dharma-adharma*).

**karmayoga-1** कर्मयोग-१ (TSM 23-4, 26). It is the **yoga** which consists in performing the actions prescribed by the authorities. A **karmayogī** is, therefore, the person who always does his duty (i.e., a morally good man).

**karmayoga-2** कर्मयोग-२ (BG V 2, XIII 24), **yoga** attained through **karma,** i.e. performance of action without attachment (towards the fruit) and with faith in Lord.

**karmasaṅga** कर्मसंग (BG XIV 7), attachment to the fruits of action. One of the characterisitics of **rajoguṇa.** It causes bondage to the embodied soul and produces visible and invisible results as its consequences.

**karmasaṁnyāsa** कर्मसन्यास (BG V 2), renunciation of action. Lord *Kṛṣṇa* says that renunciation of action and performance of action both are capable of leading one to the highest goal, i.e. liberation. **Yoga** through action is esteemed more than the mere renunciation of action unaccompanied by knowledge.

**karmāśaya** कर्माशय = **karmavipākāśaya** कर्मविपाकाशय (YS I 24, II 12), the abiding after-effects left behind by every behavior, including consciousness. They remain in the **citta**[1] in the form of **saṁskāras** and determine subsequent behavior and consciousness, their specific effects being called their **vipāka.**

**karmendriya** कर्मेन्द्रिय (TSB 6; SK 26), according to TSB, the five **aṁśas** of **pṛthivī.** Their **viṣayas**[4] are **vacana,**

**ādāna, gamana,** *visarjana* विसर्जन (evacuation) and **ānanda.** These imply **samīkaraṇa, unnayana, grahaṇa,** *srapaṇa* and **ucchvāsa,** which are **prāṇa-viṣayas.** SK clearly mentions **karmendriya** as one of the two kinds of **indriya,** the other being **jñānendriya (buddhīndriya)**. Both together make up the **bāhyakaraṇa.** The **karmendriyas** are **vāk, pāṇi, pāda, pāyu** and **upastha.** For SK **indriyas** are not physiological organs of a living body, nor other anatomical structures. A **karmendriya** is that **indriya** in the transmigrating soul which is responsible for movement. It is a part of the essence of the living being. It is a kind of ability, no doubt, but it is much more. It includes the tendency to behave in a particular way under particular circumstances.

**kalalādi** कललादि (SK 43), that which a **liṅga** has for its **āśraya.** It is the **mātāpitṛja viśeṣa** and the active principle of the generative cells, which is not perceptible like a **sthūla viśeṣa**, but is known to the scientists.

**kalā-1** कला -१ (HP IV 1), epithet of **śiva.** Here **śiva** has been ascribed as having the nature of **kalā. Kalā** has been identified as rich sensation felt all over the body. The experiences of **nāda, bindu** and **kalā** in the practitioner are supposed to be the development of the activity of **prāṇa** and the Almighty being the Lord and source of all activity is said to be of the nature of **nāda, bindu** and **kalā.**

**kalā -2** कला -२ (HP III 32, 36), tongue. During **khecarī, kalā** (the tongue) is to be lengthened to such an extent that it could touch the middle of the eyebrows so that it could be inserted into the nasopharyngeal cavity.

**kalpitā** कल्पिता (YSU I 151), desired (=sought for). There are two kinds of **siddhis.** Some are desired and sought for. They can be acquired by **rasa auśadhi** (medicine), **kriyā, mantra** etc. They are temporary. Others are permanent. They come of their own accord to those who are *vāsanārahita* (devoid of **vāsanā)** and practise **yoga**[4] for its own sake for a long time. A *vāsanārahitayogī* is not a **yogārūḍha** (seated on **yoga**) of the *Gītā*. He is still on his way to **vivekakhyāti.** But he gets the **siddhis**[3] like *svātantrya* स्वातन्त्र्य (freedom), which are in the language of this *Upaniṣad īśvarapriya* (acceptable to god). They come in the natural course of advancement. These are **akalpitā.**

**kavi** कवि (G 64), a sage (wise man). This word means omniscient too, but as the practice of **jihvābandha** and concentration on **sarasvatī** for six months does not obviously bring *sarvajñātṛtva* सर्वज्ञातृत्व (omniscience). The first meaning is appropriate here. A third meaning of the word, viz. poet, also appears to be inappropriate in this context.

**kākacaṇḍīśvara** काकचण्डीश्वर (HP I 7), one of the **siddhayogīs** having the nomenclature of indefinite identity but enumerated by *Svātmārāma* as a token of salutation.

**kākī** काकी (GS I 21; III 3, 66), one of the five animal-shaped **mudrās,** the other four being **aśvinī, māṇḍūkī, mātaṅgì,** and **bhujaṅginī**. It consists in assuming the shape of a crow's beak by appropriately contracting the lips and drawing in air slowly through the mouth. The crow is somehow supposed to be free from all diseases. So the *yogī* who practises this **mudrā** remains free from all diseases. For **bahiṣkṛtadhauti** the *yogī* is advised to fill the stomach with air by means of **kākīmudrā**. When air is inhaled through the mouth it does not go into the stomach but into the lungs. For filling the stomach with air one has to inhale and then swallow.

**kānerī** कानेरी (HP I 7), name of a **siddhayogī** of an unidentified nomenclature. *Svātmārāma* enumerates his name besides many other such *yogīs* in order to express his salutations for him.

**kāpālika-1** कापालिक-१ (HP I 8), one of the **siddhayogīs** whose identity is indefinite but enumerated by *Svātmārāma* as a token of salutation.

**kāpālika-2** कापालिक-२ (SSP VI 46), a variety of the devotees of **śiva.** One who considers the knowledge of self and of sacred syllables with the attitude of mind that **'śiva** is the Supreme Reality' is called **kāpālika**.

**kāma-1** काम-१ (TBU I 12), desire. The *yogī* who has realised the **brahman** has one and only one **bhāva;** i.e., *ahamasmi-brahma* अहमस्मि ब्रह्म (I am **brahman**). All the other **bhāvas** including **kāma**, are perfectly foreign to him.

**kāma-2** काम-२ (MBU I (2) 1), one of the five **dehadoṣas,** the other four being **krodha, niḥśvāsa, bhaya** and **nidrā.** It is an impulse and behaviour brought about by our very constitution, and as a **doṣa,** it is aggravated or ameliorated by bodily conditions. Though physiological in origin, it can be counteracted by mental treatment. The approach is psychosomatic and the treatment here prescribed *niḥsaṅkalpatā* निःसंकल्पता is the absence of desire of all kinds (= detachment). They believed that by the practice of detachment **kāma** is automatically brought under control.

**kāmarūpa** कामरूप (G 10, 11; YSU I 171; DBU 44; YCU 7), the spot between the **ādhāra** and the **svādhiṣṭhāna cakras.** The pressure of the left heel on this spot occupies an important place in the **yoga**[4] taught by *Gorakṣa*. It is prescribed for **mahāmudrā** as well as for **mūlabandha** and also for **siddhāsana.** *Yoni* is said to be situated inside the **ādhāra.** Perhaps it projects upwards into it and is therefore, sometimes described as situated between **ādhāra** and **svādhiṣṭhāna.** According to YSU, it is one of the four **pīṭhas;** YSU, DBU and YCU call it **yonisthāna.**

**kāmasaṅkalpa** कामसंकल्प (ABU 1), entertaining desires. An *aśuddha* अशुद्ध (impure) **manas** entertains desires.

**kāmākhyāyoni** कामाख्यायोनि = **kāmayoni** कामयोनि (G 11-12), an ovary-like organ situated inside the **mūlādhāra** (= **ādhāra**). If the **ādhāra** is a lotus flower, then the **kāmayoni** is its ovary. This organ is respected by the *yogīs,* because they start **haṭhayoga** by stimulating the **yonisthāna** by pressing it with the heel of their foot. Inside the **kāmayoni** is the **mahāliṅga. Yonisthāna** is situated between **ādhāra** and **svādhiṣṭhāna.**

**kāmāvasāyitva** कामावसायित्व (VB III 45), determining the things according to desire. One of the eight **siddhis** enumerated by *Vyāsa.* However, this **siddhi** does not bestow the power of being capable of reversal of natural things because it may go against the will of the Maker. VM further adds that a person having this **siddhi** can change the effect of poison into nectar but he cannot change the moon into sun and so on.

**kāyakleśavidhi** कायक्लेशविधि (HP I 61), actions that cause discomfort to the body. Such **vidhis** (actions) are to be cautiously avoided by a **yoga** practitioner.

**kāyarūpa** कायरूप (YS III 21), rays of light reflected by the body. If a *yogī* performs **saṁyama** on these, they are no longer reflected by his body and the *yogī* becomes invisible.

**kāyavyūha** कायव्यूह (YS III 29), physiological and anatomical systems of the body, all of which the *yogī* comes to know if he succeeds in **saṁyama** on the **nābhicakra.**

**kāyasampat** कायसम्पत् (YS III 45-6), charm (= lustre), strength and adamantine build of the body, which are acquired by the conquest of matter by performing **saṁyama** on the various material forms of **prakṛti**.

**kāyasiddhi** कायसिद्धि (YS II 43), **aṇimā, laghimā** (becoming extremely light), **mahimā** (the power of increasing size at will), **prāpti** (reaching everywhere), **prākāmya, vaśitva** (acquiring control over others), and **īśitva** (acquiring sovereignty) (cf. VB III 45), attained by practising **tapas** and thus getting rid of all the impurities of mind.

**kāraṇa-1** कारण-१ (TSB 4; SK 16), cause. The **mahābhūtas,** according to TSB, are the **kāraṇas** of their **kāryas;** e.g. **ākāśa** is the **kāraṇa** of **jñāna, saṅkalpa, niścaya, anusandhāna** and **abhimāna** in the forms of **antaḥkaraṇa, manas, buddhi, citta** and **ahaṅkāra** respectively. *Kārya-kāraṇabheda* कार्यकारणभेद is the differentiation of variegated creation in the **mahābhūtas.**

**kāraṇa-2** कारण-२ (VU I 6: YCU 72), one of the three bodies with which human beings are endowed, the other two being **sthūla** and **sūkṣma**. These three bodies are three of the ninety-six **tattvas**$^{3}$—those forms of nature in which the **guṇas**$^{1}$ are clearly differentiated, obviously the ninetysix broad classes in which all the things of the world are divided by VU.

**kāraṇatraya** कारणत्रय (VS III 8, VI 39), triad of causes. These are gross (**sthūla**), subtle (**sūkṣma**) and unmanifested (**avyakta**). The three letters of **praṇava** are the triad of causes. In the process of manifestation, the manifested transforms itself first into subtle, and then into gross.

**kāraṇabhāva** कारणभाव (SK 9), being essentially of the nature of cause. The **sāṅkhya** view is that effect must potentially exist in its cause. According to this theory, water must have a potential existence in the particles of oxygen and hydrogen, in the sense that if a quantity of water is chemically analysed we shall get these two gases. In another sense, however, water is not of the nature of oxygen or hydrogen. It is not a gas, but a liquid; and it cannot be used, as it is where the need is for oxygen or hydrogen. Hence, when they speak of **kāraṇabhāva** they have the former kind of implication in view. The essence of the argument is that effect corresponds to cause and, therefore, must be there in the cause in some form.

**kārya-1** कार्य -१ (GS I 6, 50), action. Our own good and bad deeds are said to be responsible for our getting the bodies which we have. **Dantamūladhauti** is classed among the purifying actions; i.e.. what one does to purify oneself, particularly one's body. It is a cleansing process.

**kārya-2** कार्य-२ (SK 8, 9, 15; TSB 4, 6), effect. The seven *mahadādayas* (etc.) and the sixteen **vikāras** are all effects of **mūlaprakṛti,** which is their material cause.

**kārya-3** कार्य-३ (SK 32, 43), that which is done, not the act of doing but the end-result; e.g., not behaving but the behaviour, not running but race, not sensing but sensa, not adopting but adoption.

**kāryāvimukti** कार्याविमुक्ति (VB, BM II 27), freedom from the functions. The first four **prajñās** out of seven. This **prajñā** leads to the functionlessness of **citta.** However, this stage has not been conceived as the final emancipation. VM, while explaining the term says that it refers to the completeness or sufficientness of the range of human efforts that are necessary for the sake of the attainment of four **prajñās** (*kāryatayā prayatnavyāpyatā darśitā* कार्यतया प्रयत्नव्याप्यता दर्शिता).

**kāla-1** काल-१ (SK 50), one of the **ādhyātmika tuṣṭis.** The commentators explain it thus: *kālatuṣṭa* is so called because it is contentment based on the knowledge and belief that everything happens at its own time and, therefore, human exertion is not of much avail. It is an impediment in the practice of **yoga**⁴.

**kāla-2** काल-२ (G 2, 38, 98; GS III 75), death (= time of death). **Prāṇāyāma** and **samādhi**¹ ward it off. **Vaiśvānarī dhāraṇā** is supposed by GS to ward off the fear of fearful death.

**kāla-3** काल-३ (GS V 2), season. **Vasanta** and **śarad** are the seasons recommended for commencing the practice of **yoga**⁴.

**kāla-4** काल-४ (VB III 52), time. A **kṣaṇa** is the shortest perceptible duration of time according to VB.

**kāla-5** काल-५ (TBU I 15), practising **yoga**⁴ for a long time and observing the optimum time for each practice according to one's own ability and the progress made. According to this *Upaniṣad,* **kāla**⁵ in this sense is one of the components of **yoga**⁴.

**kāla-6** काल-६ (GS V 2; SSP I 53), time. It refers to the selection of proper season for the sake of the commencement of yogic practice as described by *Gheraṇḍa* in verse V 8-15. The best suitable season for the commencement of the yogic practice is said to be **vasanta** and **sárad**.

One of the five factors of **kulapañcaka, kāla** is said to have five characteristics—*kalanā* (grasping), *kalpanā* (imagination), *bhrānti* (illusion), **pramāda** (error), and *anartha* (calamity).

**kālamukha** कालमुख (SSP VI 43), a term used by *Gorakṣa* to denote a variety of devotee of Lord **Śiva.** One who worships **liṅga** which is in the form of eternal bliss is called **kālamukha.**

**kālāgni-1** कालाग्नि-१ (YSU V 29), one of the five fires of the body, established in the nether part.

**kālāgni-2** कालाग्नि-२ (BY IX 53), one of the forms taken by **ap. Ap** existing in all the living beings in the form of **jyoti** helps digestion and illumines the world and dissolves it by taking the form of **kālāgni** having seven flames in the form of seven rays.

**kāṣṭhamauna** काष्ठमौन (VB, VM, VBh,

II 32), a form of austerity, consists in observing complete silence, not indicating one's ideas even through gestures (*iṅgitenāpi svābhiprāyāprakāśanam* इंगितेनापि स्वाभिप्रायाप्रकाशनम्). This has been distinguished from **ākāramauna**.

**kilbiṣa** किल्विष (TBU I 12; ANU 8), evil disposition. This **bhāva**$^2$ is perfectly foreign to the person who has realised **brahman** . and is therefore **brahman** himself. *Upaniṣadbrahmayogī* elaborates by using the phrase *antaḥkaraṇagatakilbiṣa* अन्तःकरणगतकिल्विष, obviously meaning as opposed to **doṣas** which are *indriyakṛta* (performed by **indriya**). Thus, **kilbiṣa** seems to be the same thing as **kleśas,** which inhere in **citta**$^1$ (cf. *Patañjali's* qualification of **citta**$^1$ as *asaṅkhyeyavāsanābhiścitram* असंख्येयवासनाभिश्चित्रम् YS IV 24). *Patañjali* recommends **kriyāyoga** (YS II 1) for the attenuation of **kleśas**$^1$. ANU recommends **dhāraṇā** for burning away **kilbiṣa**.

**kukkuṭāsana** कुक्कुटासन (VU V 15; GS II 5, 31, 33; HP I 23-4; TSM 41-2; VS I 67, 68), one of the most important eleven **āsanas** of which only the **cakrāsana** is described in VU.

*Gheraṇḍa* counts it among his thirty-two **āsanas.** According to him, it consists in first adopting the **padmāsana** obviously the *mukta* मुक्त **padmāsana**-pose and then inserting the hands and the fore-arms between the knees and the thighs, resting the body on the elbows, as it were, and raising the whole body along with the foot-lock. In **kukkuṭāsana** one does not throw the weight of the body on the elbows but on one's palms (cf. HP). *Gheraṇḍa* has thus used the word *kūrpara* कूर्पर for fore-arm. TSM counts this **āsana** among the sixteen principal **āsanas** and one of the ten important **āsanas** enumerated by *Vasiṣṭha.* While discussing its technique HP, GS, TSM as well as VS seem to have an identical view and all have quoted almost the same verses.

**kuṭilāṅgī** कुटिलांगी (HP III 100), having crooked form (nature). One of the seven names of **kuṇḍalinī.** Other six are **kuṇḍalī, bhujaṅgī, śakti, īśvarī, kuṇḍalinī** and **arundhatī.** The meaning of **kuṭilāṅgī** can be explained with reference to its two stages—dormant and awakened: (1) it is crooked in the form because as long as it is lying dormant it is the cause of bondage, suffering and death etc., (2) when it is awakened it ascends from **mūlādhāra** through **suṣumnā** which is curved in nature as it runs along the curved spinal cord.

**kuṇḍalākṛtisaṁsthāna** कुण्डलाकृतिसंस्थान (BY IX 9), residing in the place of coiled serpent (**kuṇḍalī**). The **ātman** in the form of **bindu** is situated in this place.

**kuṇḍalinī-1** कुण्डलिनी-१ (**kuṇḍali** कुण्डली) (DU IV 11, VI 42; G 30; BVU 74; TSM 62-5; HP II 66, III 1-2, 100-19; GS III 39, 49, 51, 56, V 68, VI 16, 18; YKU I 7-8; YCU 35-6, 39, 44; SAU I (4) 8,9, (7) 36; YSU I 82-3, 85, VI 3, 55; VU V 22, 51), special ability which, when evoked, starts a series of tactual sensations in the back travelling up to the **brahmarandhra** in the head. This activity is sensed by the *yogī* like a *pipīlikāsparśa* पिपीलिकास्पर्श (creeping of an ant).

According to BVU, **kuṇḍalinī** is to be moved by exerting pressure on the tongue which is raised and turned upwards. *Upaniṣadbrahmayogī* explains this by commenting that only when **kuṇḍalinī** rises above its seat the soul is liberated and that until she has not left her seat **mukti** is impossible, and the person returns after death. TSM describes **kuṇḍalinī**$^1$ as *nāgarūpā* नागरूपा, *aṣṭaprakṛtirūpā* अष्टप्रकृतिरूपा and *mahojvalā* महोज्वला. **Prakṛti** is called **aṣṭaprakṛti** because it is the potentiality of **mahat, ahaṅkāra, indriya** and the five **bhūtas** etc. i.e. the five **tanmātrās** and the corresponding **mahābhūtas.** According to YKU, **kuṇḍalinī**$^1$ (imagined as a snake) holds her tail in her mouth and her head is set against the **mūlakanda** which is compared to a *kamalakanda* कमलकन्द most probably because the ovary of the flower sticks to its stalks. **Kuṇḍalinī** blocks the opening of the passage along the **suṣumnā** to the head, which is uncovered if the **suṣumnā** is raised up a little by **yoga**$^4$. According to DU, **kuṇḍalinī**$^1$ is situated 1½″ below **nābhikanda** and lies there surrounding the sides of the **kanda** as if asleep, covering the lower end of the passage leading to the **brahmarandhra** by her mouth. The fire kindled by arresting **vāyu**$^1$ in the middle of the **mūlādhāra** is blown towards **kuṇḍalī**$^1$ and rouses it. According to this text, **kuṇḍalinī** is never completely inactive, as even when asleep it is supposed to be the energy behind the ten **vāyus**$^1$. GS considers **kuṇḍalinī**$^1$ to be a power which is inherent in everybody, but which only the *yogīs* avail of. It is imagined as a serpent shaped Goddess who sleeps in the **mūlādhāra** coiling herself 3½ times. So long as this power is not aroused even crores of yogic practices do not produce **jñāna** and the *yogī* remains a brute. This closed door is to be opened by **haṭhayoga** as if by a key. **Brahmadvāra** is opened only by **kuṇḍalinī**$^1$ being aroused; and this can be achieved by the practice of **śakticālinīmudrā**.

Thus, **kuṇḍalinī**$^1$ is the potentiality of an experience, and for this reason it is called a **śakti.** But those who have had the experience do not call it an experience which is only a matter of cutaneous sensations. They say that it is a unique experience. It appears that the uniqueness of the experience lies in its fullness and richness. It has been said that in a fully fledged **kuṇḍalinī**$^1$ arousal, along with the **vāyu**$^1$ rise **agni,** life force and all; in fact the whole being of a *yogī*. Such an experience will no doubt be unique. It is said to bring the Supreme Realization to the *yogī*.

**kuṇḍalinī-2** कुण्डलिनी-२ (ATU 5; MBU I(2) 6), an imperceptibly thin structure inside **suṣumnā** resembling a fibre of lotus stalk but luminous like 10000000 (a crore) flashes of lightning. According to this text, seeing that fire by **manas**$^1$ one gets rid of all one's sins and gets liberation from the cycle of birth and death.

**kuṇḍalinī-3** कुण्डलिनी-३ (SSP IV 13, 14), the power of **Śiva.** This is spoken of as having two aspects—*aprabuddha* (dormant) and *prabuddha* (actively intelligent). In its dormant aspect it gets manifested in the human body in the form of consciousness which is by nature beset with anxiety, engaged in various wordly activities, and has mysterious nature and hence called

**kuṇḍalinī** (cf. **kuṭilāṅgī**). The same **kuṇḍalinī**, when aroused (*prabuddha*) through yogic practices, becomes transcendental in the sense that through piercing nine **cakras** she reaches **brahmarandhra** and unites with **Śiva**.

**kuṇḍalī** कुण्डली (VS II 16), serpent power. A unique energy which is supposed to remain dormant but for the spiritual advancement sake needs to be awakened. According to *Vasiṣṭha*, it is coiled eight times representing eight **prakṛtis** (cf. **aṣṭaprakṛti**) and is supposed to be the source of all knowledge because it consists of all the *devanāgarī* scripts right from *'a'* अ to *'kṣa'* क्ष (*akarādikṣakārāntā* अकारादिक्षकारान्ता).

**kuṇḍalīsthāna** कुण्डलीस्थान (VS II 15, 16), location of **kuṇḍalinī.** Traversely above the **mūlacakra** and below the navel is the place of **kuṇḍalinī**.

**kumbhaka-1** कुम्भक-१ (HP II 44, 52, 67, 71, 72, 75, 77; SAU I (6) 1, (7) 2; YKU I 19, 21, 29, 31, 37, 39, 40, 47, 54-5; YTU 37, 43, 50, 68-9; ANU 9, 13; G 47; MBU I (1) 6, II (2) 2; BVU 21, 55; VU V 18, 59; YCU 101, 103; DBU 21, 31; TSM 101, 139, 142, 148; DU VI 13; GS III 45, V 40, 42, 49, 50, 52-4, 59, 71, 73, 76-8, 87), pause in breathing. It is one of the three phases of **prāṇāyāma**[2], the other two being **recaka** and **pūraka**[1]. It is of two kinds: (1) along with **recaka** and **pūraka**[1], that is **sahita,** and (2) without them, that is **kevala.** So long as the second does not come of its own accord, the *yogī* is advised to practise the first.

When **kevalakumbhaka**[1] comes of its own accord the *yogī* is said to have achieved everything and his **kuṇḍalinī**[1] is said to have arisen.

Eighty **kumbhakas**[1] are prescribed four times a day, i.e. 320 everyday. But there is a strict injunction for raising the number extremely gradually. **Kumbhakas**[1] are to be performed everyday, even on the first day of starting **prāṇāyāma**[2]. The *yogī* is advised to begin with ten rounds of each on the first day. Five more rounds of each should be performed everyday. No limit is generally prescribed. According to YTU, the duration of **kumbhaka**[1] is to be double that of **pūraka**[1]. Thus, 320 rounds of the complete **prāṇāyāma**[2] of 112 **mātrās**[1] are prescribed in twenty-four hours for perfection in **prāṇāyāma**[2]. This will take at least ten hours of the *yogī's* time out of the twenty-four. If a *yogī* succeeds in **kevalakumbhaka**, then nothing is impossible for him in the world. When the **ghaṭāvasthā** is reached the *yogī* is advised to perform **kevalakumbhaka** only once in twenty-four hours.

**Kumbhaka** is said by YTU to be an integral part of **pratyāhāra, mahāvedha** as well as **mahābandha.** For ANU, **kumbhaka**[1] is not only stopping of breath, but stopping of all activities of limbs also. Breathing can be stopped while swimming, but that will not be **kumbhaka**[1]. The use of the word *cintayet* चिन्तयेत् in this text shows that **kumbhaka** is a state of **dhyāna** too.

MBU prescribes **kumbhaka** for *manolaya* मनोलय (cessation of **cittavṛttis**) which appears to be **samādhi**[1] following upon *divyarūpadarśana* दिव्यरूपदर्शन (seeing an internally aroused light) and *divyaśabdaśravaṇa* दिव्यशब्दश्रवण (hearing an internally aroused sound, cf. *Vyāsa*). Practice of **amanaskayoga** leads to a spontaneous **kumbhaka**, according to this *Upaniṣad*.

The time recommended by YCU for **pūraka** is 12, for **kumbhaka** 16 and for **recaka** 10 **mātrās.**

In DBU 21, **viṣṇu** is said to be **kumbhaka**$^{1}$, but in 31, contemplation of **brahmā** is prescribed while holding the breath. In 20, however, contemplation of **'om'**, which is in the middle of the body and is surrounded by tongues of fire, is prescribed while doing **kumbhaka**$^{1}$. TSM considers **kumbhaka**$^{1}$ to be a phase of the four-fold **kleśana** of **vāyu,** the other three phases being **recana** in the beginning, *pūraṇa* पूरण and **recana** in the end. **Kumbhaka**$^{1}$ comes after the first two and before the fourth phase. In this condition the body is (we would now say the lungs are) filled with air like a pitcher full to the brim.

If a *yogī* succeeds in performing eighty **kumbhakas**$^{1}$ four times, even for one day, he is said to obtain a condonation for all his sins. Continuance of this practice for more than three years makes a man *prāṇāyāmapara* प्राणायामपर (adept in **prāṇāyāma**).

**kumbhaka-2** कुम्भक-२ (VU V 57, 61; TBU 33), seeing the **brahman** (= taking resort to Him = withdrawing into Him). This *Upaniṣad* preaches that **pūraka** and **recaka** should be merged in **kumbhaka.** That will be the **'so'ham'** सोऽहम् (I am **Brahman**) with which the *yogī* is advised to be saturated. This is a strictly Vedāntic view. TBU thinks that the *naiścalya* नैश्चल्य **vṛtti** ("I am **Brahman**") is the only **kumbhaka** which a perfect *yogī* may practise.

**kumbhaka-3** कुम्भक-३ (GS V 46, 68, 71, 74, 96, VII 10), **prāṇāyāma** in general including more than one phase.

**kumbhikā** कुम्भिका (GS III 47), encircled. As a successful result of the practice of **prāṇāyāma, kuṇḍalinī** as if gets encircled **(kumbhikā)** by **prāṇa** which leads to its arousal and activation.

**kumbhīkaraṇa** कुम्भीकरण (TSM 108), to perform **kumbhaka.**

**kurukṣetra** कुरुक्षेत्र (DU IV 49), the region of breast (*kuca*) is termed **kurukṣetra.** This has been recognised as one of the holy places in one's own body (**ātmatīrtha**).

**kulapañcaka** कुलपंचक (SSP I 49), the five-fold subject-object totality that constitutes the entire universe and activates it. They are **sattva, rajas, tamas, kāla** and **jīva.**

**kuśala** कुशल (VB, VM II 27), adept. The **puruṣa** who has acquired the seven-fold intuitive insight (*saptadhā* **prajñā**) is known as **kuśala.** It also means 'liberated' since it transcends **guṇas.** *Vyāsa* equates this stage of **puruṣa** wherein involution or **pratiprasava** has taken place.

**kuhū** कुहू (G 19, 22; VU V 23; YSU V 26; DU IV 8, 14-5, 38; YCU 17, 20; SAU I (4) 9, 11; VS II 31, 34), one of the principal **nāḍīs.** According to SAU, the **nāḍīs** surround the **kuṇḍalinī** and spring from it. **Kuhū** is said to be in front of the **suṣumnā** and to extend up to the genitals.

According to VS, one of the fourteen important **nāḍīs,** situated in front of **suṣumnānāḍī.** Its range extends from **kanda** to the end of the penis. G considers **kuhū** to be situated in the **liṅgadeśa** and all the **nāḍīs** to arise from the **kanda.** Reading G 16 and 19 together, it appears that **kuhū** runs from **kanda** to the **liṅgadeśa,** and all the nervous impulses running between **kanda** and **liṅgadeśa** are said to pass along **kuhū.**

According to *Saṅgītaratnākara,* **kuhū** is the pubic nerve of the sacral plexus to the left of the spinal cord. For YSU **kuhū** is one of the sixteen principal **nāḍīs** and one of the three which descend from the **nābhi.** The function of **kuhū** is here said to be defecation.

Like SAU, DU also speaks of the sixteen principal **nāḍīs. Kuhū** is here said to be situated on one side of **suṣumnā** and its presiding diety is said to be *kṣuddevatā* क्षुद्देवता (a god).

**kūṭa** कूट (YKU II 20), last syllable to constitute seven-lettered **khecarīmantra** which consists of *ka* क and *sa* स along with **anusvāra** and forming a letter क्षं *kṣaṁ.* The other six being *hrṁ* हृं, *bhaṁ* भं, *śaṁ* शं, *maṁ* मं, *paṁ* पं, *saṁ* सं.

**kūṭasthanitya** कूटस्थनित्य (VB IV 33), permanent like a rock—here absolutely permanent, not comparatively permanent as **cittas**$^1$ are. The **cittas**$^1$ are permanent in so far as they do not die with the death of every body which they take. But in the end each one of them has to undergo **pratiprasava** and cease to exist as a **citta**$^1$. **Puruṣas**$^1$ are, on the other hand, eternal. No **puruṣa** ever ceases to exist or undergo a change. This is their *kūṭasthanityatā* (immutable eternity).

**kūrma** कूर्म (VS II 42, 53), one of the five secondary **vāyus** in comparison with five **prāṇas** etc. prominent **vāyus.** It pervades the skin and bones and winking is due to the function of **kūrmavāyu.**

**kūrmanāḍī-1** कूर्मनाडी-१ (YS III 31), an organ in the chest below the **kaṇṭhakūpa** (cf. *Vyāsa*). **Sthairya** results from **saṁyama** on this **nāḍī. Hṛdayapuṇḍarīka** (lotus) is another name for this organ (VB I 36). It is not however clear whether it is what we call today the heart. *Vyāsa's* illustrations and *Patañjali's* word **sthairya** show that reference is to the heart working feebly, not to its function being completely stopped. Perhaps the heart functions in a very feeble manner in hybernating reptiles.

**kūrmanāḍī-2** कूर्मनाडी-२ (VBh III 31), a place for **saṁyama** which brings about stability (of **citta**). VBh understands it to be a **cakra** situated in the **hṛdayapuṇḍarīka** in the form of **kūrma** because it resides like a *kuṇḍalita-sarpa* (coiled snake). However, the reference of this **nāḍī** or **cakra** is not available in later yogic texts. According to Dr. P.V. Karambelkar (Commentary on *Yogasūtras* published by Kaivalyadhama, Lonavla, pp. 398-99), **kūrmanāḍī** means a hollow structure having a resemblance to the shape of tortoise. In human physiology, the stability of body is regulated by the cochlear structure in the ear. This somewhat resembles the oval shape of the tortoise with its extended four legs.

**kūrmavāyu** कूर्मवायु (G 24; DU IV 24, 34; SAU I (4) 12-13; TSM 77, 86; YCU 23, 25), one of the five **nāgādi vāyus.** It is supposed to work the automatic movements of the eyelids (cf. B.N. Seal's The positive Sciences of the Ancient Hindus). In DU and SAU its function is said to be winking, etc. For GS it is the nervous activity responsible for opening the eyes—obviously the winking reflex—as it is also responsible for closing the eyes. According to TSM, with the five **prāṇādi vāyus,** the five **nāgādi vāyus** also course along the **nāḍīs.** The function of the **kūrma** is here said to be closing of the eyes.

**kūrmāsana-1** कूर्मासन-१ (GS II 5, 32; VU V 15), one of the principal **āsanas** mentioned by *Gheraṇḍa*. It consists in placing the ankles contrarywise under the scrotum and keeping the body (the trunk), the head, and the neck straight.

**kūrmāsana-2** कूर्मासन-२ (VS I 67, 80), one of the ten important **āsanas** enumerated by *Vasiṣṭha*. It consists in covering the anus with the two ankles and pointing (resting) feet in opposite direction and sitting composed.

**kṛkara-1** कृकर-१ (SAU I (4) 12, 13; DU IV 23, 34; G 24; TSM 77, 87; YCU 23, 25), one of the five **nāgādi vāyus.** Its function is said to cause hunger. It may be contraction of the stomach muscles which gives the sensation of hunger or the nervous process responsible for hunger and thirst. **Kṣut,** the word used for hunger, also means sneezing. It may be that *kṛkala* कृकल (another reading for **kṛkara**) brings about sneezing as well as hunger and thirst. TSM considers its function to be **kṣapaya**.

**kṛkara-2** कृकर-२ (VS II 42, 50, 53), one of the five secondary **vāyus** in comparison to five **prāṇas** etc., the prominent **vāyus.** It pervades the skin, bones etc. Sneezing (**kṣut**) is the function of **kṛkara.**

**kṛtārtha** कृतार्थ (YS II 22, IV 32), those for whom there is nothing more to be done or known. Here reference is obviously to **cittas**¹ of the *yogīs* who have attained **vivekakhyāti** and not fallen from it. For them there are no **pariṇāmas** and hence no **dṛśya.** If they do not fall from this state up to the time when they cast their body, they undergo **pratiprasava** i.e. they themselves cease to exist as individual **kramas** and hence as **pariṇāmas** in any **citta**¹.

**kṛṣṇa** कृष्ण (VB IV 7), one of the three kinds of actions performed by those who are not *yogīs*. Such actions are performed by the evil-doers. Like **śukla** and **śukla-kṛṣṇa** actions, they are of the nature of overt behaviour. They cause injury to others. Actions of the perfect *yogīs* are neither **kṛṣṇa** nor **śukla.**

**kedāra** केदार (HP III 23; DU IV 48), the space between the eyebrows. It has also been conceived as **śivasthāna** (HP IV 48). DU identifies **kedāra** with **lalāṭa** (forehead). This has been recognised as holy place in one's own body (**ātmatirtha**).

**kevala** केवल (G 77), absolute, a synonym for **nirguṇadhyāna.**

**kevalakumbhaka-1** केवलकुम्भक-१ = **kevalī** केवली (YKU I 20; HP II 71; GS V 46, 89-93, 96), one of the two kinds of **kumbhakas**¹, other being **sahita. Kevalakumbhaka,** according to YKU it comes of its own accord sooner or later after regularly practising **sahitakumbhaka**¹. GS includes it among its eight **kumbhakas**¹.

**Kevalakumbhaka**¹ of *Gheraṇḍa* (92)

seems to be **ābhyantarakumbhaka**¹ preceded by inhalation through both nostrils. On the first day the *yogī* is advised to repeat **kevalakumbhaka** until he is able to count up to 64 in the state of "no respiration". According to GS, only **recaka** does not seem to be a part of **kevalakumbhaka**¹ which may be performed three, or five, or eight times everyday. In the beginning the duration of pause may be only as long as to enable the *yogī* to repeat mentally the **ajapāmantra (so'ham)** five times; then everyday, the number of repetitions should be increased by one. In the **manonmanī** state the **mantra**¹ can be repeated aloud 30 times in a minute.

**kevalakumbhaka-2** केवलकुम्भक-२ (VS III 26-30; VBh II 51), **kumbhaka** irrespective of **pūraka** and **recaka.** A variety of **prāṇāyāma.** *Vasiṣṭha* identifies two types of **prāṇāyāma—sahitakumbhaka prāṇāyāma** and **kevalakumbhaka prāṇāyāma.** One has to practise **sahita-kumbhaka** until the **kevalakumbhaka** is attained. *Vijñānabhikṣu* equates the fourth variety of **prāṇāyāma** given by *Patañjali* (YS II 51) with that of *Vasiṣṭha's* **kevalakumbhaka** (*asya ca* **kevalakumbhaka** *iti saṁjñā vasiṣṭhavākyād vyaktī bhaviṣyatīti* अस्य च केवलकुम्भक इति संज्ञा वसिष्ठवाक्याद् व्यक्तीभविष्यतीति).

**kevalasiddhi** केवलसिद्धि (HP II 71), attainment of the stage of **kevalakumbhaka.**

**kevalī** केवली (VB, VM, VBh II 27), the seventh or last **prajñā** (out of *saptadhā*-**prajñā**). The state beyond **guṇas (kuśala).**

**kevalīsaṅkhyā** केवलीसंख्या = **ajapāsaṅkhyā** अजपासंख्या (GS V 90), 15 per minute. We are all supposed to be repeating the **ajapā mantra** at the rate of fifteen per minute. The *yogī* however, no longer remains bound to this rate of respiration when he is established in **kevalakumbhaka.**

**kaivalya-1** कैवल्य-१ (YS II 25, III 50, 55, IV 26, 34; SK 17, 19, 21, 68; ANU 29), breaking of **saṁyoga.** It is said to consist in **pratiprasava** of **citta**¹ and *svarūpapratiṣṭhā* of **puruṣa**¹. VB (II 18) speaks of the **sukha** of **kaivalya,** which may be the absence of the **duḥkha** consequent on **saṁyoga** and nothing more. This seems to be the **sāṅkhya** theory. According to *Patañjali, aviplavā* अविप्लवा (established) **vivekakhyāti** leads to **dharmameghasamādhi,** that to **kleśakarmanivṛtti** and that to **kaivalya.** The true significance of the word, according to ANU, is existence as one and only one **brahman** without **māyā** which is only an illusion. According to this view, everything is **brahman.** All else is **māyā.** But *Patañjali* and *Īśvarakṛṣṇa* do not understand **kaivalya** in this way. By **kaivalya** they understand absence of **saṁyoga;** and as **saṁyoga** is not physical mixture but some kind of relation, which may better be described as coming together; though strictly speaking this too cannot be said of **puruṣa. Kaivalya** is separation in the sense of getting apart of those who had come together in some way and is, therefore, of **puruṣa**¹ as well as of **prakṛti**¹. Since this coming together is the source of misery, separation is necessary and **prakṛti**¹ itself (*Patañjali* would say **citta**¹ itself) brings it about by **vivekakhyāti**

(seeing the distinction between him and **puruṣa**[1]). We can have some idea of **kaivalya** on the analogy of physical separation. But what it actually is, only a *kevalin* केवलिन् (liberated **puruṣa**[1]) knows. *Īśvarakṛṣṇa* emphasises only its negative aspect; that is, freedom from pain, but the other ancient Indian philosophers emphasise its positive aspect, namely bliss (=**ānanda**). The meaning seems to be the same.

*Ekāntātyanto'bhāva* एकान्तात्यन्तोऽभाव (complete and final absence) of **duḥkha** is **ānanda** which, according to the ancient Hindus, cannot be had without **kaivalya.** According to *Amṛtanāda-Upaniṣad,* **kaivalya** can be attained in six months if one practises, in the prescribed order and in the right manner, what is taught in this *Upaniṣad.*

**kaivalya-2** कैवल्य-२ (VB III 55, IV 34), isolation, liberation. **Saṁyama** on **kṣaṇa** and its **krama** (sequence) results in removal of impurities and thereby the self becomes free from dirt (*amalaḥ*) and is isolated.

**kaivalyajyoti** कैवल्यंज्योति (MBU II (3)1), rediance of the **kaivalya** state. When a **sādhaka** is not conditioned by the triad i.e., contemplation, contemplator and the thing contemplated upon, he experiences non-relational character of **brahman** and thus becomes himself the radiance of **kaivalya.**

**koranṭaka** कोरण्टक (HP I 6), name of a **siddhayogī** enumerated by *Svātmārāma* in the text in order to pay salutations to his predecessor-*yogīs.*

**kollāṭamaṇḍapa** कोल्लाटमण्डप (SSP II 27), region above the forehead (**lalāṭa**) known as **kollāṭamaṇḍapa.** One of the places for **antarlakṣya** (which resides in the body to be meditated upon). The description suggests that this place is somewhere in between **sahasrāra** and **ājñā.** Most of the **haṭhayogic** texts recognise two more **cakras** between the above stated two **cakras.** Those are **binducakra** and the **nādacakra.** It seems that SSP identifies the region of **kollāṭamaṇḍapa** with **nādacakra** since a particular type of sound is to be heard while meditating on this point.

**kośabheda** कोशभेद = **kośa** कोश (TSB 4; TSM 12, 13), differentiation into *annamayakośa* अन्नमयकोश (the gross material body), *prāṇamayakośa* प्राणमयकोश (the vesture of **prāṇa**), *manomayakośa* मनोमयकोश (the vesture of **manas**), *ānandamayakośa* आनन्दमयकोश (the vesture of **ānanda**). The nature of **jīva** corresponds to the nature of these **kośas** which are in fact **bhūta vikāra** *vibhāgas* (modifications in the **mahābhūtas**) and in this sense they can be said to be the **vikāras** of **jīva**[1]. They can also be said to be the **vikāras** of **Śiva,** but only in the sense that they have no existence outside that One Supreme Reality.

**kauśiki** कौशिकी (TSM 74), one of the ten principal **nāḍīs**[3]. It is here said to run from the **kanda (yonikanda)** to the toes.

**krama-1** क्रम-१ (YS III 15, 52, IV 32, 33), a more or less complex system of **guṇas**[1] in action which are movements in **prakṛti**[1]. While in *Patañjali's* terminology the word **pariṇāma** stands for the apparently permanent aspects of things, his word for the underlying shape of changes is **krama.** Y.S. III 15 clearly points to a close correspondence between **pariṇāma** and **krama.** Each complex of movements forming a distinct structure is a **krama;** and although it is a system of movements, the system as that system lasts for some time. That which is seen as lasting, inspite of unceasing change within, is the **pariṇāma** corresponding to the ever-changing **krama.** Everything is thus transitory and yet things are seen as permanent. **Cittas**[1] too are **pariṇāmas** having **kramas** corresponding to them; and *sūtra* IV 32, therefore, speaks of the end of the corresponding **krama** along with the **pariṇāma** which the **kṛtārtha citta**[1] is. The **krama** underlies the **pariṇāma** and can be known and understood only when the **citta**[1] sheds its pre-occupation with the **pariṇāma** (YS IV 33). All of us with a few rare exceptions live in the world of **pariṇāmas** of our own making; but the **pariṇāmas** are not entirely independent of **prākṛtika** (natural reality outside). The system of beliefs which any one of us entertains is a system of **pariṇāma**—a system of **kramas** within **kramas** as we understand it. That different **cittas**[2] may understand or perceive the same system of **kramas** in different ways is a different matter.

**krama-2** क्रम-२ (VB III 52), continuousness. A moment succeeded by another moment without any interruption is called **krama.**

**kriyā-1** क्रिया -१ (YS II 18), movement, motion, agitation, which is the function of **rajas** and one of the three characteristics of **dṛśya,** the other two being **prakāśa** and **sthiti**—the functions of **sattva**[2] and **tamas** **guṇas**[1] respectively.

**kriyā-2** क्रिया-२ (SSP I 57), activity. Activity has been explained to be fivefold. These are memory, effort, action, determination and performance of action of one's own family tradition.

**kriyāphalāśraya** क्रियाफलाश्रय (YS, VB, VM II 36), dependence of fruition of action. Sign of perfection in **satya** (one of the five **yamas**). A man in whom truthfulness is established becomes the support for the fruition of action. When he utters the words 'go to heaven', the person addressed goes to heaven, hence the dependence of the fruition of action on the very utterance of the man perfect in truth.

**kriyāyoga-1** क्रियायोग-१ (YS II 1), **tapas, svādhyāya** and **īśvara-praṇidhāna.** These bring about attenuation of the **kleśas**[1] and prompt the *yogī* to make an effort for attaining **samādhi.**

**kriyāyoga-2** क्रियायोग-२ (VBh II 1), **yoga** (in the form) of action. VM equates the **yoga** of action with *niṣkāmakarmayoga* of *Gītā*. According to VBh, **kriyāyoga** is one of the three **yogas** enumerated by *Gītā*. The other two are **jñānayoga** and **bhaktiyoga.**

**krūravāyu** क्रूरवायु (GS I 46), disorders pertaining to gases in the alimentary canal. These can be cured by **jalavasti.**

**krodha** क्रोध (YS II 34; TBU I 12; MBU I (2) 1; ANU 27), anger, one of the three causes of the **vitarkas** like **hiṁsā,** the other two being **lobha** and **moha.**

TBU considers it to be one of the **bhāvas**[2] which are perfectly foreign to a person who has realised the **brahman** and is, therefore,

**brahman** himself. According to MBU, the psychological treatment for anger is **kṣamā.** Anger is of a physiological origin like **kāma.** ANU believes **krodha** to be one of the seven things which a *yogī* should avoid scrupulously, the other six being **bhaya, ālasya, atisvapna, atijāgara, atyāhāra** and **anāhāra.**

**kleda** क्लेद (GS I 37), mucus, the disorder which causes disease. By the practice of **daṇḍa dhauti** one should throw out **kleda** along with **kapha** and **pitta** through the upper passage. This cures the diseases of the gullet.

**kleśa** क्लेश (YS I 24, II 2, 3, 12, IV 28, 30). According to *Patañjali,* **avidyā, asmitā, rāga, dveṣa** and **abhiniveśa** are the five **kleśas**—the five inborn psychological dispositions. They may for a longer or shorter period remain *vicchinna* विच्छिन्न (scattered), **tanu** or **prasupta.** But when they are **udāra** they are actually prompting behaviour including cognitions, affections and conations (cf. VB II 4). The behaviour can be avoided by **dhyāna** (YS II 11), but the **kleśas** themselves go only with **pratiprasava** (final disintegration) of the **citta**$^1$ which entertains them.

**kleśakarmanivṛtti** क्लेशकर्मनिवृत्ति (VB, VM IV 30), complete uprooting of **kleśa** (**avidyā** etc.) and **karma,** that is, latent deposits of **karma** either in the form of **kuśala** or **akuśala,** i.e. good or bad. This happens only after the attainment of **dharmamegha-samādhi.**

**kleśatanūkaraṇa** क्लेशतनूकरण (YS II 2), (for the sake of) enfeeblement of **kleśa.** As a result of the practice of **kriyāyoga kleśas** are enfeebled.

**kleśana** क्लेशन (TSM 94), manipulation (cf. *Upaniṣadbrahmayogī*). Four phases of **vāyukleśana** are mentioned in this *Upaniṣad*—**recana, pūraṇa, śodhana** and again **recana.** Reference seems to be to **sahitaprāṇāyāma.**

## kṣa—क्ष

**kṣaṇa-1** क्षण-१ (YS III 9, 52, IV 33), the duration for which a **krama** continues. According to *Patañjali,* **pariṇāma, krama** and **kṣaṇa** correspond to one another. Every **pariṇāma** is a **krama** as we know it, and every **krama** has a duration. By performing **saṁyama** on the **krama** underlying a **pariṇāma** and the time occupied by the corresponding **krama** the *yogīs* can have an intuitive knowledge of everything about the object.

The duration for which a **citta**$^1$ remains **vṛtti**-less is the **nirodha kṣaṇa** of that **citta**$^1$. For that length of time the **citta**$^1$ remains **niruddha** (**vṛtti**-less). Every **niruddha citta** is, for the time being, a **nirodha pariṇāma. Kṣaṇa** in this sense is any length of time—shorter or longer—for which **krama** lasts.

**kṣaṇa-2** क्षण-२ (VB III 15, 52), the shortest duration of time—a moment. *Vyāsa's* idea is that time is a succession of moments. *Patañjali* does not speak of time in these terms. For him there is only **adhvabheda** (a **dharma** being past, present or future in relation to another **dharma**). Thus time is only a relation between **dharmas.**

**kṣaṇa-3** क्षण-३ (VM II 50), moment—one quarter of the time required for the act of winking (*nimeṣa—kriyāvacchinnasya kālasya caturtho* *bhāgaḥ kṣaṇaḥ* निमेषक्रियावच्छिन्नस्य कालस्य चतुर्थो भागः क्षणः).

**kṣaṇapratiyogī** क्षणप्रतियोगी (YS, VB, VM IV 33), antagonistic to quantum of moment. **Krama** is antagonistic to the quantum of moment. **Kṣaṇa** is discreet while **krama** is absence of discreetness, i.e. uninterrupted sequence of moments.

**kṣaṇikavāda** क्षणिकवाद (VB IV 20), the theory that there is no abiding reality behind the momentary phenomena. Reference is to Buddhism which propagated this theory.

**kṣapaṇaka** क्षपणक (SSP VI 64), variety of a *yogī*, one who has completely subdued one's **cittavṛttis,** not afflicted by attraction or aversion and whose **ātman** has become pure like **ākāśa.**

**kṣapaya** क्षपय (TSM 87), throwing out (elimination). *Kṣapayakaraṇas* is said to be the function of **kṛkara** in this *Upaniṣad.* According to *Gheraṇḍa* (GS IV 64), however, the function of **kṛkara** is sneezing.

**kṣamā-1** क्षमा-१ (TSM 32; SAU I (1) 4, 11; VU V 13; DU I 6, 16; MBU I (2) 2), forgiveness—one of the ten **yamas.** For SAU it consists in not minding kind or cruel behaviour of others, whether they are friends or foes, and for DU in absence of all emotions even while one is being injured by an enemy's behaviour, evil thought or nasty speech. *Patañjali* speaks of only five **yamas.** But his **ahiṁsā** may be interpreted in a wide sense and thus include **kṣamā**.

**kṣamā-2** क्षमा-२ (VS I 47), forgiveness, one of the ten **yamas.** An attitude of equanimity towards friend and foes.

**kṣara** क्षर (BG XV 16), perishable. Everything except **brahman** is perishable.

**kṣitijaya** क्षितिजय (G 69), conquering of the earth element. As a result of the practice of **dhāraṇā** on **pṛthvītattva** the *yogī* can move without being obstructed by solids. This is known as **kṣitijaya** (cf. *Gorakṣaśataka,* published by Kaivalyadhāma, p. 39).

**kṣipta** क्षिप्त (VB I 1), one of the five **cittabhūmis.** In this state the mind is so distracted that it cannot dwell on anything for any length of time.

**kṣīra-1** क्षीर-१ (HP I 62), milk, recommended as wholesome food for **yoga** practitioners.

**kṣīra-2** क्षीर-२ (HP III 83), ambrosia oozing from the (cavity of skull) nasopharyngeal cavity—usually termed as **kapālakuhara,** a point in **ājñācakra.** A synonym for **bindu** referred in the context of **khecarī.**

**kṣut** क्षुत् (YS III 30), *Patañjali* obviously uses this word for hunger. According to him, a successful **saṁyama** on **kaṇṭhakūpa** brings to the *yogī* a perfect control over hunger and thirst. **Kṣut** is said to be the function of the **vāyu** called **kṛkara.** One meaning of the word **kṣut** is sneezing. The sensory cells which give us the sensation of hunger and those which are excited when we feel like sneezing may both be governed by **kṛkara**.

**kṣura** क्षुर (KU 1, 18), razor (= that which cuts). **Manas**$^1$ and **manodhāraṇā** are compared to a sharp weapon used for cutting, because it is by means of these that the *yogī* is advised to cut (1) the bands at the ankle and knee joints (the two *marmas*) as well as (2) at the **nāḍīs** including the **suṣumnā.** They all bind the **ātmā**$^2$.

**kṣetra** क्षेत्र (BG XIII 1; YS II 4), the body. This has been conceived to be of two types—gross body (**sthūla śarīra**) and subtle body (**sūkṣma śarīra** or **kāraṇa śarīra**). The gross body is called the **kṣetra** because the fruits of action are reaped therein. According to *Yogasūtra*, **avidyā** is the breeding ground for rest of the four **kleśas.**

**kṣetrajña-1** क्षेत्रज्ञ-१ (YSU I 134), the individual soul. **Layayoga** consists in its being merged into **brahman.** *Vyāsa* (YS II 17, III 49) however, uses the word **kṣetrajña** for **puruṣa**[1] who is neither **brahman** of **Vedānta** nor the **buddhi** or **citta** of the **sāṅkhya**-minded thinkers.

**kṣetrajña-2** क्षेत्रज्ञ-२ (BG XIII 26; VS 6,7), knower of the body, i.e., the embodied self, the ultimate knower. VS uses this term as an epithet for **jīvātmā.**

**kṣetranāśa** क्षेत्रनाश (VS V 12), destruction of the gross body, i.e., death. However, the individual self even after the death of the body is confined to the subtle or causal body which resides in air or also in the fire elements.

**kṣetrayoga** क्षेत्रयोग (VS V 17), attachment of the gross body by the self, i.e. embodiment. **Yoga** here means a rare occasion. Thus acquirement of the body is a rare occasion to be wisely made use of for higher purposes.

**kṣetrī** क्षेत्री (BG XIII 33), the soul, the owner of the body.

## kha—ख

**kha** ख (VS III 55; HP IV 55), ether. This ether is outside the body-frame and is the residence of **mahāprāṇa.** This has also been equated with the Cosmic Self.

**khaṇḍa** खण्ड (HP I 8), name of one of the **haṭhayogins** enumerated by *Svātmārāma* for paying salutation to his predecessors.

**khamadhya** खमध्य (HP IV 55; VS III 55), establishing (oneself) in the Cosmic Self. According to *Vasiṣṭha*, one is advised to merge the **prāṇa** in **mahāprāṇa** if one is desirous of casting off the body during the practice of **kumbhaka.**

**khamaya** खमय (HP IV 55), identifying (oneself) with the Cosmic Self.

**khyāti** ख्याति (VBh I 16), knowledge; here discriminative knowledge which arises due to the realization of the insufficiencies and inadequacies of empirical objects.

**khegamana** खेगमन (GS III 62), the **siddhi** acquired by success in **vāyavīdhāraṇā.** It consists in the ability to fly in the air, or move in the outer space, without the help of any scientific instrument or an aircraft or a spacecraft.

**khecarī-1** खेचरी-१ (GS I 51, III 1, 26-7, VII 5, 9; YKU II 4, 15-16, 18, 23, 25, 43; YCU 52-7; G 34; YTU 26, 117-8; DBU 80; YSU V 40; HP III 31-2, 36, 38, 40, 41, 52, 53), one of the most important spiritually oriented **mudrās.**

According to GS, first the tendon joining the tongue to the lower jaw is cut. Then the tongue is constantly moved, rubbed and pulled first with the hand after applying butter to it, and later with a pair of pincers. In this way the tongue is lengthened. This long tongue is slowly pushed up into the aperture in the upper palate. With the tip turned upwards, the tongue is pushed in until it reaches the **kapālakuhara** between the eyebrows inside. The gaze is also fixed on a point inside between the eyebrows. This is **khecarīmudrā,** which has much in common with **nabhomudrā.** The *yogī* who succeeds in **khecarī** is free from attacks of swooning and from thirst, lassitude, disease, old age and death. His body becomes divine. It cannot be burnt by fire or dried up by wind. Water can do him no injury, snakes cannot bite him. His limbs acquire handsomeness and he attains **samādhi**[1] soon. All this is claimed for **khecarī.**

By virtue of this link between the mouth and the head, the tongue enjoys various tastes; and this enjoyment increases day by day. First he enjoys salt and acid, then bitter and astringent tastes. Then he tastes butter, ghee, milk, curds, buttermilk, honey, grapejuice and nectar. This achievement is that aspect of **rājayoga** which GS calls **rasānanda.** It is claimed by DBU that in the *yogī* who succeeds in this **mudrā** no **karmāśayas** are formed. YCU thinks that if a *yogī* succeeds in raising his tongue so as to close the opening into the chest, the nectar from his head does not fall into the **agni** below, nor does his **vāyu**[1] escape. Perhaps the meaning is that his **pavanadhāraṇā** is not broken. It can also mean that his **kumbhaka** is not broken.

YKU distinguishes between **khecarī abhyāsa** and **khecarīmantrasiddhi** (cf. **melana**). The former alone, according to this text, does not bring complete success in **khecarī.**

**Abhyāsa** of **khecarī,** according to this text, begins with stretching the tongue for seven days. Then the aspirant obtains a sharp-edged weapon resembling the leaf of the milkhedge-plant and, after greasing and cleaning it, cuts the fraenum by a hair's breadth. Then he leaves it alone, treating it with a fine powder of myrobalan and rock-salt. The cut is to be repeated every seven days. If this process is carried on for six months the whole of the *yogī's* fraenum will be cut.

Now the tip of the tongue is covered with a piece of cloth and pulled gently and scrupulously at the right time and in the right way. By pulling for six months in this way the tongue can reach the middle of the eyebrows above, the hollow of the ears obliquely and the root of the chin below. If the pulling is continued for another three years the tongue will easily touch the hair above, the *śākhā* शाखा obliquely and the throat below. After being pulled for another three years the tongue will be able to cross the forehead and touch the skull on top, the **cūlitala** obliquely and the *kaṇṭhabila* below. *Kaṇṭhabila* is probably the lowest part of the neck and *śākhā* the tip of the ear. Special emphasis is laid on this elongation of the tongue being done by slow steps gradually. Trying to pull out the tongue all at once may prove fatal. All this is **khecarī abhyāsa.**

G, YTU and YSU do not mention any cutting or elongating of the tongue.

**khecarī-2** खेचरी-२ (MBU II (1) 8), **śāmbhavī.** This text does not distinguish between **śāmbhavī** and **khecarī mudrās.**

**khecarī-3** खेचरी-३ (SAU I (7) 15, 17, 39-42), **vaiṣṇavī.** This text does not distinguish between the **vaiṣṇavī** and **khecarī mudrās.**

**khecarī-4** खेचरी-४ (YTU 26), one who can know the past and the future. This ability is acquired by practising **vajrolī.**

**khecarī-5** खेचरी-५ (YCU 82; YTU 127), that which moves about in **ākāśa** (cf. *Upaniṣadbrahmayogī*). According to this commentator, the **jīvātmā** is called **khecarī.** The *sakāra* सकार of **haṁsa,** which really is the **brahman,** is the **jīvātmā** which is **khecarī;** while the **hakāra** is the **paramātmā.** When the **jīvātmā** (= *jantu* जन्तु = *sakāra* सकार) repeats the **so'ham mantra** he becomes **paramātmā.** The sky referred to is obviously the **ākāśa** in the head—not the space outside.

**khecarībīja** खेचरीबीज (YKU II 18), *hrīṁ* (cf. *Upaniṣadbrahmayogī*). Twelve daily repetitions of this **mantra** make the *yogī* shed the illusion caused by his being embodied, according to this *upaniṣad.* Complete success in **khecarī** is attained by 5,00,000 repetitions. Then the *yogī* overcomes all obstacles, pleases the gods, gets free from wrinkles and grey hair. Even after this is accomplished the **mantrajapa** should not be given up; otherwise the *yogī* will come to grief. Some *yogīs,* well-versed in **yoga,** attain success in **khecarī** by mastering the **khecarīmantra** (cf. **melana**) without resorting to pulling of the tongue. The two together bring speedy success. Elongation of the tongue has to be performed for 12 years, i.e. 144 times, before success is attained in **khecarī.**

On attaining success the *yogī* forgets himself and sees the entire universe in his body. (In the curved passage right above the front teeth where tongue goes in **khecarīmudrā,** the entire macrocosm is seen).

**khyāti** ख्याति (YS II 5, 26, 28, IV 29), firmly established belief. *Patañjali* has used this word in his definition of **avidyā,** which consists in the erroneous beliefs that some objects are everlasting, that there are pure things, that there really is **sukha** in the world and that the **citta**[1] is the real self. In fact, with the exception of **puruṣa**[1], there is nothing everlasting, perfectly pure, really blissful, or of the nature of the true self.

**Vivekakhyāti** is the firm belief that **puruṣa**[1] and **citta**[1] are absolutely distinct and different entities.

## ga—ग

**gagana** गगन (G 42, 85-87), one of the nine **dhyānasthānas.** Verses 86 and 87 mention all the 9 of them, but in 78 to 85 only seven **sthānas** (spots) are mentioned. Here **ghaṇṭikāsthāna** and **lampikāsthāna** above the throat are not separately mentioned, though **viśuddha** is said to be in the **ghaṇṭikāmadhya. Gagana** is the highest of the nine centres, and *gaganagati* गगनगति (moving) is, therefore, raising of the **prāṇavāyu** to **gagana.** The adept does it instantaneously whenever he likes. The quickness of the action is described in the words *ekena śvāsamātreṇa* एकेन श्वासमात्रेण (instantaneously) which is the alternative reading given in the footnote of the text.

**gajakaraṇī** गजकरणी (HP II 26). Though this performance resembles *Gheraṇḍa's* **vamanadhauti,** it is not called a **dhauti** by HP. According to this text, vomiting the contents of the stomach by raising the **apānavāyu** to the throat is **gajakaraṇī** and a regular practice of this action brings the nerve-plexus under the control of the *yogī*. It appears that in this context, **apānavāyu** means nothing more than the effort to bring up and throw out the contents of the stomach. It is considered by some physiologists to be an act of anti-peristalsis.

**gativiccheda** गतिविच्छेद (YS, VB, VM, VBh II 49) suspension of movement (of inhalation and exhalation). *Vyāsa* explains it as absence of both (*ubhayābhāvaḥ*). *Vācaspati,* basing his commentary on *Vyāsa,* enumerates three kinds of suspensions. According to VBh, the word or the meaning of the word *gati* is redundant here. Therefore, the word refers to suspension only. The suspension of the natural inhaling and exhaling is called **prāṇāyāma** (*svābhāvika śvāsapraśvāsayoḥ pratiṣedhaḥ prāṇāyāmaḥ* स्वाभाविकश्वासप्रश्वासयोः प्रतिषेधः प्राणायामः).

**gandha-1** गन्ध-१ (TSB 6), the **kārya**$^{1}$ (function) of **agni**$^{4}$ obviously in the form of **ghrāṇa** which is one of the **aṁśas**$^{1}$ (components) of **agni**$^{4}$. It is, therefore, said to be the **viṣaya** of the **ghrāṇendriya** (the olfactory organ).

**gandha-2** गन्ध-२ (TSB 5, 9), one of the five components of **ap** (water) that which is connected with **ahaṅkāra**$^{1}$. According to this *Upaniṣad,* **gandha**$^{2}$ is also the name of the **jaivatanmātrā** in the **ghrāṇa indriya.** It corresponds to **gandha.**

**gandha-3** गन्ध-३ (VB I 45, II 19), the **aviśeṣa** of the **viśeṣa pṛthivī.** It is one of the five **tanmātrās, gandha tanmātrā** having the characteristics of all the other **tanmātrās.**

**gandha-4** गन्ध-४ (VB I 35), smell. Sensation of smell is said to be possible because the **gandhajaivatanmātrā** is there in the nose (TSB and G). When a sensation of smell is centrally aroused it helps **dhāraṇā** and gives repose to the mind.

**gandhasaṁvit** गन्धसंवित् (VB, VM, VBh I 35), consciousness of transcendental smell. This is acquired through the concentration at the tip of the nose. This further leads to the repose of mind (*manasasthitinibandhana*). VB enumerates other four types of consciousness also—**rasasaṁvit,** *rūpasaṁvit,* **sparśasaṁvit** and **śabdasaṁvit.**

**gamana** गमन (TSB 6), the **kārya**$^{1}$ (function) of **pṛthvī,** obviously in the form of **pāda** which is one of the **aṁśas**$^{1}$ (components) of **pṛthvī.** It is also said to be the **viṣaya**$^{4}$ of the **pādakarmendriya** (action-organ). *Īśvarakṛṣṇa's* word for **gamana** is **viharaṇa.**

**garuḍāsana** गरुडासन (GS II 5, 37), one of the thirty-two **āsanas**$^{1}$ enumerated by *Gheraṇḍa.* It consists in pressing the ground with legs and thighs, keeping the body steady with the help of the two knees, and placing both hands on the knees.

**gāndhārī** गान्धारी (VU V 26; YSU V 21; YCU 17, 19; TSM 71; SAU I (4) 9, 11; DU IV 8, 17, 22, 38; G 18, 20 VS II 31, 38), one of the principal **nāḍīs**$^{2}$. According to VU, it runs between **suṣumnā** and **sarasvatī,** not exactly to the left of **suṣumnā** but a little backwards. YSU considers it to be one of the sixteen principal **nāḍīs**$^{2}$. It goes from the **nābhicakra**

to one of the eyes, probably the left. The **nāḍī**[2] which goes to the other eye—probably the right, is **hastijihvā.** TSM supposes **gāndhārī** to run along the **suṣumnā** in front of it. SAU believes it to be one of the fourteen important **nāḍīs**[2] and to extend from behind the **iḍa**[1] to the inside of the left eye.

According to *Saṅgītaratnākara* (144-156) and *Yogārṇava*, it is one of the fourteen most important nerve ends of the sympathetic chain which is supposed to stretch from the cornea of the left eye to the left leg.

**gāyatrī-1** गायत्री-१ (ANU 10), *tatsaviturvareṇyaṁ bhargodevasya dhīmahi. dhiyo yo naḥ pracodayāt* तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि. धियो यो नः प्रचोदयात् (we meditate upon the brilliance of God **Savitā.** May He enlighten our intellect). According to ANU, this **mantra**[1] along with the **praṇava,** the **vyāhṛtis** and the **śiras** is to be repeated thrice during each **prāṇāyāma**[2]. It is to be repeated once during inhalation, once during exhalation and once while holding the breath.

**gāyatrī-2** गायत्री-२ (GS V 84; YCU 33, 35), **ajapā.**

**gāyatrī-3** गायत्री-३ (SAU I (6) 3), the goddess **gāyatrī,** whom the *yogī* practising **prāṇāyāma**[2] sees in front of him while reciting **om**[2]. She is described as young, wielding a stick in her hand, riding a swan and of the colour red. She spreads a moonlight-like lustre all around.

**gāyatrī-4** गायत्री-४ (VS III 5; BY IV 1-82), name of a goddess (recognised as **gāyatrī**). The embodied female deity of the first letter of **praṇava.** According to VS, a **gāyatrī** has to be meditated upon during the **pūraka** phase of **prāṇāyāma.** She is chaste adolescent female figure of sixteen years, having red complexion, riding on a swan and holding a stick in her hand. *Vasiṣṭha* has personified all the three letters of **praṇava** amongst which *'a'* अ is personified as **gāyatrī.** The application of **gāyatrī mantra** during **prāṇāyāma** has been emphasised by BY in different and various ways (cf. BY).

**gārhapatya** गार्हपत्य (BVU 4), one of the three sacred fires. This is kept alive on the west side of the altar for all the twentyfour hours, covered with ashes when the daily worship is not going on. Its pit is circular in shape.

**girāmauna** गिरामौन (TBU 22), ordinary silence, silence about everything. This is the characteristic of ignorant people and is not a **yogāṅga. Mauna** in this context is silence about the nature of the one Superme Reality.

**guṇa-1** गुण-१ (YS II 19, IV 13, 32, 34; VB II 15; SK 11; G 28; VU I 11; TSB 9), **sattva**[2], **rajas**[1] and **tamas**[2]. VB has made it clear that **guṇas**[1] in action are movements and *Patañjali* seems to believe that the action of **guṇas**[1] consists in innumerable movements of different velocity. Most probably, according to him, **sattva**[2], **rajas**[1] and **tamas**[2] are bands of relatively higher and lower frequencies corresponding to the motions that they are.

These three are strictly relative terms —**sattva**[2] corresponding to the relatively highest, **tamas**[2] the comparatively lowest and **rajas** the intermediate frequencies. Hence the justification for the *Gītā* speaking of **sāttvika** (related to **sattvaguṇa**), *rājasika* राजसिक (related to **rajas guṇa**) and *tāmasika* तामसिक (related to **tamas guṇa**) men, foods, charities, sacrifices, etc. VB also considers the relative predominance of the three **guṇas**¹ to be responsible for **śānta, ghora** and **mūḍha vṛttis**¹. According to *Patañjali*, the **dṛśya,** with which **puruṣa**¹ has **saṁyoga** (a beginningless relation), consists of **guṇas**¹. SK regards the **triguṇa**¹ quality to be one of the six characteristics common to **pradhāna** (primal nature) and **vyakta** (manifest nature).

VU believes the **guṇas**¹ to be three of the 96 **tattvas**², and according to *Gorakṣa,* they are the **prakṛti**¹ with which **puruṣas**¹ have **saṁyoga.** He thinks that **kuṇḍalinī**¹ when aroused—rises upwards and the *yogī* is conscious of it on account of the **prajīvaguṇa,** i.e. the dominant **guṇa,** which dominance he has acquired after a long endeavour.

**guṇa-2** गुण-२ (G 77), imagery. **Saguṇa dhyāna** is contemplation of the Supreme Being (**ātmā**) while imagining an element (**tattva**¹) in one of the **cakras** in the body or, for that matter, imagining any other object; while **nirguṇa dhyāna** is meditation of the Supreme Being without entertaining any image whatsoever.

**guṇa-3** गुण-३ (TSB 9). In TSB 9, **śabda, rūpa, rasa** and **gandha** are said to be the **guṇas** of the five **antaḥkaraṇas. Guṇa**¹ in this sense is an indirect connection. The **antaḥkaraṇa jñātṛtva** is connected with the **mahābhūta ākāśa** and that with the **viṣaya**⁴ known as **śabda.**

**guṇakarmavibhāga** गुणकर्मविभाग (BG III 28, IV 13), classification of the people on the basis of the dominant **guṇas** in their action. People can be classified on the basis of permutation and combination of three **guṇas** (**sattva, rajas** and **tamas**) in their action in several number of types, but BG speaks of only four.

**guṇaparva** गुणपर्व (YS II 19), **viśeṣa, aviśeṣa, liṅgamātra** and **aliṅga,** which are the different concepts of the universe at different levels of metaphysical analysis and differentiation. The **aliṅga** form of the **guṇas**¹ differentiates and manifests itself in the form of **liṅgamātra** which, in its turn, appears as the **aviśeṣas,** which manifest themselves as the **viśeṣa.** It appears that the **viśeṣas** are the discrete individual selves, living bodies and lifeless objects, the **aviśeṣas** being the comparatively undifferentiated matter (called **mahābhūtas** and **tanmātrās**) which takes the forms of the **viśeṣas. Liṅgamātra** is the still more undifferentiated matter in which appear both psychical and physical **viśeṣas** and **aviśeṣas. Aliṅga** is the completely undifferentiated mass of **prakṛti**¹ (nature), about which nothing more can be said.

**guṇapravṛddha** गुणप्रवृद्ध (BG XV 2), nourished by the **guṇas.** The world-tree (*saṁsāravṛkṣa*) is nourished by or activated by the three **guṇas,—sattva, rajas** and **tamas.** These are the material cause (*upādāna kāraṇa*) of the world.

**guṇabhoktṛ** गुणभोक्तृ (BG XIII 14), experiencer of the **guṇas,—sattva, rajas** and **tamas.** Though the **jñātā** (knower, the self) is devoid of the **guṇas** (**nirguṇa**) yet it is the enjoyer, perceiver of those sense-objects and the pleasure and pain related with them which are caused by **guṇas.** Hence (the **jñātā** or Self) is the enjoyer or experiencer of **guṇas.**

**guṇavṛttivirodha** गुणवृत्तिविरोध (YS II 15), mental conflict — a conflict in the mind between the **vṛttis**[1] of **sattva**[2], **rajas**[1] and **tamas**[2] **guṇas. Sāttvika,** *rājasika,* and *tāmasika* **vṛttis**[1] are those in which **sattva**[2], **rajas**[1] and **tamas**[2] respectively predominate. Such mental conflicts being always present in every human being, life is essentially painful. The impulses to perform **sāttvika,** *rājasika* and *tāmasika* actions are incessantly clashing with one another in every one's mind.

**guṇavaitṛṣṇya** गुणवैतृष्ण्य (YS I 16), complete indifference towards the **guṇas.** Since the **citta**[1] is itself **gūṇātmaka** (related to **guṇas**), **guṇavaitṛṣṇya** in this context, is indifference on the part of the **citta**[1] to its own existence.

**guṇasaṁkhyāna** गुणसंख्यान (BG XVIII 19), the science of the **guṇas.** Here it refers to Kapila's **Sāṅkhya** system of philosophy, which has been acknowledged as authoritative exposition of the functionings of the **guṇas.**

**guṇasaṅga** गुणसंग (BG XIII 21), attachment to the **guṇas.** The identification of **puruṣa** with **guṇas,** i.e., **prakṛti** leads **puruṣa** to think 'I am deluded'. This attachment of **puruṣa** to what it experiences,—in the form of pleasure, pain and delusion,—is the root-cause of the cycle of birth and death.

**guṇātīta** गुणातीत (VB, VM II 27), transcending of **guṇas. Puruṣa** that has transcended the **guṇas** is called **guṇatīta.** *Vyāsa* uses a synonymous term **'kuśala'** connoting the same.

**guṇātmā** गुणात्मा (VB, VM IV 13), having **guṇas** as the essence.

**guṇādhikāra** गुणाधिकार (VB, VM II 3), efficacy and mode of functioning of **guṇas** and these are said to be channelised by **kleśas** leading to fructification of action.

**guda-1** गुद-१ (G 11, 37, 86; HP I 22; KU 7; ANU 34; TSM 38), one of the nine **dhyānasthānas.** It is the spot known as the anus. Contraction of this part is prescribed for **mūlabandha. Guda** is the seat of the **cakra**[1] known as **ādhāra.** It is perhaps the coccygeal plexus. KU thinks that this part of the body along with the two ankles, the two shanks, the two knees, the two thighs and the genitals is to be properly adjusted for getting into a posture most conducive to raising of **vāyu** from **mūlādhāra** to the **nābhideśa** (navel region). The anus obviously is to be contracted, i.e., **mūlabandha** to be adopted. **Guda** is supposed to be the seat of **apāna**[1] according to ANU.

**guda-2** गुद-२ (TSB 9), **pāyu.**

**guptāsana-1** गुप्तासन-१ (GS II 4, 20), one of the thirtytwo **āsanas**[1] enumerated by *Gheraṇḍa.* It consists in inserting the two feet between the two thighs and the two shanks and then sitting on the latter two. In this **āsana**[1] the feet are kept concealed. Hence the name of the **āsana.**

It is a variety of **siddhāsana** in which the generative organs are also advised to be kept hidden between the two feet.

**guptāsana-2** गुप्तासन-२ (HP I 37), **siddhāsana.**

**guru-1** गुरु-१ (SK 13), heavy,—one of the four characteristics of **tamas**[2].

As opposed to **tamas**[2], which is described as heavy, **sattva**[2] is described as light.

**guru-2** गुरु-२ (HP III 125; ATU 15), teacher, one who imparts the traditional knowledge. Only the knowledge imparted through the lips of the **guru** is effective. All else is fruitless and ineffective. According to ATU, a true **guru**$^{2}$ must be himself devoted to his **guru**$^{2}$, and who has realised his **puruṣa**$^{1}$. Literally, one is a **guru**$^{2}$, because of one's ability to remove the darkness of ignorance from the pupil's mind.

**guru-3** गुरु-३ (VBh I 26; SSP V 5), preceptor. **Guru** is the one who removes the **vikalpa** and thereby restores the equilibrium in **citta.** According to SSP, one who directs the disciple to the right path and removes the eight **paśas** (**pāśāṣṭaka**) is the **guru.**

**gurukulasantāna** गुरुकुलसन्तान (SSP V 43), *santāna* refers here to tradition. Thus the word means a long tradition of **gurus.** SSP enumerates five such traditions. These are: (1) *āī santāna* आई सन्तान, (2) *vileśvara santāna* विलेश्वर सन्तान, (3) *vibhūti santāna* विभूति सन्तान, (4) *nātha santāna* नाथ सन्तान, and (5) *yogīśvara santāna* योगीश्वर सन्तान.

**gulpha** गुल्फ (VS III 62, 65), ankle. The second vital point (**marmasthāna**) in the body. It is located at four and half fingers above the big toes.

**guhā** गुहा (VS VI 4, 28, 29), internal void/space in the heart region. *Vasiṣṭha* suggests to reach the internal void through the practice of **yoga,** especially for those who do not want rebirth. Establishment of **citta** in heart region without any desire for fruit liberates one from the bondage of birth and rebirth.

**gūḍhacitta** गूढचित्त (BY II 62), having highly contemplating mind, one of the five kinds of realised souls. Others are: (1) practising esoteric vows, (2) having pure heart, (3) engaged in the meditation of **om,** and (4) practising the mysterious austerities.

**gūḍhatapa** गूढतप (BY II 62), mysterious austerities. Those who practise mysterious austerities form one kind of realised souls (**brahmavidaḥ**).

**gūḍhasupta** गूढसुप्त (VU IV 16), the last of the seven stages in progress of **yoga**$^{4}$.

After practising **yoga**$^{4}$ for a long time, in the first six stages, the distinction between **jīvātmā** and **paramātmā** disappears and the identity of the two becomes the very nature of the *yogī*. This is the **gūḍhasupta** state.

In this state there is neither existence nor non-existence, neither self nor not-self. There is no mental functioning and there is a complete absence of fear because of non-duality. This is a state of **jīvanmukti** (liberation while alive).

**gṛhastha** गृहस्थ (SSP VI 35), one whose home is immovable sky wherein one dwells permanently and whose spouse is eternal completeness.

**gomāṁsa** गोमांस (HP III 46, 47), literally means cow's flesh, but here the term '*go*' गो stands for the tongue and its entry into the **tālu** (roof of the nasopharyngeal cavity) is known as **gomāṁsa** *bhakṣaṇa* गोमांस भक्षण. This happens when one attains **khecarīmudrā.**

**gomukhāsana-1** गोमुखासन-१ (GS II 3, 16; HP I 20; SS V 9; VU V 16; DU III 1, 3; SAU I (3) 2), one of the thirty-two **āsanas**$^{1}$ mentioned by *Gheraṇḍa.* It consists in placing the feet on the ground—the right (ankle) touching the left side of the back and left (ankle) the right side, keeping the body steady, and thus assuming the shape of a cow's mouth. According to VU, **gomukhāsana**[1] consists in placing the left heel on the right side of the waist and the right heel on the left side.

**gomukhāsana-2** गोमुखासन-२ (VS I 67, 70), one of the ten **āsanas** enumerated by *Vasiṣṭha*. Its technique lies in assuming erect sitting position and setting right ankle by the side of the left hip and vice versa. The position of hands is neither mentioned in VS nor found in HP or GS. In HP (Kaivalyadhāma edition, 1980), it is suggested that the palms are to be placed on the toes of the feet so as to resemble the ears of a cow. This, of course, makes the technique in tune with the name of the **āsana.**

**gorakṣa** गोरक्ष (HP I 5), a prominent *yogī* referred by *Svātmārāma* to offer his salutation to him. *Gorakṣanātha* is supposed to be the pioneer of **haṭhayoga.**

**gorakṣāsana-1** गोरक्षासन-१ (GS II 4, 25), one of the principal **āsanas**[1]. It consists in placing the two feet between the two thighs and the two legs with soles turned upwards so that they remain visible, covering the heels scrupulously with the hands upturned, contracting the throat (obviously by **jālandharabandha**) and gazing at the tip of the nose. Practice of this **āsana**[1] brings success to a *yogī*.

**gorakṣāsana-2** गोरक्षासन-२ (HP I 53-4), **bhadrāsana.**

**golākha** गोलाख (BVU 73), one of the nine nervous pathways, called **navadvārāṇi,** in the head. They are to be stopped by **khecarī mudrā** for going into the **samādhi**[1] state.

**granthi-1** ग्रन्थि-१ (BVU 70; YKU I 67, 85; VU V 65), a hurdle in the way of **vāyu**[1] rising along the **suṣumnā.** According to YKU, **kuṇḍalinī**[1] has to overcome these obstacles before it can enter the **suṣumnā.**

**granthi-2** ग्रन्थि-२ (HP V 5, 13), accumulation of **vāyu** at one place in the body. Improper practice of **prāṇāyāma** leads the **vāyu** to a wrong direction which results into accumulation of **vāyu** at improper place causing several functional disorders.

**granthitrayabhedaka** ग्रन्थित्रयभेदक (HP II 67), that which pierces through the three knots. The practice of **bhastrikā** pierces the three knots. In yogic literature, these knots are known as **brahma-granthi, viṣṇu-granthi** and **rudra-granthi** and they are located at the navel-region, heart region and throat region, respectively. Since these knots are recognised as obstacles for free flow of **prāṇa** along the path of **suṣumnā,** they are to be pierced through.

**grahaṇa-1** ग्रहण-१ (SK 9), taking. The fact that its material cause is sought if it is desired to produce anything, proves that every effect is to be found in its material cause and nothing else. This is *Gauḍapāda's* interpretation of the word **grahaṇa** in the phrase *upādānagrahaṇa* उपादानग्रहण used in the SK.

**grahaṇa-2** ग्रहण-२ (TSB 6), **kārya**[1] and **viṣaya**[4] of the **vyāna aṁśa**[1] of **vāyu**[1]. It is most probably absorption of the nutrition by the tissues which is said to be the function of the **vyānavāyu. Vyāna** is generally described as *vyāpī* (cf. VB III 39). Absorption also is done all over the living organism.

**grahaṇa** ग्रहण-३ (YS I 41; VB I 41, III 47, IV 14), one aspect of cognition as opposed to the other two aspects, viz., **grahītṛ** and **grāhya. Grahaṇa**[3] is the act of cognition. In III 47 *Patañjali* distinguishes between **cittasvarūpa** and **cittavṛttis** and calls the latter **grahaṇa**[3]. So does *Vyāsa*. In YS I 41, however, *Vyāsa* considers the **indriyas**[1] to be **grahaṇa**[3] and takes the **puruṣa**[1] to be the **grahītṛ**. This is probably based on the significance of the locative case as ordinarily understood. *Patañjali* does not seem to have used the locative in this sense. By the locative case here he seems to mean "from among". If out of these three aspects of cognition one merges into another, the third automatically disappears. Hence there is left neither a **grahītṛ** nor any **grahaṇa**[3]. Only that which was the **grāhya**[3] remains.This is **samāpatti.** *Grahaṇātmaka* **guṇas** are **guṇas**[1] appearing in the form of **grahaṇa (indriyas)**.

**grahītṛ** ग्रहीतृ (YS I 41), the knowing subject, which is one of the three facets of cognition, the other two being **grahaṇa** and **grāhya.** VB, however, takes **grahītṛ** to be **puruṣa**[1] and distinguishes between **grahītṛ puruṣas**[1] and **mukta puruṣas**[1]. In this sense, **grahitṛ** is not **guṇātmaka** (of the nature of **guṇas**).

**grāhya** ग्राह्य (YS I 41), the object cognised. It is one of the three aspects of cognition. When the **grahītṛ** (the subject) of cognition merges into it **samāpatti** ensues. Then there is no **grahītṛ-grāhya** relation. The **grāhya** alone remains but no longer as the **grāhya** of the **grahītṛ**. *Patañjali* defines **samāpatti** as *tat* तत् assuming an existence in its own right after absorbing the "**tatstha**". The *tat* was the **grāhya** before the **cittavṛtti** gave place to **samāpatti.** But in the state of **samāpatti** it can no longer be called a **grāhya.** *Patañjali* calls it only *tat*.

**grāhyaśakti** ग्राह्यशक्ति (YS III 21). We perceive objects (which are not themselves lights), because our eyes are stimulated by the rays of light reflected from them. As a result of successful **saṁyama** on what *Patañjali* calls **kāyarūpa** (light as reflected by a body) the *yogī* does not allow his body to reflect any light. In this way his body remains in complete darkness (*cakṣuhprakāśāsamprayogaḥ* चक्षुःप्रकाशासम्प्रयोगः) and the *yogī* becomes invisible. Thus by **grāhyaśakti,** *Patañjali* means the ability of the body to reflect the rays of the light falling on it.

## gha—घ

**ghaṭa-1** घट-१ = **ghaṭastha** घटस्थ (GS I 2, 9), **yoga**[4] which *Gheraṇḍa* has taught to *Caṇḍakāpāli*. Presumably, **ghaṭasthayoga** is another name for what is ordinarily known as **haṭhayoga** - and perhaps a better name. In this compound word **ghata,** of course, includes the mind. It does not mean only the body. The seven achievements of this **yoga** are: **ṣaṭkarma, āsana**[1], **mudrā, pratyāhāra**[1], **prāṇāyama, dhyāna** and **samādhi**[1] to each of which *Gheraṇḍa* devotes one chapter of his discourses. In this way while *Patañjali's* **yoga** is *aṣṭāṅga* अष्टांग, **Gorakṣa's** *ṣaḍaṅga* षडंग, HP's *caturaṅga* चतुरंग, Gheraṇḍa's

**haṭhayoga** is *saptāṅga* सप्तांग.

**ghaṭa-2** घट-२ (YTU 20, 65, 66, 80; VU V 71, 74; HP IV 69), one of the four stages of progress in **yoga**$^4$. By YTU it is described as union of **prāṇa**$^1$ and **apāna, manas** and **buddhi**$^1$, and **jīvātmā** and **paramātmā,** the last of these being further described as the characteristics of **samādhi**$^1$. According to VU, in this state, after piercing the **suṣumnā** with it the steady *yogī* holds the **vāyu**$^1$ in the head (cf. *Gheraṇḍa's* **nabhomudrā**). According to HP, while at the first stage his **brahmagranthi** is pierced and tinkling sounds are heard by the *yogī*, at this, the second stage the, **viṣṇugranthi** is pierced and a mixture of many sounds and the sound of a kettle drum are heard.

**ghaṭa-3** घट-३ (GS I 6, 14), the body. Every living being acquires a body as the result of his or her own past **karmas.**

**ghaṭa-4** घट-४ (GS I 8), an earthen pot. Like an earthen pot the body should be baked hard in the fire of **yoga**$^4$.

**ghaṭaśuddhi** घटशुद्धि (GS I 8), purification of **ghaṭa**, that is, the body. Here the body has been equated with unbaken jar. In order to attain **yoga,** it must be conditioned and purified through the fire of various yogic practices.

**ghaṭaśodhanakāraka** घटशोधनकारक (HP II 23), that which purifies the body. All the six cleansing processes are the means to purify the body (cf. **ghaṭaśuddhi**).

**ghaṭasthayoga** घटस्थयोग (GS I 2), the **yoga** taught by *Gheraṇḍa*. It is the same **yoga** as it called **haṭhayoga** by HP.

**ghaṇṭikā** घण्टिका (G 83, 86), one of the nine **dhyānasthānas.** It is the lowest part of the throat, the upper parts being **tālumūla** and the **lampikā sthāna** (spot). **Viśuddha dhyānasthāna** is situated inside the **ghaṇṭikā sthāna** (spot).

**ghanaprajña** घनप्रज्ञ (BY II 88-90), a synonym for **suṣupti** stage of consciousness. BY depicts three stages of consciousness, viz., **bahiḥprajña, antaḥprajña** and **ghanaprajña** denoting the **jāgrat, svapna** and **suṣupti** states respectively.

**gheraṇḍa** घेरण्ड (GS I 1), expounder of the **ghaṭasthayoga.** Through his famous treatise on **ghaṭayoga,** viz., *Gheraṇḍa Saṁhitā*, Gheraṇḍa has also been recognised as one of the expounders of **haṭhayoga.**

**ghoḍācolī** घोडाचोली (HP I 8), name of a *yogī*, mentioned by *Svātmārāma* to offer his salutation to him.

**ghora** घोर (SK 38), with **rajas**$^1$ predominant. It is generally believed to be one of the three kinds of **viśeṣas**, the other two being **śānta (sattva** predominant) and **mūḍha (tamas** predominant). The **mahābhūtas** are generally supposed to be the **śānta, ghora** and **mūḍha viśeṣas.** But according to *Īśvarakṛṣṇa,* the **sūkṣmas, mātāpitṛjas** and **prabhūtas** should be those three **viśeṣas** which are **śānta, ghora** and **mūḍha** respectively. He does not appear to hold that the **mahābhūtas** are the **śānta, ghora** and **mūḍha viśeṣas.** If the **śānta, ghora** and **mūḍha viśeṣas** are considered to be the **mahābhūtas,** as is done by *Vācaspati Miśra,* then that should all be **tamas**$^2$ predominant. This position would not be acceptable to *Īśvarakṛṣṇa*.

**ghoṣiṇī** घोषिणी (NBU 9), the first **mātrā**$^1$

of the **prāṇāyāma**$^2$. If a *mantrayogī* मन्त्रयोगी dies when he is at this **mātrā**$^1$ of the **oṁkāra** he is reborn as the heir-apparent of an emperor. This is how MBU puts it.

**ghrāṇa-1** घ्राण-१ (SK 26; TSB 5, 9), one of the five **buddhīndriyas** (senses), the other four being **cakṣu, śrotra, rasanā** and **tvak.** It is the olfactory sense. According to TSB, the five **buddhīndriyas** (senses) are the **aṁśas**$^1$ of **vahni** and it is through this **aṁśa** of **vahni** by means of **prāṇa**$^1$ that **ahaṁkāra**$^1$ is said to reside in **pṛthivī.**

**ghrāṇa-2** घ्राण-२ (TSM 141), the nose. It is the part of the body where from the **vyoma sthāna** (spot) begins.

## ca—च

**cakra-1** चक्र-१ (G 15, 60, 62, 63, 78, 80; GS III 34; TSM 60; YCU 6, 13). Of the nine **dhyānasthānas** only four are specifically mentioned by *Gorakṣa* as **cakras.** They are **ādhāra, maṇipūraka, anāhata** and **viśuddha.** The seats of these **cakras** have been described, but the word **cakra**$^1$ is not defined. Presumably these are nerve-centres which are situated by the side of or in the spinal cord. But of the remaining five **dhyānasthānas,** four are the nerve-centres above the spinal cord, and one in the region of the anus. Though this word is not defined even by Gheraṇḍa, the fact that he advises the *yogī* to meditate on the six **cakras,** one after the other, clearly shows that they are what *Gorakṣa* calls **dhyānasthānas.** TSM uses the word **cakra** in the compound **dvādaśāracakra,** which is a wheel-like structure with twelve spokes and is situated in the **nābhi.** The spokes are supposed to bear the images of **viṣṇu** and other Gods. This **cakra** is compared to the web of a spider and **jīva**$^1$ is said to wander through its spokes, which may be the beginnings of the **nāḍīs**$^2$.

Only ten **nāḍīs**$^2$ are mentioned in TSM, while according to *Gorakṣa*, the ten **vāyus**$^1$ operate in the form of **jīva**$^1$ through thousands of **nāḍīs**$^2$.

YCU mentions the following six **cakras**$^1$: **ādhāra, svādhiṣṭhāna, nābhi, hṛdaya, viśuddha** and **bhrūmadhya.** The **cakras**$^1$ revolve by the **māyā** of **brahman,** according to TSM.

**cakra-2** चक्र-२ (SK 67), the potter's wheel. As the wheel goes on whirling by its own momentum, even when the potter has ceased to apply any force, so the body continues to live so long as the past **saṁskāras** have not spent themselves.

**cakra-3** चक्र-३ (VU V 15, 17), one of the eleven **āsanas**$^1$ mentioned in this *Upaniṣad*. It is just squatting with folded legs (**sukhāsana**).

**cakra-4** चक्र-४ (VS II 12, 13), wheel of transmigration, a circle with twelve spokes that is said to support the body and is situated at the centre of the navel (**nābhi**) (cf. **kanda**). It is from this circle the individual self (**jīva**) is said to transmigrate due to its merits and demerits.

**cakradhāriṇī** चक्रधारिणी (VS III 6), a goddess who wears a wheel in her hand. She is the embodiment and personification of the second letter of **praṇava,** i.e., '*u*'. **Cakradhāriṇī** has to be meditated upon during the **kumbhaka** phase of **prāṇāyāma.** She has been depicted as a young lady of thirty years old with white complexion and riding on the eagle.

**cakṣu-1** चक्षु -१ (TSB 5, 9; SK 26), according to TSB, one of the five **aṁśas** of **vahni.** It is in the form of **cakṣu** that the **rūpa guṇa** resides in **vahni** and exists in the form of **vahni. Cakṣu** is one of the five **buddhīndriyas** (senses). A **buddhīndriya**[1] is not a part of the body or a physiological structure. It is, therefore, neither a physiological sense-organ nor any other part of the sensory apparatus; but in *Patañjali's* language a **viśeṣa** of the **aviśeṣa asmitā.** The **cittas** are made up of **indriyas.**

**cakṣu-2** चक्षु-२ (ATU 5; YS III 21), the physical eye. A blue light is seen by the successfully meditating *yogī* on the spot inside between the two eyes (ATU). According to *Patañjali,* a *yogī* becomes invisible if by force of **saṁyama** he prevents rays of light reflected by his body from falling on the eyes of others.

**cakṣu-3** चक्षु-३ (ATU 10), the visual nervous apparatus. **Brahman** in the form of a white light is seen by the **yogīs** by their **manas**[1] working in cooperation with the visual nervous apparatus, not by their eyes.

**cañcalatva** चंचलत्व (G 26; GS VI 19; HP IV 26), incessant motion. Life is incessant motion. For this reason it is difficult to grasp it.

According to *Gheraṇḍa,* when **kuṇḍalinī** reaches above the level of the eyes, no sensations are experienced and this is ascribed to its **cañcalatva.** What is meant seems to be that, **cañcalatva** being a characteristic of **prakṛti**[1] in general, different ranges of velocity of movement act on different sense-organs, different velocities in the same range act in different ways on the same sense-organ so as to produce a sensation. Some such is the velocity of **kuṇḍalinī**[1] above the level of the eyes. As is done in the Gītā also, **cañcalatva** is ascribed to **manas**[1] in HP.

**caturakṣara** चतुरक्षर (BY IX 10), **oṁkāra** consisting of four syllables. BY considers **oṁkāra** as having four syllables, i.e., **a** अ, *u* उ, *m* म् and the *anusvāra* अनुस्वार (nasal sound).

**caturaśīti** चतुरशीति (HP I 33), eighty-four. *Svātmārāma* considers eighty-four **āsanas** in all. Eightyfour has become a legendary number with the writers on **yoga.** The number eightyfour thousand or eightyfour lakhs probably mean innumerable. According to *Gorakṣa,* there are as many **āsanas** as the number of species of creatures.

**caturtha-1** चतुर्थ -१ (YS II 51), the fourth **prāṇāyāma** for which it is not at all necessary to inflate or to empty the chest. While for the **stambhavṛtti-prāṇāyāma**[2], which VB calls *tṛtīya* तृतीय (the third) some respiratory movement is consciously or unconsciously performed before stopping the breath, the fourth entails no such movement at all. This ability is acquired gradually by practising the first three kinds of **prāṇāyāma** for a long time. *Patañjali's* fourth **prāṇāyāma**[2] is the true **kevalakumbhaka**[1].

**caturtha-2** चतुर्थ -२ (YS II 63), the fourth. This is related to the term *saptamasya,* i.e., fourth syllable of the seventh class of the letters. The fourth syllable of this class of letters is '*va*' व . One is directed to concentrate upon *va* व during **pūraka** phase from **iḍā.**

**caturdala** चतुर्दल (G 11), with four petals. The **paṅkaja** (lotus = **padma**) in the **ādhāra** is said to be **caturdala.** The epithets **padma** and **paṅkaja** are applied by *Gorakṣa* to two **cakras** only; viz. **ādhāra** and **anāhata.**

**caturmukha** चतुर्मुख (TSB 8), one of the twelve **adhidevatās** (gods) of the twelve **nāḍīs**$^{2}$. These gods work the **nāḍīs**$^{2}$ and are said to preside over them. Presumably **caturmukha** is the god known as **brahma**.

**caturvāra** चतुर्वार (HP II 11), four times (in a day), i.e., in the morning, at noon, in the evening and at mid-night. The **sādhaka** is advised to practise **kumbhaka** four times a day.

**caturviṁśatitattva** चतुर्विंशतितत्त्व (MBU I (4) 3), the twentyfour principles. According to *Upaniṣadbrahmayogī*, they are:

**5 jñānendriyas** (senses),
**5 karmendriyas** (action organs),
**5 vāyus**$^{1}$ (kinds of reflexes),
**5 mahābhūtas** (elements), and
**4 antaḥkaraṇas** (internal organs).

In this text they are said to be *svakalpita* स्वकल्पित (self-made).

**caturvyūha** चतुर्व्यूह (VB, VM II 15, 16), having four aspects. Just as *Āyurveda* (Indian Science of Medicine) has four aspects like Disease, Cause of disease, Absense of disease and the Remedy, similarly, the **yoga**-science too can be explained as having four aspects like, —**saṁsāra** (cycle of birth and rebirth), the cause of **saṁsāra,** liberation, and the means of liberation.

**catuṣka** चतुष्क (HP I 33), a collection of four. Out of eightyfour legendary number of **āsanas,** only four are considered to be most important. These are **siddha, padma, siṁha** and **bhadra āsanas.**

**catuṣkala** चतुष्कल (BVU 18), the four—the **viśva, taijas, prājña** and **turya**-aspects (cf. *Upaniṣadbrahmayogī*) of the **catuṣkala haṁsa.** It is not said what these four are. Presumably they are what are generally known as the four **puruṣas**$^{1}$.

**catuṣṭayasyavṛtti** चतुष्टयस्यवृत्ति (SK 30), function of the four, three of which are (as mentioned in the previous *Kārikās*) **manas**$^{1}$, **buddhi** and **ahaṅkāra**$^{1}$ and the fourth, one or more of the ten **indriyas**$^{1}$. **Buddhi**$^{1}$ and **ahaṅkāra,** in this context, do not stand for what in the **Sāṅkhya** literature are called **mahat** and **ahaṅkāra**$^{1}$. **Buddhi**$^{1}$ and **ahaṅkāra**$^{1}$ referred to in this *Kārikā* appear to be the **sāttvika ahaṅkāra**$^{1}$ and **buddhi**$^{1}$, which with **manas**$^{1}$ form the three aspects of **antaḥkaraṇa**. They are individual—not cosmic—and **catuṣṭayasyavṛtti,** a mental process in an individual.

**catuṣpīṭha** चतुष्पीठ (VU V 62), four vital centres. Between six **cakras** (from **mūlādhāra** to **ājñā**), there are these centres. In order to have meditation on **sahasrāra,** one should first pierce through the three **granthis** and then attain these four vital centres which are below the **sahasrāra.** However, the names of these **pīṭhas** have not been mentioned.

**candra-1** चन्द्र-१ = **śaśi** शशि = **somamaṇḍala** सोममण्डल (G 55, 66, GS III 30; HP III 48), one of the nine **dhyānasthānas**. In G 86 the order in which the three parts of the throat are given is **candraghaṇṭikālampikā** and in 56 **candramā** is said to be situated in the **tālumūla,** which is the uppermost part of the throat. Thus the highest part of the throat is **candra** and the lowest **lampikā; ghaṇṭikā** coming in the middle at the level of the Adam's apple in male human beings. It is most probably a nervous structure and is supposed by GS to secrete a nectar which flows down to the **sūrya** below and is consumed there. **Viparītakaraṇīmudrā**—here standing on one's own head—is recommended for preventing this nectar from flowing down to the **sūrya**[2] in the **nābhi**.

**candra-2** चन्द्र-२ (G 43, 45; GS I 55) the left nostril.

**candra-3** चन्द्र-३ (G 43, 44), the moon. The *yogī* who calls up the image of the moon to his mind in the state of **prāṇāyāma**[2] attains bliss. The moon is supposed to be the presiding deity of **iḍā**[1] and the **somakalājala** is obviously nectar, which is supposed to ooze from the moon in the sky. Here it is said to ooze from the **candra dhyānasthāna** in the body. The *ambutattva* in the **kaṇṭha** is described as being of the shape of the 8th (= ½) moon.

**candra-4** चन्द्र-४ (HP III 14), left. For adopting the **mahāmudrā** pose, first the anus is pressed with the left heel and the right leg is stretched. Then the pose is repeated pressing the anus with the right heel and stretching the left leg.

**candra-5** चन्द्र-५ (YSU VI 70), **manas**[1]—which, along with the **prāṇas**[1] and the **indriyas**[1], makes up a single organism—works as a whole. cf. **dṛṣṭi**[3].

**candra-6** चन्द्र-६ (VB, VM III 27), moon. **Saṁyama** on moon leads one to the knowledge of arrangement of the stars.

**candra -7** चन्द्र -७ (VS II 28, 29), the cooling effect (on the body) of the breath that flows through the **iḍā** (left nostril) is known as **candra** (moon) because moon is a symbol of coolness.

**candrasthiratva-1** चन्द्रस्थिरत्व-१ (HP I 27), stability of **candra. Candra** is located at the palate and **sūrya** in the navel. **Candra** is said to be constantly oozing nectar which is absorbed by the **sūrya.** Practice of **matsyendrāsana** stabilises the nectar oozing from **candra.**

**candrasthiratva-2** चन्द्रस्थिरत्व-२ (HP II 78, III 41-2, 63), another interpretation of **candrasthiratva** refers to the stability of semen. The position of legs in the **matsyendrāsana** prevents the ejaculation of semen thereby leading to longevity. The term **bindu** stands both for semen as well as nectar oozing from the **candra.**

**caramadeha** चरमदेह (VB IV 7), one who possesses final body, or highest form of the body. A **sanyāsī** who renounces the fruits of action possesses the highest form of the body. The actions of such a person can neither be said to be white nor black.

**carātmaka** चरात्मक (VS V 32), that which is mobile in character. The four signs or **rāśis** of the zodiac, viz., aries, cancer, libra and capricorn reside on the left side of the human body and they are of mobile characteristics.

**carpati** चर्पटि (HP I 6), a *yogī* of the **haṭhayoga** tradition, whose name has been mentioned by *Svātmārāma* in order to offer his salutation.

**caladṛṣṭi** चलदृष्टि (ATU 6), gaze which is not directed at one point but shifts from point to point. If rays of light appear before a person who, with closed eyes, tries to see something with his **caladṛṣṭi,** that person also is a *yogī* (cf. **anusandhāna**), though the **dṛṣṭi** is to be made **acala** (motionless) in the end.

**cāndrāyaṇa** चान्द्रायण (VS I 54), lunar phase. This is a particular observance which is supposed to be very rigorous (**kṛcchra**). A person undertaking this religious act consumes food only according to the lunar phases. For instance, on the first day of the lunar phase, he takes only one mouthful of food and so on, he gradually increases the intake of food till the full-moon day; then he reverses the process and starts decreasing the quantity till the new-moon day. This is called **kṛcchra-cāndrāyaṇa-vrata** (cf. **tapas**).

**cālana** चालन (HP III 32, 113), manipulating. In HP, tongue is to be lengthened by the process of **chedana** (cutting), **cālana** (moving or rotating), and **dohana (milking)** for the successful practice of **khecarīmudrā.**

**cikitsā** चिकित्सा (HP V 1, 2), treatment. The erroneous practice of **yoga,** specially **prāṇāyāma** causes disharmony in humours leading to several ailments. The fifth chapter of HP (published in the Kaivalyadhāma edition) suggests several ways to treat such ailments (cf. **yoga-cikitsā**).

**cicchakti** चिच्छक्ति = **paramādevī** परमादेवी (YSU VI 47), one of the five **śaktis.** This **śakti** has its seat in the middle of the body (the chest)—not in the middle of the forehead. **Jīvātmā** also resides here. This is the teaching of YSU.

**cit** चित् (ATU 2, 13), though ordinarily translated as consciousness, it is very different from what in Western psychology is called consciousness. Though **vṛtti**$^1$ is not an appropriate word for it, *Pancaśikhācārya* speaks of a **jñānavṛtti**$^1$, which is implied in every **buddhivṛtti.** *Patañjali* speaks of **puruṣa's**$^1$ knowledge of the **vṛttis**$^1$ of the **citta**$^1$ with which it has **saṁyoga.** This is a kind of introspection, which may be **cit,** as it is not a **cittavṛtti. Brahman** is of the nature of **cit,** *sat* सत् and **ānanda.** We may or may not know what exactly **cit** is; but obviously by **citsvarūpa** and **cijjyoti** they mean **brahman.** Though it may not be quite correct to characterise **brahman** in this way (cf. *Advayatārakopaniṣad*); for the purposes of having a working idea of **brahman** we can say that it is **cit,** which resembles our consciousness, but which is essentially different from it. It is some kind of **jñāna** —not knowledge as we understand this word.

**citi** चिति = **citiśakti** चितिशक्ति (YS IV 22, 34; VB I 3, 9, III 35), **puruṣa**$^1$.

**citimūla** चितिमूल (VS III 62, 66), upper end of the shins: tibial tuberosity. This is the fourth vital point in the body starting from **pādāṅguṣṭha** (cf. **marmasthāna**).

**citiśakti** चितिशक्ति (VB, VM IV 34), pure consciousness i.e., **puruṣa.** Consciousness in itself is not object oriented. When all the evolutes of **prakṛti** are dissolved in their cause due to the realisation of knowledge of **puruṣa,** there remains pure consciousness.

**citta-1** चित्त-१ (YS I 33, 37, III 1, 9, 11, 12, 19, 34, 38; IV 4, 5, 15-16, 18, 21, 23; VB I 3; TBU I 31, 34, 49), the transmigrating soul. *Patañjali* gives the name **citta**$^1$ to the various individuals, which are differentiations in **asmitā,** the latter being the matter of which the various **cittas**[1] are the various forms.

Being a **pariṇāma, citta**[1] is also a mental construct like the other material and immaterial objects and a very convenient one too. **Sattva**[2] predominates in it. **Citta**[1], being the predominant part of the total **dṛśya**[1], are themselves called **dṛśya**[1] by *Patañjali*. Nevertheless, they are parts of the flux that **prakṛti** is. The ancient Hindu philosophers did not make a hard and fast distinction between the functions and the structures of the various parts of a human being. Strictly speaking they were right, because their theory is that active **prakṛti**[1] is always in motion. (cf. *calañcaguṇavṛttam* चलञ्चगुणवृत्तम्. (VB II 15). All the **prākṛta** (natural) substances, therefore, have only a *vyāvahārika* व्यावहारिक (pragmatic) reality. In *Patañjali's* language, they are **pariṇāmas,** in SK's terms **guṇapariṇāmaviśeṣas.** Their talking of an entity does not always point to a structural ultimate reality. They meant such an entity only when they spoke of **puruṣa**[1], **ātmā**[2] or **brahman.**

The ancient Indian thinkers generally tried to understand differences of function in terms of different structures. Hence they freely spoke of **indriyas, manas, citta, jīva, prāṇa** etc. as if they were entities. In fact, they did not mean it.

The word **citta**[1] in the present context stands for cognitive, affective and conative functions of man woven into a system—the **krama** corresponding to which abides; though it is not permanent like **puruṣa**[1]. It is not destroyed with the death of the body; yet it is not **kūṭasthanitya** and is ultimately to be disintegrated.

**citta-2** चित्त -२ (YS I 2, II 54, IV 15; GS II 19, III 59, 60, 61, 62, 63; G 69-73; TSB 5), only the perceiving, thinking, remembering, imagining, i.e., cognitive part of **citta**[1]—its cognitive aspect. *Patañjali's* enumeration of **cittavṛttis** clearly shows that they are all cognitive mental processes. G and GS also seem to have used the word **citta**[2] in this sense.

TSB considers **citta** to be one of the five **aṁśas**[1] of **ākāśa** and considers its function to be **anusandhāna.** It is said to reside in **ap** and exist in the form of **ap** by **apānayoga** through the instrumentality of **jihvā.** It is supposed to be *rasaguṇa*.

**citta-3** चित्त-३ (YKU I 1, 62, 73, 78; YSU VI 58, 59, 69, 72, 75; HP IV 22), every kind of mental activity—cognitive, affective and conative. According to these thinkers, **vāsanā** and **samīraṇa** bring about mental activity. These two can be controlled by **mitāhāra, āsana**[1] and **śakticālana,** and through them **citta**[3].

According to YSU, if **vāsanā** is made ineffective by **nādānusandhāna,** all the activities of **prāṇa**[1], **indriya**[1] and **citta**[1] disappear.

According to *Patañjali*, **cittavṛttis** are controlled by **abhyāsa** and **vairāgya;** and as without a **cittavṛtti** there can be no other **vṛtti**[1] of **citta**[1], all the **vṛttis**[1] of **citta**[1] are controlled by **abhyāsa** and **vairāgya.**

**cittadharma** चित्तधर्म (VB, VM III 15), characteristics of **citta.** They are twofold: visible and invisible. Visible are cognitional and invisible are inferential ones. *Vyāsa* enumerates seven types of invisible characteristics of **citta.** They are: (1) restricted state of mind; (2) virtue and vice; (3) subliminal impressions; (5) change; (6) life; volition, and (7) power. Since their existence is established only by inference they are invisible. *nirodhadharmasaṁskārāḥ pariṇāmo'tha jīvanam/ ceṣṭā śaktiśca* cittasya *dharmādarśana varjitaḥ iti//* निरोधधर्मसंस्काराःपरिणामोऽथजीवनम् । चेष्टाशक्तिश्च चित्तस्य धर्मादर्शनवर्जितः इति ॥

**cittaprasādana** चित्तप्रसादन (YS, VB, VM I 33), clarity of the mind. This can be achieved through cultivation of friendliness, compassion, joy and indifference towards happiness, pain, virtue and vice. **Cittaprasādana** has been further explained by *Vyāsa* as leading towards **sāttvika-dharma** which makes the mind clear and thereby one-pointed. *Vācaspati* explains it as undisturbed calmness. VB holds that mind becomes one-pointed and attains the capacity of not losing the state of steadiness (*prasannaṁ cittaṁ ekāgraṁ bhūtvā sthirapadamabhraṁśayogyatāṁ labhata ityarthaḥ* प्रसन्नं चित्तमेकाग्रं भूत्वा स्थिरपदमभ्रंशयोग्यतां लभत इत्यर्थः).

**cittabandhana** चित्तबन्धन (TBU I 27), concentration of mind. **Brahman** alone is here said to be the true object of concentration (*mūlaṁ cittabandhanam* मूलं चित्तबन्धनम्).

**cittabhūmi** चित्तभूमि (VB I 1), stages of planes of the mind. They are five: **kṣipta** (raving), **mūḍha** (infatuated), **vikṣipta** (distracted), **ekāgra** (one-pointed) and **niruddha** (restrained). *Vyāsa* considers only **ekāgra** state of **citta** as conducive to the practice of **yoga** and attainment of **samādhi.**

**cittavikṣepa** चित्तविक्षेप (YS, VB I 30, 31), mental distractions. They are also termed as **antarāyas** (impediments). **Vyādhi** (diseases), **styāna** (idleness), **saṁśaya** (doubt), **pramāda** (negligence), **ālasya** (sloth), **avirati** (lack of detachment), **bhrāntidarśana** (misapprehension), **alabdhabhūmikatva** (failure to attain any stage of concentration and **anavasthitatva** (inability to stay in the stage of concentration).

**cittavimukti** चित्तविमुक्ति (VB, VM II 27), liberation of **citta.** The seven-fold intuitive visions (**prajñā**) have been divided into two groups depending on their nature of achievement—those are: **kāryāvimukti** and **cittavimukti.** The latter is the result of the practice of the former. **Kāryāvimukti** leads to the **cittavimukti** wherein (1) the entire purpose of the intellect is fulfilled; (2) all the **guṇas** of the **buddhi** get dissolved into their own causes; and thereby (3) **puruṣa** transcends the **guṇas** and remains in **kevalī** state.

**cittaviśrānti** चित्तविश्रान्ति (HP I 32), mental repose. One of the benefits of **śavāsana.** Concentration of the mind upon breath in *śavāsana* brings forth the mental repose.

**cittavṛtti** चित्तवृत्ति (YS I 2), mode of cognitive consciousness, **Pramāṇa, viparyaya, vikalpa, nidrā** and **smṛti** are the **cittavṛttis** according to *Patañjali*. Since *Patañjali* includes dreams and dreamless sleep among the **cittavṛttis,** there is no moment in a man's life when no **cittavṛtti** is going on. In the first chapter of *Yogasūtra Patañjali* has described in great detail the **yoga**$^4$ which consists in training the mind so that it can remain, for a longer or shorter period, without any **cittavṛtti** flitting through it. This state of mind is **samādhi**$^1$ in one sense and the **yoga**$^4$ of his first chapter (cf. VB).

**cittasthāna** चित्तस्थान (VM, VBh I 36), place of **citta** (mind). The eight-petalled lotus situated in between the abdomen and chest is considered to be the locus of **citta.** The same location has also been referred by YS in *sūtra* III 34. The **saṁyama** on this particular lotus therefore brings about the knowledge of **citta.**

**cittasvarūpa** चित्तस्वरूप (YS II 54), **citta**$^1$ as it would be in the absence of any **cittavṛtti. Pratyāhāra,** according to *Patañjali*, consists in the **indriyas** (desires to enjoy) ceasing to function as if they were following the **citta**$^2$ who has stopped functioning. Though these desires cannot arise in the absence of every kind of awareness *Patañjali* has deemed it fit to speak separately of **cittavṛttinirodha** and **pratyāhāra,** which is the **nirodha** of affections and conations and is said to follow upon **cittavṛttinirodha.**

**cittasaṁvit** चित्तसंवित् (VB, VM III 34), intuitive knowledge of mind. The **saṁyama** on **hṛdaya** leads to the knowledge of **citta** (cf. **cittasthāna**).

**cittāntaragrāhya** चित्तान्तरग्राह्य (VB, VM, VBh, IV 21), one **citta** becoming an object of another **citta.** This condition will lead to infinite regressions (cf. **atiprasaṅga**).

**citrataraṅga** चित्रतरंग (BY IX 24), lustrous flame. The principle existing in the form of life in the heart of all the creatures is known as **viṣṇu** who shines like lustrous flame of smokeless fire.

**citrā** चित्रा (YSU V 27), one of the sixteen principal **nāḍīs**$^2$ according to this *Upaniṣad*. It is called the **nāḍīs** of the perineum and its function is said to be secretion of a white liquid.

This **nāḍī**$^2$ is of special importance for attaining success in **vajrolī,** as by **vajrolī** they take the secretion of the **citrā nāḍī**$^2$ upwards and mix it with that of the **candra.**

**cidambara** चिदम्बर (DU IV 49), one of the holy places in the body situated in the centre of the heart.

**cidrasa** चिद्रस (TBU I 51), **cetana.** One expression used in this *Upaniṣad* is *jñānamayī* ज्ञानमयी **vṛtti** (47), which is not a **vṛtti** or the **citta**$^1$, but a higher form of consciousness as opposed to **vṛttijñāna**—another expression used in this text.

While every **vṛttijñāna** is a conscious process in an individual **citta**$^1$, the *jñānamayī* **vṛtti** is universal consciousness which the *yogīs* are said to acquire when they reach the consummation of their **yoga**$^4$.

**cidātman** चिदात्मन् (BY IX 44), of the essence of consciousness.

**cidudaya** चिदुदय (SSP I 25), awakening or dawn of consciousness or self-realisation. Due to **cidudaya,** the consciousness attains five characteristics of *sadbhāva, savicāra, kartṛtva, jñātṛtva,* and *svatantratva*.

**cintana** चिन्तन (TSM 31, 147), contemplation. **Cintana** of **paramātman** is said to be **dhyāna** in this text. According to G also, **dhyāna** is contemplation on God.

**cintā** चिन्ता (NBU 41, 51; G 76), **cittavṛtti.** According to NBU, **nādānusandhāna** implies cessation of all the **cittavṛttis.** According to G, **dhyāna** is a state in which there is no **cittavṛtti.** In that state the **citta**$^1$

merges in the one Supreme Reality (**ātman**$^{2}$).

**cintya** चिन्त्य (TBU I 8; ABU 6), capable of being grasped in some way. **Brahman** is **cintya** in this sense; though He is sometimes mentioned as **acintya,** because we cannot form a clear cut concept of Him.

**cinmaya** चिन्मय (TBU I 9), of the nature of consciousness, which is not the consciousness of any individual **citta**$^{1}$, but pure consciousness (**cetana**). cf. **cit** and **cidrasa.**

**cinmātra** चिन्मात्र (TSM 31), **ātmā,** who is **cinmaya.**

**cūlitala** चूलितल (YKU II 36), the name of the neck, which point the tip of the tongue can touch when it has been pulled for a long time and made sufficiently long. The *yogīs* who practise **khecarī** pull their tongue to increase its length.

**cetana-1** चेतन-१ (SK 55; VB IV 23), conscious. **Puruṣa**$^{1}$ is said to be conscious. But the consciousness of **puruṣa**$^{1}$ is very different from the congnitive, affective or conative consciousness studied by the modern mentalistic psychologists. Words like super consciousness and transcendental consciousness are used for this consciousness. We can see its reflection in what we call self-consciousness and introspection which are the contribution of **puruṣa**$^{1}$ to **puruṣa**$^{2}$.**Cetana**$^{2}$ **puruṣa**$^{1}$ is subject to the miseries of old age and the agony of death bacause of its association with **liṅga**$^{1}$.

**cetana-2** चेतन-२ (VB II 5,15, 34), conscious in the sense in which we understand this term. VB has divided the sources of pleasure and pain into conscious i.e. sentient being and insentient objects.

**cetanā-1** चेतना-१ (SK 20; VB II 20), consciousness. According to *Īśvarakṛṣṇa,* the **liṅgas**$^{1}$ are by nature devoid of **cetanā.** They appear to be conscious because of their **saṁyoga** with **puruṣas**$^{1}$, the lone **cetanā** principle. According to *Patañjali,* **cittas**$^{1}$ are conscious beings by virtue of **sattva**$^{2}$ predominating in them. cf. **pratyakcetanā.**

**cetanā-2** चेतना-२ (BG XIII 6), empirical consciousness manifested in and through body and senses.

**ceton'ga** चेतोऽङ्ग (BG IX 7), (having) consciousness as component. **Jīva** has consciousness as its component.

**cetomātrasvarūpa** चेतोमात्रस्वरूप (BY IX 26), of the nature of pure consciousness. In the interior space of heart, **ātman** resides which is of the nature of pure consciousness.

**ceṣṭā** चेष्टा (VB III 15), volition. One of the seven characteristics of the imperceptible mind. Other six are: (1) restricted state of mind (**nirodha**), (2) virtue and vice, (3) subliminal impressions, (4) change, (5) life, and (6) power (**śakti**). Perceived mind has only one characteristic of cognition.

**caitanya-1** चैतन्य-१ (VB I 9; GS VII 20; ATU 13). VB has called it the **svarūpa** (own form) of **puruṣa**$^{1}$ just as one would speak of the beauty of the beautiful. According to GS and others, **ātmā**$^{2}$ like the **Sāṅkhya puruṣa** is **caitanya.** But He has no 'consciousness' as this word is understood by the English-speaking people today. His **cetanā** is neither cognition, nor affection nor conation. It is not a process of consciousness. In ATU, **caitanya** is described as the shining light localised in the **sahasrāra,** or in the **buddhiguhā,** or else in the **brahmarandhra,** which is the sixteenth **ādhāra.** The light seen here is called *turyacaitanya* by ATU.

**caitanya-2** चैतन्य-२ (GS III 39), the waking (roused) condition. The *yogī* rouses his **kuṇḍalinī** i.e. brings it into the **caitanya**$^2$ state by **yonimudrā** and then merges his existence into this **śakti.** This **śakti** which is there in every human being remains asleep (*acaitanya* अचैतन्य) so long as it is not roused by **yoga**$^4$.

**caitanya-3** चैतन्य-३ (SSP I 48), awareness. One of the five constituents of internal organs and has the following five characteristics: *vimarśa* (deliberation), *anuśīlana* (pursuation), **dhairya** (courage), **cintana** (reflection), *niṣpṛhatva* (desirelessness). (cf. **antaḥkaraṇpañcaka**).

**codaka** चोदक (BVU 51), one of the three kinds of **ācārya (guru**$^2$**)**. This **guru**$^2$ only prompts the disciple and does nothing more. He cannot make his pupils realise the ultimate Reality or Truth.

**cauraṅgī** चौरंगी (HP I 5), one of the **haṭhayogins** falling in the tradition of *Svātmārāma*. *Svātmārāma* has enumerated his name in order to give his salutation to him.

## cha—छ

**chāyā** छाया (VU V 41), an obstruction raised inside the body which prevents **prāṇa** from rising along any **nāḍī** other than the **suṣumnā.** *Upaniṣadbrahmayogī* mentions **iḍā**$^1$, **piṅgalā** and **kuhū** as those other **nāḍīs**$^2$. **Uḍḍiyānabandha** raises an obstruction like this. This is why they call it *mārgatrayanirodhaka* मार्गत्रयनिरोधक (obstructor of three paths).

**chidra** छिद्र (VB, VM, IV 27; BY II 152), discontinuity, gap, interval. The continuous flow of the **vivekakhyāti** is disturbed due to the intermediatory occurrences of other notions such as 'I am', 'It is mine', 'I know' etc., because of the residue of the past subliminal impressions (**saṁskāras**). This discontinuity or gap is known as **chidra.**

**chinnapāśa** छिन्नपाश (KU 22), bonds cut asunder. Here the **pāśa** (bondage) refers to the cycle of birth and death.

## ja—ज

**jagatprāṇa** जगत्प्राण (VS III 56), universal **prāṇa** (cf. **mahāprāṇa**) that transcends the body, of the nature of void, is eternal, immovable, ether, and is bliss. It is in such a **prāṇa** one should merge one's self and attain brahmanhood.

**jaṅghā** जंघा (KU 6, 13), shank, the lower leg from knee to ankle. The two shanks, the two ankles, the two knees, the two thighs, the anus and the genitals, are to be properly placed to get into the pose most conducive to raise **vāyu**$^2$ from **mūlādhāra** to **nābhideśa.** *Marmajaṅghā*, therefore, is the kneejoint rather the innermost part of the kneejoint which is probably a nervous structure. It is a band that is to be cut by **yoga**$^4$.

**jaṅghāmadhya** जंघामध्य (VS III 62, 66), middle of the calf. Traditionally, **jaṅghā** means thigh and **jaṅghāmadhya** denotes middle of the thigh. But according to the measurements of the distance that *Vasiṣtha* has provided for the location of this point, **jaṅghāmadhya** means 'middle of the calf'. It is ten fingers above the ankle and thus is the third vital point in the body.

**jaṭharāgni** जठराग्नि (GS I 19, II 30) gastric heat, probably the chemical changes inside the stomach which generate heat and help digestion. **Agnisāra, śuṣkabasti, mayūrāsana** and all the **mudrās** promote gastric combustion.

**jaḍa** जड (TBU I 20), the incompetent action-organs like speech (cf. *Upaniṣadbrahmayogī*), which cannot express **brahman** by word or deed. These organs are, therefore, to be silenced. Silence in this sense is to be practised by the *yogīs* as a **yogāṅga** here called **mauna.**

**jana** जन (BY III 20), living beings are born again at the time of new creation. Therefore, they are called **jana** (*jāyante tu punaḥ sarge* जायन्ते तु पुनः सर्गे).

**janana** जनन (SK 12), producing, causing to arise. **Janana** is one of the four **vṛttis** of the **guṇas,** the other three being **mithuna, abhibhava** and **āśraya.** According to this text, any **vṛtti**$^1$ of one **guṇa**$^1$ can produce the **vṛtti**$^1$ of another **guṇa** just as two of them can coalesce to form a third **vṛtti**$^1$. The former process *Iśvarakṛṣṇa* calls **janana,** the latter **mithuna vṛtti**$^1$ of **guṇas**$^1$.

The meaning seems to be that, though all the three **guṇas**$^1$ are present everywhere, each **krama** of the **guṇas** goes by the name of the **guṇa**$^1$ which predominates in it. E.g. the **kramas** corresponding to **cittas** are called **sattva** because **sattva** predominates in them. If a **cittavṛtti** prompts a bodily activity this would be the **janana** of **rajas**$^1$ by **sattva**$^2$. *Iśvarakṛṣṇa* seems to believe that after **janana** the new **vṛtti**$^1$ is different from the parent **vṛtti**$^1$ in the sense that the predominant **guṇa**$^1$ is the parent **vṛtti**$^1$.

**janasaṅga** जनसंग (HP I 15), public contact. One of the six disturbing factors in the path of **haṭhayoga. Yoga** practice gets futile by too much public contact. Hence it is to be avoided.

**janasaṁsada** जनसंसद (BG XIII 10), group of people. Here it means ordinary, unenlightened and indisciplined people. Keeping away from such people is recommended for a *yogasādhaka* (cf. **janasaṅga**).

**janoloka** जनोलोक (VB III 26; NBU 4, 16), fifth of the seven *bhuvanas* भुवन mentioned by VB. **Brahmapurohita, brahmakāyika, brahmamahākāyika** and **amara** are the classes of gods who reside there. For NBU it is one of the six higher regions above the earth. By those who imagine the universe as a **haṁsa, janoloka** is imagined in the heart of the swan. If a *mantrayogī* मन्त्रयोगी dies while he is at the tenth **mātrā**$^1$**(dhṛti)** of the **praṇava,** he is born in this region of the universe.

**janma** जन्म (KU 20; YS II 12, 39, IV 1), birth. If the **suṣumnā** is successfully cut by the **manodhāraṇā** prescribed in KU the *yogī* who succeeds in doing this, is not born again. **Janmakathantā** (YS II 37) means all about the 'how' and 'why' of one's present birth (— life).

**janmakathantāsambodha** जन्मकथन्तासम्बोध (YS II 39), keen curiosity about the why and how of our life here, which arises when **aparigraha** becomes an integral part of a *yogī's* mental constitution. According to VB, it is *ātmabhavajijñāsā* आत्मभवजिज्ञासा (curiosity to know about oneself).

**janmādikāraṇa** जन्मादिकारण (VS VI 8), cause of birth and liberation. *Sat*, **praṇava** or **om** is regarded as the cause of birth and liberation.

**japa-1** जप-१ (YS I 28; TSM 34; DU II 12-16; SAU I (2) 1, 10), repetition of the sacred **mantras**³, of which *Patañjali* mentions only **om.** According to TSM, **japa** is one of the ten **tapas,** which are obviously **niyamas**¹; because their enumeration follows that of **yamas**¹ and is followed by a description of **āsanas**¹.

But the seer of the *Upaniṣad* has not called them **niyamas**¹, probably because this word could not be made to fit in the metre.

It appears, however, that TSM has used all the names of *Patañjali's* **yogāṅgas** in a double sense. In one sense, e.g., there are the ten **niyamas**³ enumerated in 33-34, but in another sense devotion to Absolute is **niyama**². According to DU and SAU, **japa** is of two types, viz., **vācika** (of the nature of words) and *mānasika* मानसिक (of the nature of the psyche). **Vācika japa** is further divided into two classes, viz. **upāṁśu** and **uccaiḥ**. **Mānasa** also is of two types, viz. only in **manas** and in **dhyāna** state of **manasa.** By SAU, **japa** is defined as the repetition of a **mantra** which does not go contrary to the *Vedas* and is imparted by the **guru**² in the prescribed manner.

The **mānasa** variety is considered to be more effective by this text than the **vācika** one.

**japa-2** जप-२ (VS I 64, 65), repetition of **mantras,** one of the ten **niyamas.** Chanting of **mantras** in a prescribed manner is **japa. Japa** is said to be three-fold: **uccaiḥ** (recited loudly), **upāṁśu** (muttering) and **mānasa** (mental recitation). **Upāṁśu** is thousand times better than **uccaiḥ** and **mānasa** is still thousand times better than **upāṁśu.**

**japayajña** जपयज्ञ (BY VII 55), sacrifice in the form of **japa.** Devotees of *Vedas* are advised to recite **gāyatrī-mantra** while facing the sun with auspicious attitude (*śivasaṁkalpa*). This is performed with the help of *bibhrad-anuvāk* विभ्रद् अनुवाक् and *puruṣasūkta* पुरुषसूक्त etc.

**jaya** जय (NGB III 5), achievement of stability. After the achievement of stability in **saṁyama,** a consciousness of **samādhi** dawns in the **sādhaka**.

**jayā** जया (VS II 39), name of a **nāḍī.** *Vasiṣtha* simply refers to the name of this **nāḍī** but he has not included it among the fourteen important **nāḍīs** enumerated by him. This **nāḍī** is located in the left side of the body (*savyabhāge jayā jñeyā* सव्यभागे जया ज्ञेया) (cf. **nāḍī**).

**jala** जल (VB III 14), **ap.**

**jalabastikarma** जलबस्तिकर्म (HP II 29), one of the six purificatory processes described by *Svātmārāma*. Assuming **utkaṭ āsana** in the water coming upto the navel and inserting a tube in the anus, one should contract the anal sphincters in such a manner that the water enters the colon (cf. HP II 27). This practice washes the interior of the colon thoroughly, therefore, it is considered a purificatory process. The practice of **jalabastikarma** invigorates the humours and the sense-organs, bestows lustre and stimulates digestion.

**jāgara** जागर (VU II 60), the wakeful state. **Brahman** is said to be beyond wakeful state since it is devoid of change and the like.

**jāgrat** जाग्रत् (YCU 74, 82; VU I 6, IV (1) 6-10), the waking state For YCU **jāgrat** is one of the four **avasthās** of the living being (probably reference is to man), the other three being **svapna, suṣupti** and **turīyā.** Of these the enjoyer (=experiencer) of **turīyā** alone is **oṁkāra.**

In these four **avasthās** man presents four different kinds of phenomena. The activities of the **jāgrat avasthā** are **sthūla** (concrete), those of the **svapna avasthā** *pravivikta* प्रविविक्त (abstracted). The **suṣupti avasthā** consists of **ānanda** (bliss) and the **turīya** of complete **jñāna** (illumination-realization).

According to VU, **jāgrat** is one of the three **avasthās** viz. **jāgrat, svapna** and **suṣupti.** The thirtysix **tattvas** mentioned in I 7 of this text will not however, be complete if there are only three **avasthās.**

In IV (1), 6-10 this *Upaniṣad* also speaks of four **avasthās. Jāgrat** is here the first state of each phase of **jīvanmukta's** life. These phases are called **bhūmis** in this text.

**jāti-1** जाति-१ (YS II 13, 31 IV 2, 9), a particular life. **Jātyantarapariṇāma** is passing from one life to another and *jātivyavahita* जातिव्यवहित means 'being in a different life'.

Being born as a particular individual in a particular situation (= environment) is one of the **vipākas** of **karmāśayas,** the other two being **āyu** and **bhoga.**

**jāti-2** जाति-२ (YS III 53), species (= quality). Two fruits, being of the same quality (species), name, shape, size etc. and thus indistinguishable, can be distinguished by **vivekajñāna.**

**jānu** जानु (HP I 19; VS III 67), knee. One of the eighteen vital points in the body (cf. **marmasthāna**).

**jālandhara** जालन्धर (G 32, 36; HP II 45, III 69-71; GS III 10, 11, 15, V 59, 70; YTU 26, 119; YCU 45, 50, 51; SAU I (7) 11; DBU 78; YKU 41, 51; YSU I 103, 111, V 39), one of the important **bandhas**[5] which if a *yogī* masters, attains success in **yoga**[4]. It consists in constriction of the throat by touching the chest with the chin. When the **jālandharabandha** is clamped, **pīyūṣa** (nectar) does not flow down to **agni** and the *yogī* does not suffer from any *vāyudoṣa.* The **somakalājala** oozing in the **somamaṇḍala** is retained there.

YCU and DBU claim for this **bandha** that it prevents the secretions of the brain from flowing down below the throat. This cures the diseases of the throat and prevents the **kuṇḍalinī**[1] (**marut**) from dropping again to the **ādhāra**[1] from where it had risen.

This **bandha** forms a part of **bhadrāsana, siṁhāsana, mahābandha** as well as of **sūryabheda** and **ujjāyī** varieties of **kumbhaka**[1]. Many texts prescribe this **bandha** after the **pūraka**[1] phase of **prāṇāyāma**[2] so that the breath may not escape.

YSU declares that by a regular daily practice of **jālandhara** the *yogī* achieves **vāyujaya** and advises blocking the throat by pressing the chin against the chest with force.

YTU considers this **bandha** to be one of the twenty members of **haṭ hayoga.** cf. **kaṇṭhamudrā.**

According to YKU, straightening the back while the throat is blocked by this

**bandha** makes the **prāṇa**[2] enter the **suṣumnā**.

**jijñāsu** जिज्ञासु (BG VII 16), the seeker of knowledge. One of the four kinds of the devotees of God. Others are: (1) **ārta,** (2) **arthārthī** and (3) **jñānī.**

**jitavāyu** जितवायु (VS IV 58), one who has conquered **prāṇa** through the practice of **prāṇāyāma** (cf. **prāṇajaya, prāṇāyāma**). One of the essential means for the attainment of **samādhi.**

**jitātman** जितात्मन् (BG VI 7), one who has conquered one's self. A man who has subdued the aggregate of the body and the senses and has attained the tranquillity of mind renouncing all the fruits of actions is known as **jitātman.**

**jitendriya** जितेन्द्रिय (TBU I 3), a person who has no desire whatsoever for things enjoyable through the senses. Such are those who realise **brahman** (the One Supreme Reality). cf. **indriya.**

**jihvā** जिह्वा (TSB 5, 9; VB III 9), one of the five **aṁśas**[1] of **vahni. Citta** is said to reside in **ap** and exist in the form of **ap** by means of **jihvā.** According to VB and other texts on ancient Indian psychology, **jihvā** is the sense of taste, ordinarily translated as tongue. Like the names of the other sense organs, it is a name given to a part of the body as well as to that subtle sense which transmigrates with the transmigrating soul.

**jihvāmūla** जिह्वामूल (VS III 71), the root of the tongue, the thirteenth vital point in the body (cf. **marmasthāna**). Its location is four fingers above the jugular notch (cf. **kaṇṭhasthāna**).

**jihvāśodhana** जिह्वाशोधन (GS I 26, 29), one of the three kinds of **dantadhauti.** The index finger, the middle finger and the ring finger are introduced into the throat and the impurity of the tongue rubbed out. If the tongue is slowly rubbed in this manner every day, **kaphadoṣa** is warded off.

**jīva-1** जीव-१ (YCU 73, 84), living being also called **jīvātmā** as opposed to **ātmā** (= **paramātmā** = **brahman**). **Jīva** is bound by the **indriyas**[1] and has *mamatva* ममत्व (sense of ownership). **Paramātmā** has none of these bondages. **Jīva** repeats the **so'ham mantra** to achieve **brahman,** the Lord, the One Supreme Reality.

**jīva-2** जीव-२ YCU 90; G 25-8; GS V 79; VB III 39), life. So long as there is no expiration, YCU and GS declare, life does not cease. Hence nobody can die in the state of **ābhyantara-kumbhaka**[1]. The theory seems to be that the last act of respiration must be an exhalation.

G considers that the ten **vāyus** take the form of **jīva** and VB considers that the combined function of the **indriyas**[1], which itself is of the nature of the five **vāyus** takes the form of **jīva** (the living being). According to G, while **jīva**[1] can be taken to correspond to *Patañjali's* **citta**[1], **jīva**[2] is only life. cf. **citta.**

**jīva-3** जीव-३ (SSP I 54), individual self. This individual self has been described as having five states of consciousness—**jāgrat, svapna, suṣupti, turīya** and **turīyātīta.**

**jīvajāti** जीवजाति (G 5), species of the creatures. *Gorakṣa* considers that there are as many number of **āsanas** as there are species (i.e., eightyfour lakhs in number).

**jīvanmukta-1** जीवन्मुक्त-१ (YSU I 47, 159; YKU III 33-4; MBU I (4) 3, II (3) 7,

(5) 2; VU I 16, IV 1, V 76; TBU IV 1-32), a person who has realised **brahman** and experienced the state of perfect **ānanda** (bliss), pure and free from all duality. Such a person may live for some time remaining perfectly unattached to anything in the world. According to YSU, a **jīvanmukta** is the person who is truly and wholeheartedly devoted to the **anāmaya** (= **viṣṇu = brahman**), who is other than the ninety-six **tattvas**[3], and who has shed all ignorance and its consequences. **Jīvanmukti** (liberation while alive) is here said to have four stages of its own. It starts when the *yogī* realises his true self, that he is **brahman.** At the second stage this realization gets unmistakably established. At the third stage **jīvanmukta** ceases to perceive objects as objects and at the fourth stage belief in absolute monism becomes his second nature. Then **brahman** pervades the **jīvanmukta** as sky, or water pervades a pot empty in wide space, or filled with water in the ocean. These stages form a continuum of which the members merge one into the other. No hard and fast line being drawn between the two adjacent members; i.e., the difference between the two adjacent stages of **jīvanmukti** (liberation while alive) is imperceptible as is the difference between the adjacent colours of the solar spectrum. All the stages together make up a single whole.

**jīvanmukta-2** जीवन्मुक्त-२ (YTU 106), a state of **samādhi** which ensues on a successful **dhyāna** of **nirguṇa** (not with the **guṇas**) **brahman.** On attaining this state, if the *yogī* wishes to leave the body, he can do so and become finally **mukta**.

**jīvanmukti** जीवन्मुक्ति (NGB II 2), emancipation while alive. When **kleśas** are attenuated due to the practice of **kriyāyoga**, there sets in the flow of discriminative knowledge (cf. **vivekakhyāti**) which culminates into realisation. This realisation renders the **kleśas** too impotent to act like the seeds that are burnt in fire and rendered impotent enough to sprout any more. Such a state of man is called a state of **jīvanmukti** (cf. **paramamukti**).

**jīvabhrāmaka** जीवभ्रामक (VBh I 5), cause of the transmigration of **jīva.** It is due to the impressions of modifications of **citta** that the **jīva** transmigrates from life to life.

**jivābhidhā** जीवाभिधा (YTU 11), **jīva**[1] so called. In fact, **jīvātmā** is **paramātmā.** That **paramātmā** is called **jīva**[1] when **ahaṅkṛti** arises in Him as a wave arises in water. Then He adopts a body made up of the five **mahābhūtas** (elements) organised into the seven **dhātus** and subject to **sukha** and **duḥkha.** This body is *guṇātmaka* (of the nature of **guṇas**) while **paramātmā** is **guṇātīta** (beyond the **guṇas**) but when connected with a body he is called **jīva**[1].

**jīveśvara** जीवेश्वर (ATU 3), **jīva**[1] and **īśvara** as two, as distinguished one from the other. This distinction is, however, unreal. In fact there is only one reality—the **brahman.**

**jṛmbhaṇa** जृम्भण = **vijṛmbhaṇa** विजृम्भण (GS V 64, 65), yawning. The sphere of action of the **devadatta vāyu** is yawning. It is by virtue of this nervous (autonomic) function that we yawn.

**jaivatanmātra** जैवतन्मात्र (TSB 7), the **tanmātrā** in the sensory cells of a sense organ. In every sense organ, according to G and TSB, there is a **tanmātrā** corresponding to the one in the object outside, which stimulates the **jaivatanmātra.** This is why there is an adequate stimulus for each sense organ.

**jña** ज्ञ (SK 2), **puruṣa**$^{1}$, which is one of the three things to be known for complete eradication of misery, the other two being **vyakta** and **avyakta.**

**jñātā** ज्ञाता (TSB 8), he who knows. It is a component of the human being which is not included in this text among the **aṅgas**$^{1}$. Only twelve **aṅgas** are mentioned—five limbs of the mechanism of action and five of that of cognition.

**Jñātṛtva** which is said to be the function of **antaḥkaraṇa,** not being behaviour in any sense, the **jñātā antaḥkaraṇa** is not an instrument of any kind of behaviour—knowing, feeling or acting. This is why it is not included among the **aṅgas**$^{1}$.

**jñātājñāta** ज्ञाताज्ञात (YS, VB, VM, VBh IV 17), known and unknown. The objects that are said to be known are those which affect the mind-stuff and those that do not affect are said to be unknown.

**jñātṛtva** ज्ञातृत्व (TSB 9), **antaḥkaraṇa.** As a constituent of the human organism it is the self and is not included by this text among the twelve **aṅgas.**

**jñāna-1** ज्ञान-१ (SK 23, 44, 64; YS III 54, IV 31), supreme realization *nāsmi* नास्मि, *na me* न मे, *nāhaṁ* नाहं (neither I, nor mine, nor me) as a **bhāva,** which an aspirant with **jñāna**$^{2}$ develops in course of time, and which brings **apavarga** to him. *Īśvarakṛṣṇa* posits a causal connection between **jñāna** and **apavarga;** but since according to him, **rāga** perpetuates **saṁsāra, virāga** is also necessary for gaining **apavarga.** What *Īśvarakṛṣṇa* calls **jñānabhāva,** *Patañjali* calls **vivekakhyāti.** Besides bringing omniscience, **jñāna** leads the person blessed with it to **kaivalya.** Hence *Patañjali* calls it **tāraka.**

**jñāna-2** ज्ञान-२ (SK 69), systematic knowledge which an aspirant can obtain by testimony. Such a knowledge is contained in the *Kārikās.* It was imparted by the sage *Kapila* to *Āsurī* for the benefit of **puruṣas**$^{2}$. It was revealed to the sage *Kapila,* but to the student and the person desirous of obtaining release from suffering it is now available in the form of testimony. The view that, practice of **yoga** as **samādhi**$^{1}$ is essential for the *vijñāna,* does not therefore seem to be acceptable to *Īśvarakṛṣṇa.*

**jñāna-3** ज्ञान-३ (YS III 16-19, 22, 25-9, 35, 52), correct knowledge which is obtained by **saṁyama.**

**jñāna-4** ज्ञान-४ (YS I 8; TSB 6), ordinary knowledge gained by any of the **pramāṇas** which unlike **jñāna**$^{1-2-3}$ may be true or false. TSB considers it to be **viṣaya** of **antaḥkaraṇa.**

**jñāna-5** ज्ञान-५ (HP IV 60), awareness of objects. HP identified this awareness of objects, i.e., knowledge with the mind because it is had in and through mind. It is maintained that in order to attain **unmanī** state both the awareness of objects (mind) and objects themselves need be transcended.

**jñānakarmasaṁyoga** ज्ञानकर्मसंयोग (BY IX 28), synthesis of knowledge and action. This is the essential condition to realize the highest **puruṣa.** The

**puruṣa** cannot be attained by separating these two hence one should resort to both of them.

**jñānadīpti** ज्ञानदीप्ति (YS II 28), knowledge leading to the realization of Truth. The truth to which all the **Sāṅkhya** philosphers, including *Patañjali* refer is that **puruṣa**$^1$ is an entity absolutely different from all that is **prākṛta** (of **prakṛti**$^1$), including the **citta**$^1$. As a *yogī* progresses in his mastery of the **yogāṅgas** he gets more and more of the knowledge leading to a realization which *Patañjali* calls **vivekakhyāti.**

**jñānanetra** ज्ञाननेत्र (ABU 21), eyes of wisdom. It is only through the eyes of wisdom one can perceive **brahman.**

**jñānayoga** ज्ञानयोग (TSM 23, 27), one of the two ways in which the mind can be set in the right direction and withdrawn from distracting objects, the other way being **karmayoga.** Unswervingly fixing of the mind on the highest good is **jñānayoga.** Prescribing the attainment of **karmayoga** and **jñānayoga** simultaneously, as is done here, is a characteristic of *smārta* स्मार्त (of **smṛtis**) literature.

**jñānavṛtti** ज्ञानवृत्ति (VB II 20, IV 22), introspection of **cittavṛttis** by **puruṣa**$^1$. *Pañcaśikhācārya,* whom *Vyāsa* has quoted, ascribes **jñānavṛtti** to **puruṣa**$^1$, but this **Sāṅkhya** philosopher does not consider it to be another **vṛtti** running parallel to the **cittavṛtti** which it knows. It is nothing like a **cittavṛtti** or action. It is a knowledge of its own kind. The idea is that **puruṣa**$^1$ is not the knowing subject of which the objects of knowledge are **cittavṛttis** as a **citta**$^2$ is of the object which it knows. The **citta**$^4$ undergoes a change with every bit of its experience. **Puruṣa**$^2$ never does this. There is only one never changing **puruṣa**$^1$ who knows not only one of the **vṛttis** of the moment at a particular moment, but all of his **citta**$^1$ **vṛttis** at all times. **Jñānavṛtti** is not a **puruṣa's**$^1$ experience at this time or that.

**jñānaśauca** ज्ञानशौच (DU I 22), purification through knowledge, a synonym for **mānasa-śauca. Śauca,** one of the ten **yamas,** is of two types: **bāhya** and **mānasa. Bāhyaśauca** consists in purifying the body through clay and water whereas **mānasaśauca** or **jñānaśauca** consists in the realisation of oneself as pure. The latter is superior to the former.

**jñānāgni** ज्ञानाग्नि (BG IV 37), fire of wisdom. It is the wisdom through which actions are rendered impotent.

**jñānendriya** ज्ञानेन्द्रिय (TSB 6), **śrotra, tvak, cakṣu, jihvā** and **ghrāṇa** are here said to be the five **aṁśas**$^1$ of **vahni.** Their **viṣayas** are **śabda, sparśa, rūpa, rasa** and **gandha.**

**jñeya** ज्ञेय (HP IV 60), object of empirical knowledge. Everything that is seen and experienced through senses and mind is called the 'known'.

**jyoti-1** ज्योति-१ (GS V 77), light. While performing **nāḍīśuddhi** the *yogī* meditates on **vāyubīja,** accompanied with light, at the time of inhaling with the **candranāḍī** (left nostril) and on the **avani tattva** and light accompanied with the repetition of **vahnibīja,** at the time of inhaling with the **sūryanāḍī** (right nostril).

**jyoti-2** ज्योति-२ (GS VI 1), **jyotirdhyāna**—one of the three forms of **dhyāna,** the other two being **sthūla** and **sūkṣma.** This **dhyāna**

brings success in **yoga**⁴ and leads to self-realization.

**Tejodhyāna** is said to be a hundred times superior to **sthūladhyāna.** In this **dhyāna** while the *yogī* is meditating, he sees a light and fixes his mind on that. The light which the *yogī* sees is an inner light and not a light outside which he can perceive. This light is neither, strictly speaking, an image nor a percept. It is an image only in so far as it is independent of retinal stimulation, but it lacks the characteristics of an image; viz., flicker and flow, unsteadiness and independence of spatial relations. It is steady like a percept but much more vivid than an ordinary perceived light and it is localized, ordinarily in the *yogī's* head.

A *yogī* who is successful in **bhrāmarī kumbhaka** hears certain inner sounds which blend with the light that he sees; and the *yogī's* mind is fixed on this blend. Thus the sound, the light and the knowing mind become one (cf. *Patañjali's svarūpaśūnyatva* स्वरूपशून्यत्व *arthamātranirbhāsatva* अर्थमात्रनिर्भासत्व (YS I 43) and *tatsthatadañjanatā* तत्स्थतदंजनता (YS I 41).

**jyoti-3** ज्योति-३ (BY IX 107-8), lustre of **puruṣa.** *Bhūḥ, bhuvaḥ* and *svaḥ* refer to the **jyoti** in the sun which has the form of *agnihotra* in the orb of **puruṣa.**

**jyotirmayūkha** ज्योतिर्मयूख (ATU 6, 11), ray of light. Rays of light are seen by the person who tries to fix his mind on the space in front of him. *Yogīs* are advised to meditate on the big ray of light seen in the front part of the root of the upper palate. This would be a superior *samanaska* समनस्क **tārakayoga.**

**jyotirliṅga** ज्योतिर्लिंग (BVU 80), one of the three points for having meditation on. Other two being **ātmaliṅga** and **adholiṅga. Jyotirliṅga** is situated in the middle of the brows.

**jyotiṣmatī** ज्योतिष्मती (YS, VB, VM I 36; VB III 25), luminous (sense activity). One of the conditions to attain stability of mind. The **sattva**-intelligence is luminous and all-pervading like ether. The consciousness of intellect which arises on concentrating on the lotus of the heart assumes the brilliance, luminosity which further leads to steadiness of mind. Through the luminous sense-activity of the mind, the *yogī* knows the subtle or veiled or distant object by directing the sense-activity towards them.

**jvalana-1** ज्वलन-१ (G 46), fire. The **ādityamaṇḍala** of G is a mass of flames of burning fire. If, while performing **prāṇāyāma**², *yogī* sees it in the navel region inside his body and meditates on it, he enjoys bliss.

**jvalana-2** ज्वलन-२ (YS, VB, VM III 40), radiance, effluence, aura. By conquering **samāna-vāyu** through the practice of **saṁyama,** *yogī's* body shines with aura or becomes radiant.

**jvalantī** ज्वलन्ती (VU V 29), according to this text, one of the four **nāḍīs**² which are situated inside the spinal column in the navel region.

**jvālā** ज्वाला (TSM 127), flaming fire. This is an image seen by a *yogī* two days before his death while there is no fire actually burning before him.

## jha—झ

**jharjhara** झर्झर (GS V 75), cymbals—a pair of concave plates of metal used as a musical instrument. A sound like that of this instrument is heard by the *yogī* who is successful in **bhrāmarī kumbhaka**$^1$.

**jhillikānāda** झिल्लिकानाद (GS V 74), sound like the high-toned chiring of a cricket. It is one of the internally aroused sounds which a *yogī* hears in his right ear while performing **bhrāmarī kumbhaka**$^1$.

## ṭa—ट

**ṭiṇṭiṇī** टिण्टिणी (HP I 8), name of a *siddhayogī*, one of the thirty-three *siddhayogins* enumerated by *Svātmārāma* to pay his salutation to all those *siddhayogīs*.

## ṭha—ठ

**ṭhaṁ** ठं (GS V 43), the **bījamantra** which is to be recited while meditating on the moon. In the process of **nāḍīśuddhi,** preparatory to **prāṇāyāma**$^2$, the *yogī* repeats this **mantra**$^3$ sixteen times while inhaling.

## ta—त

**tat** तत् (BY IX 41), **tat** refers to that entity which should be known always by the learned and which becomes clear by calling the word **'tat'.**

**tattva-1** तत्त्व-१ (VB II 19; GS III 60), **guṇaparva.** A new **tattva** appearing in another **tattva** is called **tattvāntarapariṇāma** by *Vyāsa*. GS uses this word for the **viśeṣa guṇaparva**—the five **mahābhūtas** one of which is **ambu** (= **ap**).

**tattva-2** तत्त्व-२ (G 71-72, 89-90), **ātmā**$^2$ which is the ultimate principle and the One Supreme Reality. According to G, worldly knowledge is one thing and realisation of **tattva** another. The former is vitiated by **upādhi;** the latter is quite free from it.

**tattva-3** तत्त्व-३ (VU I 17). According to this *Upaniṣad,* some authorities speak of twentyfour **tattvas,** ten **indriyas**$^1$ five **prāṇas**$^1$, five **viṣayas**$^4$ and four **antaḥkaraṇas.** Others add five **mahābhūtas,** three **śarīras,** and four **avasthās**—and thus raise the number to thirtysix. Still other swell the number of **tattvas** to ninetysix by including six ways of existence, six infirmities like hunger and thirst, six **kośas,** six enemies—**kāma, krodha, lobha, moha, rāga** and **dveṣa**—three **puruṣas,** three **guṇas**$^1$, three **karmas,** five **kāryas,** four functions of the four **antaḥkaraṇas,** four **bhāvanās,** thirteen gods, and one **sākṣī īśvara.**

**tattva-4** तत्त्व-४ (SS I 12; HP IV 59; G 70), synonym for the Higher Self, i.e. **brahman.** G also uses the term **tattva** to refer the Soul. According to HP, the mind gets absorbed in **tattva,** i.e. **brahman** as a result of the practice of **nādānusandhāna.**

**tattvajñāna** तत्त्वज्ञान (HP I 16; GS I 2), the real knowledge. **'Brahman** alone is real'—is the real knowledge (**tattvajñāna**). One of the six essential conditions for getting success in **yoga.** The practice of **ghaṭasthayoga** leads one to the knowledge of reality.

**tattvasevana** तत्त्वसेवन (MBU I (2) 1, II (1) 2), probably the same as **ekatattvābhyāsa** of *Patañjali,* who prescribes it for controlling **śvāsapraśvāsa** etc. But here it is prescribed for overcoming **nidrā** (sleep), though **niḥśvāsa** is also mentioned as a **doṣa** (disorder) of **deha** (the body).

**tattvākāśa** तत्त्वाकाश (ATU 7; MBU I (II) 13), **ākāśa** of verity. Due to intermediatory perception (**madhya-lakṣya**) there ensues five types of **ākāśa. Tattvākāśa** is one of them. Others are: **guṇarahitākāśa, paramākāśa, mahākāśa,** and **sūryākāśa.**

**tatstha** तत्स्थ (YS I 41), the subject (= **grahītṛ**). It is the subject of ordinary cognitive consciousness—the **citta**¹ which merges in its object (**grāhya**) when the **cittavṛttis** disappear and **samāpatti** ensues. *Patañjali* has chosen to use the word **tatstha** for the subject and **tad** for the object, instead of repeating the words **grahitṛ** and **grāhya.**

**tanu-1** तनु-१ (YS II 2, 4), one of the four forms in which the **kleśas** exist. It is the attenuated condition of a **kleśa.** In this condition the **kleśa** is not sufficiently strong to disturb peace of mind.

**tanu-2** तनु-२ (SS I 69), the body. A *yogī* or *yoginī* who has realised that the whole world is **māyā**, has no interest in his or her body, wealth etc.

**tanumānasī** तनुमानसी (VU IV (1) 3, (2) C 5), functioning with the refined mind. Third stage of knowledge in the sequence of seven stages of knowledge. The other six stages are: (1) **śubhecchā** (virtuous desire), (2) **vicāraṇā** (investigation), (3) **sattvāpatti** (attainment of the rhythmic state), (4) **asaṁśakti** (detachment), (5) **padārthabhāvanā** (conception of the substance, of the **brahman**), and (6) **turīya** (attainment of the **turīya** state). Among these sevenfold stages of knowledge, the last four have been conceived as the fourfold character of a **jīvanmukta.** Till the third stage, one remains a seeker for liberation. Wherein passionate attachment to objects of sensual pleasure gets attenuated as a result of investigation and virtuous desire, that is called functioning with the refined mind.

**tantu-1** तन्तु-१ (KU 9), the fine thread by which the spider climbs up and down. **Suṣumnā** is compared to the spider's thread, because **prāṇa**² is supposed to travel up along the **suṣumnā. Prāṇa**¹ is thus compared to a spider here.

**tantu-2** तन्तु-२ (KU 24), **suṣumnā** which is one of the **tantu**¹-like structures in the body.

**tantra** तन्त्र (SK 70), knowledge leading to Supreme Realization. The basic ideas of *Kapila* about this knowledge are said to have been elaborated by *Pañcaśikhācārya.*

**tanmātra** तन्मात्र (VB I 45, II 19, III 44, IV 14; SK 24-5, 38; TSB 3, 6, 7), the infra-atomic potential which marks a comparatively less differentiated level of the material part of nature in relation to the **mahābhūtas** which are a further differentiation in it. There are five **tanmātrās;** viz. **śabda, sparśa, rūpa, rasa** and **gandha** in which the atom of the five **mahābhūtas** (= elements) are differentiated. By careful analysis we find that the atoms of the **mahābhūtas** are **tanmātrās** in a concrete form.

Thus a **paramāṇu** (= atom) is made up of **tanmātrās;** i.e., the **tanmātrās** are its constituents (cf. VB).

According to SK, in **ahaṅkāra**¹ stand out the five **tanmātrās** and the eleven **indriyas**¹ which form the *bhautika* (material) and **aindrī** (immaterial) **sargas** respectively. The five **tanmātrās** are said to arise in what *Īśvarakṛṣṇa* calls **bhūtādi,** while the **indriyas**[1] are supposed to arise in **vaikṛta** (immaterial) **ahaṅkāṛa**[1]. **Tamas** predominates in the **tanmātrās. Rajas** takes a hand in the production of both **indriyas**[1] as well as **tanmātrās. Sattva**[2] predominates in **vaikṛta ahaṅkāra**[1]. Being **aviśeṣas,** the **tanmātrās** cannot be perceived by laymen, they can be known by the scientist as a result of his scientific research, or by the *yogī* by performing **saṁyama** on them. With the exception of the concrete individual objects and living beings, everything that exists is capable of being known either by scientific investigation or by **saṁyama.** The **tanmātrās,** however, have an important psychophysical value. TSB makes a distinction between **tanmātrās** and **jaiva tanmātrās** and considers **śabda, sparśa, rūpa, rasa** and **gandha** to be the **viṣayas** of **jñānendriyas** and *avakāśavidhūta* अवकाशविधूत **darśana, piṇḍīkaraṇa** and **dhāraṇā** to be those of the **jaivatanmātrās.** In other words, the **jaivatanmātrās** are stimulated by the active principles in **śabda, sparśa, rūpa, rasa** and **gandha,** which the **jñānendriyas** sense. These five names thus apply to (1) the five cosmic **tanmātrās,** (2) the five **jaivatanmātrās,** (3) the five **jñānendriya viṣayas,** and (4) the five principles in them which stimulate the five **jaivatanmātrās.**

G also speaks of **tanmātrās** in the sense organs. This hypothesis admirably explains why the adequate stimuli for the different sense organs are different. Each **tanmātrā** in the external object acts on its counterpart in the sense organs. The objects stimulate the sense organs by virtue of a mutual affinity, between the **tanmātrā** which predominates in them and the corresponding **jaivatanmātrā** in the sense organ.

**tapa-1** तप-१ (VBh II 1), austerity. It consists of practice which is unopposed to developing clarity of mind. According to VBh, the beginningless subliminal impressions coming from action and affliction which is known as *pāpa* (demerit) is variegated and it cannot be weakened without the help of the austerity besides the other various means.

**tapa-2** तप-२ (BY III 21), this is in relation with the abode of **tāpasa**-persons. The accomplished ascetics like *Sanaka* and others reside here. Hence it is called **tapoloka.**

**tapa-3** तप-३ (VS I 54), austerity. This austerity consists in purification of the body by a perscribed means such as *kṛcchracāndrāyaṇavrata* कृच्छ्रचान्द्रायणव्रत. This is one of the ten **niyamas** enumerated by *Vasiṣṭha*.

**tapa-4** तप-४ (VU V 13; SAU I (2) 1, 2; DU II 1, 3-4; TSM 33; YS II 1, 32; VB II 32; YSH IV 88-91, 93), one of the ten **niyamas**[3]. **Tapa** is the attitude which the *yogīs* are advised to adopt towards their physiological needs, viz. these are to be endured and not to be appeased by being satisfied. As a part of **kriyāyoga, tapa** attenuates the **kleśas,** and, as a **yogāṅga,** it removes **avidyā** and brings about undisturbed peace of mind.

According to SAU, **tapas** consists in depriving the body by fasts like *kṛcchra* कृच्छ्र and **cāndrāyaṇa.**

According to DU, people who know the significance of the questions like what **mokṣa** is and how and by whom the **saṁsāra** is created take resort to **tapa.**

According to YSH, **tapa** purifies a **jīva**[1] as fire purifies gold.

**tapoloka** तपोलोक (NBU 4, 16; VB III 26), sixth of the seven **bhuvanas** भुवन (worlds) mentioned by VB. The gods *ābhāsvarāḥ, mahābhāsvarāḥ* and *satyamahābhāsvarāḥ,* live here.

According to NBU, it is one of the six higher regions above the earth (cf.**janoloka**). If a *mantrayogī* मन्त्रयोगी dies while he is at the eleventh **mātrā**[1] of the **praṇava (om)** he is reborn in **tapoloka.** This **loka** is imagined in the throat of the **haṁsa** (swan) which is the symbol of the One Supreme Reality (**brahman**).

**tamas-1** तमस्-१ (SSP I 52), one of the five components of **kulapañcaka.** Other four are: **sattva, rajas, kāla** and **jīva. Tamas** has been described as having the characteristics of *vivāda, kalaha, śoka, bandhana* and *vañcana.*

**tamas-2** तमस्-२ (VB I 8; SK 48). *Vyāsa* and *Īśvarakṛṣṇa* think that **tamas**[2] is another name for the mother-instinct **avidyā.** SK considers it to be of eight kinds.

**tamas-3** तमस्-३ (VB II 18; SK 13, 54; TBU I 41; TSM 8), one of the three well-known **guṇas**[1], the other two being **sattva**[2] and **rajas**[1]. The characteristics of this **guṇa**[1] are said to be inertia, grossness, and prevention of knowledge. It is supposed to retard movement, that **rajas**[1] is supposed to start and promote, and to cause obscurity and thus obstruct knowledge, which **sattva**[2] is supposed to bring about.

**Tamas**[2] is thus the material aspect of **prakṛti**[1] (nature), of which the other two aspects are energy and mind. Probably **tamas**[2] is to mind what **ālasya** (= no inclination for work) is to body. TBU considers it to be one of the nine obstacles in the way of **samādhi**[1]. cf. **guṇa**[1].

**tarka-1** तर्क-१ (ANU 6, 16), one of the six constituents of **yoga**[4]. In this text *Patañjali's* **yama, niyama**[1] and **āsana**[1] are omitted and **tarka** is added as a **yogāṅga.** Thus there are only six **yogāṅgas.**

All the same, **āsana**[1] is prescribed for the practice of **yoga**[1] as **prāṇāyāma**[2] is; and the *yogī* is advised to eschew fear, anger, sloth, sleeping too much, waking too much, fasting and eating too much. **Tarka** is defined as inference which does not go contrary to the injunctions laid down in the scriptures.

**tarka-2** तर्क-२ (HP IV 40), reasoning. Mere reasoning is said not to lead to liberation.

**tāḍāgī** ताडागी (GS III 2, 50), one of the twentyfive **mudrās** enumerated by *Gheraṇḍa*. It consists in pushing the abdomen backwards (inwards) and thus giving it the shape of a pond (a hollow). In this **mudrā** the abdomen is contracted as it is done in **uḍḍiyāna**[1]. In **uḍḍiyāna**[1], however, muscles of the abdominal wall are completely relaxed. This is not necessary for **tāḍāgīmudrā.**

**tāna** तान (GS III 8), stretching. In **uḍḍiyānabandha** the whole of the abdomen is said to be stretched backwards and upwards.

**tāpa** ताप (YS II 15; G 3), anxiety, fear of deprivation which is generally present while one is enjoying a pleasure. This constant anxiety is mentioned by

*Patañjali* as one of the arguments in support of his thesis that all is **duḥkha** (misery) to a person who goes deep into the matter.

**tāpaduḥkha** तापदुःख (VB, VM II 15), pain of anguish. One of the three varieties of pains enumerated by *Patañjali*. These are **pariṇāmaduḥkha, tāpaduḥkha** and **saṁskāraduḥkha. Tāpaduḥkha** has been explained by *Vyāsa* as experience of anguish based on aversion. A person desiring the means for pleasure works for it through his body. In this process one favours (another) and causes pain to another. This favour or causing pain to another results into collection of **dharma** and **adharma.** This kind of **karmāśaya** comes into being because of greed and delusion and this is called the pain of anguish (**tāpa**).

**tāpasa** तापस (SSP VI 41), one who has subjugated the sense pleasure. A person is called **tāpasa** (austere) who abstains from sensuous pleasure and turns one's mind towards the Self and not simply because he besmears his body with ashes.

**tāmisra** तामिस्र (VB I 8; SK 48). According to *Vyāsa,* this is another name for *Patañjali's* **kleśa** called **dveṣa.** Thus it is an innate mental disposition, one of SK's **bhāva**², which is responsible for the **pratyaya sarga.**

**tāraka-1** तारक-१ (YS III 54), literally that which takes one across; here, that which brings one success in one's endeavour. Insight into the reality of things gained by **saṁyama** on **kṣaṇa** and the corresponding **krama** is knowledge which ensures success to a *yogī*.

**tāraka-2** तारक-२ (HP IV 4), that which liberates. HP declares that only **yoga** (**haṭhayoga**) can liberate the man and not the (mere study of) **āgamas,** *nigamas* and dry reasonings.

**tāraka-3** तारक-३ (VS VI 5), a synonym for **praṇava.**

**tāraka-4** तारक-४ (MBU I (II) 4; ATU 3, 8), the **brahman,** knowledge of which helps in crossing the ocean of **saṁsāra** (*saṁsārasāgarasaṁtaraṇāt* संसारसागरसंतरणात्). That which liberates from womb, birth, old age, death and the great fears of the world.

**tārā** तारा (ATU 9), the retina, on which the images of external objects fall. Retinal cells are commissioned into service for **pūrvatārakayoga,** not for the **uttara** one which is the highest **yoga.** But in the **pūrvatārakayoga** the retinal cells are not stimulated by an external light. The light seen by the **pūrvatāraka** *yogī* resembles an after-image without being one.

**tālu** तालु (G 71), palate. It is the seat of **teja** (fire). It could not be the same spot as **tālumūla,** because **teja** and **candra**³ would not be good companions.

**tālucakra** तालुचक्र (SSP II 6), sixth **cakra** in the series of nine **cakras,** from where the stream of nectar flows. The meditation of void on it destroys the worldly attachment and **citta** is dissolved.

**tālumūla** तालुमूल (G 57), the root of the palate where it meets the throat. The **candramā** (**candra**), which is one of the nine points in the body for the *yogīs* to fix their attention on, is said to be situated in the **tālumūla.** (cf. **ghaṇṭikā**).

**tiryak** तिर्यक् (VB II 12, 34, III 18, IV 8), animal life, one of the four kinds of life well-known in ancient Indian literature, the other three being **deva,** *manuṣya* मनुष्य (men), and **nāraka** (beings living in hell).

**tiryagyoni** तिर्यग्योनि (SK 53), one of the three parts of the *bhautika* (material) **sarga.** It consists of all animals, plants and lifeless objects and is said to be of five varieties, which according to the commentators, are *paśu* पशु, *mṛga* मृग, *pakṣī* पक्षी, *sarīsṛpa* सरीसृप and *sthāvara* स्थावर (= two kinds of animals, birds, reptiles and trees respectively).

**tīvrasaṁvega** तीव्रसंवेग (YS I 21), a *yogī* whose effort is of keen intensity (cf. **adhimātra**).

**tunda** तुन्द (GS I 51; HP II 34), belly. Probably reference is to the abdominal recti, which are rolled right and left in **nauli** (= **laulikī**).

**turī** तुरी (GS V 75), trumpet, the sound of which a *yogī* hears in his right ear if he succeeds in **kumbhaka**¹ of the **bhrāmarī** type.

**turīya-1** तुरीय-१ (YCU 72), cf. **puruṣa**³ and **taijas**².

**turīya-2** तुरीय-२ (VS V 9, 11), fourth state, the ultimate stage of consciousness. The prior three stages of consciousness are: **jāgrat, svapna** and **suṣupti.** In the **turīya** state the consciousness is liberated from worldly bondage.

**turīyagā** तुरीयगा = **turyagā** तुर्यगा (VU IV (1) 3, (2) 2, 10), the seventh and the last **bhūmi** (stage of development) and the fourth and last stage of **jīvanmukti** (life after realising the Supreme Truth). According to one way of calculation, it is the 17th stage. The *yogī* at this final stage is called *brahmavidvariṣṭha* ब्रह्मविद्वरिष्ठ (VU IV (1) 12). Oneness with **brahman** becomes the very nature of the *yogī* at this stage.

Another name of this state is *gūḍhasupti* गूढसुप्ति (VU IV (2) 16). In this stage there is no mentation whatsoever. There is unmixed oneness. About this state we can neither say that it is, nor that it is not; i.e. we cannot describe it in anyway whatsoever.

**turīyacaitanya** तुरीयचैतन्य (ATU 13), the state which is neither **jāgrat** (waking) nor **svapna** (dreaming) nor **suṣupti** (dreamless sleep) and is, therefore, called the fourth **avasthā.** It is **caitanya** and **caitanya** alone—literally the fourth (**caitanya**).

**turīyātīta-1** तुरीयातीत-१ (MBU II (4) 1), one of the five states of man. It is said to be the same as the **jīvanmukti** (liberated) state. It is life after one has fully realised the Supreme Reality.

**turīyātīta-2** तुरीयातीत-२ (TSM 151), transcending the **turīya.** After attaining the fourth state with the consciousness well-fixed in the middle of the eye-brows, one should visualise the place beyond **turīya.** This is in the **brahmarandhra.** Commencing from the **vṛtti** of **jāgrat** till the interior of the cavern of the **brahman.**

**turya-1** तुर्य-१ (MBU II (4) 1). According to this text, one of the five states of man. The **turya** state consists in a desirable and satisfactory state of the mind when the *yogī* does not for a moment believe the world perceived by the senses to be real. He sees himself (=**ātmā**²) everywhere and knows himself to be **brahman** (= the only Reality).

This is the fourth state, the fifth being even beyond this.

**turya-2** तुर्य-२ (BY II 115), the twenty-fourth letter of the *Sāmaveda* is called **turya.** It has the form of **soma,** the fourth state of consciousness, a synonym of **oṁkāra.**

**turya-3** तुर्य-३ (HP IV 48), a state in which the mind merges (in the place) between the eyebrows which is supposed to be the seat of **Śiva.**

**turyagā** तुर्यगा (VU IV (2) 2, 10), the last variety of the seven kinds of **bhūmis. Turyagā** state is that wherein there is entire devotion to the state of **Ātman,** due to the non-recognition of differences of any kind between the conception and actual state of **Ātman.**

**turyapada** तुर्यपद (NBU 32), one of the four states of consciousness. According to MBU 55, the state of **samādhi**[1] is the **turya** state. Other three states are **jāgrat, svapna** and **suṣupti.**

**tuṣṭi** तुष्टि (SK 46-50), one of the four constituents of the **pratyayasarga.** According to one scheme of classification, **tuṣṭi** means contentment, but this contentment is not contentment with having nothing. It is contentment with something acquired, however small the acquisition may be. It is of the nature of a satisfaction which is a constituent of the **pratyayasarga,** according to another analysis.

**Tuṣṭi** is of nine types. Four of them are called **ādhyātmika.** They are **prakṛti, upādāna, kāla** and **bhāgya** (also known as *ambha* अम्भ, *salila* सलिल, *ogha* ओघ, and *vṛṣṭi* वृष्टि respectively). The remaining five **tuṣṭis** are of the five senses. They are called *pāra* पार, *supāra* सुपार, *pārāpāra* पारापार, *anuttamāmbha* अनुत्तमाम्भ, and *uttamāmbha* उत्तमाम्भ. All these **tuṣṭis** are a mark of a *yogī* falling short of perfection.

**teja** तेज (SSP I 40), fire-element, one of the five gross elements. **Teja** has five qualities; they are **kṣut** (hunger), **tṛṣā** (thirst), **nidrā** (sleep), **klānti** (fatigue) and **ālasya** (laziness).

**tejas-1** तेजस्-१ (GS VI 17, 18, 21; ATU 2, 10, 11), light. According to GS, the light which a *yogī* sees while absorbed in **tejodhyāna** is the Supreme Being Himself in a concrete form.

ATU considers **tejas** to be the white light which the **tāraka** *yogī* sees a little above the level of the eyebrows. This text too identifies it with the one Supreme Reality and considers attending to it to be a further step in the direction of success in the *yogī's* endeavours, though **tejas** is an object of consciousness and is seen by means of the central sensory apparatus.

**tejas-2** तेजस्-२ (G 71), one of the five elements (fire), the other four being **pṛthvī, ambu, vāyu** and **ākāśa.** This **tattva**[3] is found in the **tālumūla** and resembles the insect *indragopa* इन्द्रगोप in colour, brightness and shape (i.e., it is more or less red and triangular). **Tejas** is said to be *rephamaya* रेफमय. This can mean that omitting a whirring sound.

According to the traditional interpretation, however, *rephamaya* means "having the letter '*ra*' as its **bīja**".

**tejas-3** तेजस्-३ (TBU I 41), impatience (= inability to bear ill-treatment, hence aggression). This, according to TBU, is one of the nine obstacles in the way of **yoga**[4].

**tejodhyāna** तेजोध्यान (GS VI 15-17), **dhyāna** of **brahman** represented by the light of **jīvātmā** seen by a *yogī* in the **mūlādhāra,** or by the light of **om** seen inside between the two eye-brows.

**tejobindu** तेजोबिन्दु (TBU I 1), point of radiance. A particular type of meditation in which the (wise) practitioner meditates upon **tejobindu** (the point of radiance) for acquiring the knowledge of the **brahman.** The **tejobindu** is supposed to be in the heart of the *viśwātman* विश्वात्मन् and which is the place of the eternal bliss.

**taijas-1** तैजस्-१ (SK 25), **taijas ahaṅkāra**[1] that in which **rajas**[1] is active.

**taijas-2** तैजस्-२ (YCU 72; YKU III 21), one of the four **puruṣas**[3] who are said to experience the four kinds of activity of living beings, particularly man. **Taijas**[1] is supposed to be the experiencer of dreams—the dream images, ideas, joys and sorrows. In other words, the knowing subject is called **taijas**[2] in relation to dreams. As **taijas**[2] he is said to be *praviviktabhuk* प्रविविक्तभुक् because in a dream, consciousness is cut off from the real waking state experiences. While dreaming we forget where we are, what we do, and so on.

YKU considers **taijas**[2] to be one of the three **puruṣas**[3], the other two being **viśva** and **prājña.**

**taitila** तैतिल (KU 17, 19), the **prāṇas**[1] which are supposed to be the life in the **nāḍīs**[2]. The dictionary meaning of the word **taitila** is "God" (V.S. Apte). The commentator *Upaniṣad-brahmayogī* has, however, quoted from a *kośaḥ* कोशः *"gamanaṁ taitilaṁ sthairyam* गमनंतैतिलं स्थैर्यम्." The idea seems to be that there is **prāṇa** in every **nāḍī**[2] just as there is **prāṇa** in the **marmans** and the **nāḍīs**[2] and **marmans** are all to be cut by **manodhāraṇā,** so that the **prāṇa**[1] may be released. This is metaphorical language. The straight way of saying would be: by **dhyānayoga** the *yogī* realises that he is not life, nor that which is lived. For this purpose he has to direct his **manodhāraṇā** to the **marmans** and the **nāḍīs**[2] where **prāṇa** (= life) is supposed to reside

**tyāga** त्याग (TBU I 15, 19), **vairāgya** (= absence of attachment = renunciation). It is one of the fifteen **aṅgas** of **yoga** according to this text. It follows Supreme Realization and brings about quick **mokṣa.**

**trayīmārga** त्रयीमार्ग (BY XII 42), the path (that leads to **brahman** and shown by *Vedas*). *Vedas* are three: *Ṛg*, *Yaju* and *Sāma* and hence they are called **trayī** . The **trayīmārga** is the correct and best path by which the learned sages reach the (proximity of) **brahman.**

**trāṭaka** त्राटक (G I 12, 53; HP II 32-3), one of the **ṣaṭkarmas** —purificatory performances. It consists in gazing at a minute object until tears fall from the eyes. Of course, the winking reflex is to be kept inhibited all the while. This practice helps early success in **śāmbhavīmudrā** and cures eye-diseases in the bargain.

**trikūṭa** त्रिकूट (BVU 73), one of the nine nervous pathways in the head. (cf. **oṁkāra**). They are all to be stopped for achieving success in **samādhi**[1].

**triguṇa-1** त्रिगुण -१ (TBU I 6), having the three qualities—*virāṭ* विराट्, **hiraṇyagarbha** and *antaryāmī* अन्तर्यामी (Ref. Srinivas Ayyangar's translation). In *Yogakuṇḍalyupaniṣad* III 21, *virāṭ,* **hiraṇyagarbha** and **īśvara** are mentioned as a set of three which merge into the *pratyagātmā* प्रत्यगात्मा (= **brahman**); and loose their individuality. This is one way of describing the indescribable **brahman.**

**triguṇa-2** त्रिगुण -२ (BY II 73), synonym for **oṁkāra.** It has three characteristics. They are: *sarvaṁ* सर्वं (whole), *vijñānam* विज्ञानम् (manifesting) and **nirguṇam** (having no quality).

**tridaṇḍī** त्रिदण्डी (SSP VI 38), quality of a *yogī* known as **tridaṇḍī.** One who has control over **māyā** (ignorance), **karma** (enjoyment), and *kalājāla* कलाजाल (worldly behaviour) and is steady like a mountain.

**tridaśa** त्रिदश (VB III 26), a class of gods who reside in the **mahendraloka.**

**tridaivatya** त्रिदैवत्य (BY II 74, 76), a synonym for **oṁkāra,** having three gods. **Oṁkāra** is called **tridaivatya** because **oṁkāra** is regarded as **brahmā, viṣṇu** and **maheśvara.**

**tridhātu** त्रिधातु (TBU I 6), the three-fold soul—**viśva, taijas** and **prājña—brahman.**

**tridhāma-1** त्रिधाम-१ (TBU I 4), **brahman,** who is described as having His seat as **viśva** in the waking state, as **taijas** in the dream and as **prājña** in the state of dreamless sleep.

**tridhāma-2** त्रिधाम-२ (BY II 18, 23), synonym for **oṁkāra. Gārhapatya, dakṣiṇāgni** and **āhavanīya,** these three types of sacrifices are called **tridhāma.**

**tripatha** त्रिपथ (HP III 36), the meeting point of **iḍā, piṅgalā** and **suṣumnā nāḍīs.** By reverting the tongue one should insert it into the **kapālakuhara** for the practice of **khecarīmudrā.**

**tripada** त्रिपद (BY II 64, 86), a synonym of **oṁkāra,** having three phases. With the application of **praṇava** and seven **vyāhṛtis** along with three phased **gāyatrī** one is freed from any disturbances in his **sādhanā.**

**tripāda** त्रिपाद (BY IV 34, 47), a synonym of **oṁkāra,** having three parts covering three regions which are **bhūrloka** (terrestrial region), *antarikṣaloka* (intermediary region) and *svarloka* (celestial region).

**triprajña** त्रिप्रज्ञ (BY II 18, 23, 73), synonym of **oṁkāra.** The **oṁkāra** is characterised as **triprajña** which includes the three states, viz., **vyakta, avyakta** and **ajña.** It is also supposed to have three kinds of consciousness as **antaḥprajña,** *bahiḥprajña* and **ghanaprajña.**

**triprayojana** त्रिप्रयोजन (BY II 74, 76), synonym of **oṁkāra.** Owing to the different purposes, i.e., **dharma, artha** and **kāma,** it is called **triprayojana.**

**tribrahma** त्रिब्रह्म (BY II 17, 69, 70), synonym of **oṁkāra. Praṇava** is considered as **tribrahma,** according to **Hiraṇyagarbha** (the founder of **yoga**). **Tribrahma** means the three *Vedas: Ṛgveda, Yajurveda* and *Sāmaveda.*

**tribhoktā** त्रिभोक्ता (BY IX 137, 138), three enjoyers. **Prāṇa, agni** and **āditya** are the three enjoyers of the body, water and **soma**—the three types of food—respectively.

**trimātra** त्रिमात्र (BY II 20, 69, 70), **trimātra** means **agni, vāyu** and **ravi** (**āditya**). **Praṇava** is considered as **trimātra,** according to **Hiraṇyagarbha.**

**trimukha** त्रिमुख (BY II 74, 75), **oṁkāra** is named as **trimukha** containing **gārhapatya, dakṣiṇāgni** and **āhavanīya.**

**triravastha** त्रिरवस्थ (BY II 24, 97), three stages of consciousness. They are **śānta, ghora** and **mūḍha.**

**triravasthāna** त्रिरवस्थान (BY II 17, 21), synonym for **omkāra.** *Bhūr, bhuvaḥ* and *svaḥ* are considered as **triravasthāna.**

**trirātmā** त्रिरात्मा (BY II 100, 101), synonym of God. **Trirātmā** means **bala, vīrya** and **teja.**

**trilakṣya** त्रिलक्ष्य (YCU 3), the three targets. They are **bāhya** (external), **madhya** (middle) and **āntar** (inner). These three places or targets are located in one's own body. One of the truths regarding one's own body, knowledge of which is essential for the accomplishment of **yoga.**

**trividha** त्रिविध (BVU 73), one of the nine passages which are to be stopped by **khecarīmudrā.** (cf. **omkāra**).

**trividhajapa** त्रिविधजप (BY VII 134), three kinds of **japa,** i.e., **mānasa, upāmśu** and *saśabda.* **Mānasajapa** is considered as tranquillising, **upāmśujapa** is considered as nourishing and *saśabdajapa* as exercising.

**trividhaprāṇāyāma** त्रिविधप्राणायाम (BY VIII 7), three kinds of **prāṇāyāma,** i.e., **mṛdu, madhya** and **adhimātra.**

**trividhānna** त्रिविधान्न (BY IX 137), threefold food. The body, water and **soma** are the three-fold food.

**trivṛdbrahma** त्रिवृद्ब्रह्म (BY IV 78), synonym for **omkāra.**

**triveṇīsaṅgama** त्रिवेणीसंगम (HP III 23), confluence of the currents flowing in the three **nāḍīs,** viz., **iḍā, piṅgalā** and **suṣumnā.** It is said that **mahābandha** is capable of bringing about the confluence of these currents.

**trivyūha** त्रिव्यूह (BY II 100, 102), synonym for God. The all-pervading and imperishable **omkāra** is described as **trivyūha** which are *sankarṣaṇa, pradyumna* and *aniruddha.*

**triśaṅkha** त्रिशंख (BVU 74), one of the nine openings in the spinal cord that are to be closed for success in **kuṇḍalinī yoga**[4].

**trisamjña** त्रिसंज्ञ (BY II 83, 85), synonym for **omkāra.** It is called **trisamjña** which are *bahiḥsamjña, madhyasamjña* and *antaḥsamjña.*

**tristhāna** त्रिस्थान (BY II 86, 87), having three abodes. **Omkāra** is termed as **tristhāna** which are **hṛt, kaṇṭha** and **tālu.**

**trisvabhāva** त्रिस्वभाव (BY II 100, 101), having three characteristics; synonym for God. **Jñāna, aiśvarya** and **śakti** are included in **trisvabhāva.**

**tryakṣara** त्र्यक्षर (BY II 17), three syllables, synonym for **omkāra. 'A', 'U'** and **'M'** are considered the three syllables.

**tyāga** त्याग (BY XI 47), renouncing the fruits of actions.

**tyāgī** त्यागी (BG XVIII 10), renouncer. One who performs duties detaching oneself completely from action and its fruits.

**tvak-1** त्वक् -१ (SK 26), the cutaneous sense. cf. **indriya.**

**tvak-2** त्वक् -२ (VB III 29), the anatomical structure.

## da—द

**dakṣniṇāgni-1** दक्षिणाग्नि -१ (BVU 5), one of the three fires. It is to be maintained in a pit towards the south of the **gārhapatya.** This fire represents the **ukāra** of **om**[2].

**dakṣiṇāgni-2** दक्षिणाग्नि -२ (BY II 75, 91), one of the three fires. Other two are **gārhapatya** and **āhavanīya.** The **vaiśvānara** (gastric fire) is situated in the mouth of **dakṣiṇāgni.** (cf. **trimukha**).

**dakṣiṇābandha** दक्षिणावन्ध (VBh I 24), one of the three bondages recognised by **Sāṅkhyas.** The other two are **prākṛta** and *vaikṛta*. The bondage of those persons who desire heavenly and earthly objects such as heaven, sons, wealth etc. is called **dakṣiṇābandha.** This **bandha** keeps the **jīva** revolving in the world.

**dakṣiṇāyana** दक्षिणायन (DU IV 42), shifting from the left side to the right side. The continuous chain of sensations which the *yogīs* experience rising up in their back that sometimes shifts from one side to another. When a *yogī* is having these sensations in the left side and then begins to get them in the right side. this is called **dakṣiṇāyana** in yogic language.

**dagdhabīja** दग्धबीज (BY VIII 35), burnt seed, i.e., the subliminal impressions which remain for further life, become burnt. **Yogasiddhi** is attained by the practice of **prāṇāyāma** and through that **siddhi** or the fire of **yoga** one becomes sinless, passionless, pure and gets his subliminal impressions burnt.

**daṇḍadhauti** दण्डधौति (GS I 37), one of the three kinds of **hṛddhauti.** It consists in cleansing the gullet by inserting a stalk of plantain, turmeric plant, or cane plant in it and then withdrawing it slowly. In this way **kapha, pitta** and **kleda** are thrown out of the stomach and the gullet by way of the mouth. If this **dhauti** is performed in the right way it cures all the diseases of the chest.

**daṇḍāsana** दण्डासन (VB, VM II 46), one of the thirteen **āsanas** enumerated by *Vyāsa*. Though *Vyāsa* does not give the technique of this **āsana,** but according to *Yogasiddhāntacandrikā*, the technique of **daṇḍāsana** is: sitting on the floor stretching both legs kept together.

**dattātreya** दत्तात्रेय (SAU III (1) 6, (2) 7, 11), one of the three names of **saccidānanda** — the Supreme Reality, the other two names used here being **parabrahma** and **ātmā.** It is called **dattātreya** because this Supreme Reality is believed to have given his own self to *Datta*- the son of *Atri*.

**dantadhauti** दन्तधौति (GS I 13, 25), one of the four kinds of **dhautis.** This **dantadhauti** again is of four kinds and includes all the various performances prescribed by GS for cleansing the inside of the mouth.

**dantamūladhauti** दन्तमूलधौति (GS I 26-7), a kind of **dantadhauti** which consists in rubbing the part where teeth are embedded in the gums by catechu powder or clean earth so long as all the impurity is not removed. This **dhauti** is very useful for the practice of **yoga**[4]. It protects the teeth if practised every morning and is counted by the *yogīs* among the cleansing-processes.

**dayā-1** दया-१ (DU I 6, 15; VU V 12), compassion. It is one of the ten **yamas** and is here explained as follows: observing (=making) no difference between self and others, i.e., taking others to be as parts of one's own self for all purposes of behaviour, mental attitude and speech.

**dayā-2** दया-२ (VS I 38, 48), compassion. One of the ten **yamas.** Always to have sympathy for others, friend and foe, is called **dayā.**

**dardarī** दर्दरी (YTU 53), a feeling of lightness — hollowness within — which gives the *yogī* the tendency and the ability to jump from spot to spot. A long continued practice of

**prāṇāyāma**² is believed to give the *yogī* this ability of jumping like a frog.

**darpa** दर्प (TBU I 12), pride which is a **bhāvā**² (=sentiment) quite foreign to the person who has realised **brahman** and has, therefore, himself become **brahman.**

**darbhāsana** दर्भासन (ANU 17), a seat (= mat woven of **darbha** grass) which a *yogī* may use for sitting on while practising **yoga**⁴.

**darśana-1** दर्शन-१ (YS III 32), vision. An aspirant gets the visions of perfect *yogīs* by performing **saṁ***yama* (complete concentration) on the light which is seen by him as located in his own head.

**darśana-2** दर्शन-२ (TBU I 30, 35), the act of being conscious of something in the way of perceiving or imagining it. According to TBU, *jñānamayādṛṣṭi* implies a cessation of the distinction between *draṣṭr,* **darśana** and **dṛśya**¹, which is necessary for the **yogāṅga dṛksthiti.**

**darśana-3** दर्शन-३ (SK 21, 61; SS I 28), **puruṣa**² seeing **prakṛti**¹ i.e., **puruṣa**² seeing **puruṣa**¹ as other than **prakṛti**¹. The metaphor used by SK should not be stretched too far. It is not relevant to ask why **prakṛti**¹ does not appear after she has been seen, or whether she does not appear before the particular **puruṣa**²who has seen her or before any **puruṣa**² whatsoever. The meaning is only that after a **puruṣa**² has seen **puruṣa**¹ as separate and different from **prakṛti**¹, i.e., he has realised himself, there is no true **saṁyoga** between him and his **liṅga**¹, though some kind of pseudo-**saṁyoga** may last for some time. It would be more corrent to say that then there would be **apavarga**²—not **bhoga** of **puruṣa**². **Prakṛti**¹ works for bringing **apavarga**² to **puruṣa**²; and after this purpose is fulfilled in the case of a particular **puruṣa**² there is nothing more to be done, so far as that **puruṣa**² is concerned. **Prakṛti**² is purposive, though its work is not purposeful. All its operations are spontaneous.

**darśana-4** दर्शन-४ (TSB 7), the **viṣaya**⁴ of the **jaivatanmātra** called **rūpa.** It is obviously of the nature of stimulation of the visual cells in the eye where this **jaivatanmātra** is found.

**darśana-5** दर्शन-५ (ATU 9, 10, 13), seeing by **tāraka.** It may be **anusandhāna** (also called **dhyāna**) of **pūrvatārakayoga** or self-realization of **amanaskayoga,** also called **uttaratārakayoga** and **śāmbhavīmudrā.**

**darśana-6** दर्शन-६ (VB, VM II 23), vision, distinctive knowledge. When the vision or discriminative knowledge results, the conjunction of the property and proprietor, i.e., **prakṛti** and **puruṣa** ends. Therefore, true knowledge or sight is said to be the cause of dis-correlation.

**darśanaśakti** दर्शनशक्ति (YS II 6), the **prākṛta** principle which *Patañjali* calls **citta**¹. **Kleśa asmitā** is mixing up the principles called **dṛk** and **darśana** i.e. not seeing the difference between one's **citta**¹ (the transmigrating self) and the **puruṣa**¹ (= the unchanging principle that introspects the changing **citta**¹) with which the **citta** is in **saṁyoga.**

**daśapratyaya** दशप्रत्यय (YSU VI 64), tenth experience. According to *Upaniṣadbrahmayogī*, this expression means *daśamo'smi brahmāsmi,* i.e., 'I am **brahman'.** The 'tenth' is the one which is generally forgotten, but is shown to the competent by a perfect **guru**[2].

**daśavāyu** दशवायु (SSP I 68), ten varieties of **vāyu.** Their names, bodily locations and functions are given below:

| Name | Region | Function |
|---|---|---|
| **prāṇa** | Heart | Exhalation and inhalation. |
| **apāna** | Anus | **Recaka, pūraka** and **kumbhaka.** |
| **samāna** | Navel | Increases gastric fire, body heat, digestive power. |
| **vyāna** | Throat | Drying, appeasing. |
| **udāna** | Palate | Swallowing, vomitting, throwing out (excretion). |
| **nāga** | Pervading entire body | Mover, accords movement. |
| **kūrma** | — | Winking. |
| **kṛkala** | — | Increases appetite. |
| **devadatta** | — | Yawning. |
| **dhanañjaya** | — | *Nādaghoṣa.* |

**daśādi** दशादि (GS VII 3), the different states of consciousness. **Samādhi**[1] is described as **daśābhāva** because it is a state of self-consciousness, which is no state of consciousness whatever, in the ordinary sense.

**daśābhāva** दशाभाव (GS VII 15), forgetfulness of the ordinary state of consciousness of the moment. Tears of an emotional union with **brahman** (= **ātmā**) bring about a state in which one forgets where one is and in what condition. **Daśābhāva** is thus a forgetting of oneself.

**dahanī** दहनी (G 74), one of the five **dhāraṇās.** In G 71 and GS III 75, it is called **vaiśvānarīdhāraṇā. Dahanī** is literally that which burns like fire.

**dahara** दहर (ATU 2, 10), tiny and imperceptibly small spot inside the body. Such spots are supposed to be **dhyānasthānas** and are at times referred to as **cakras.** Thus the spot in the middle of the chest is **dahara** and **bhrūdahara** is the innermost point below the point on the head midway between the two eye-brows. An internally aroused light can be seen in any of these places. According to this *Upaniṣad*, the **dahara** in the chest can itself be an object of concentration. It is so in **amūrtimat** (without an image) **pūrvatārakayoga.**

**daharapuṇḍarīka** दहरपुण्डरीक (KU 10), the **anāhata dhyānasthāna.** It is the lower part of the chest, which is the seat of **anāhatacakra**[1]. It is called *raktotpalābhāsaṁ hṛdayāyatanam* रक्तोत्पलाभासं हृदयायतनम् in this *Upaniṣad.* It is called *puruṣāyatana* because in the *Kaṭha* as well as the *Śvetāśvatara upaniṣad* **puruṣa**[2] described as *aṅgusṭhamātra* अंगुष्ठमात्र, literally of the size of the man's thumb, is said to reside in the cavity inside the **hṛdaya** (chest).

**dāna-1** दान-१ (SK 51; TSM 33), one of the eight **siddhis**[3] (special powers acquired by *yogīs*). *Vācaspati Miśra* seems to be correct in translating the word as **śuddhi,** i.e. cleaning. It would perhaps be still more correctly rendered as **aśuddhikṣaya** (removal of impurities) which according to *Patañjali*, leads to **jñānadīpti** (YS II 28) and *kāyendriyasiddhi* कायेन्द्रियसिद्धि

(YS II 43). If not *kāyendriyasiddhi* itself, **dāna** is something akin and directly leading to it.

**dāna-2** दान-२ (VS I 57), charity. One of the ten **niyamas.** The fairly earned money or anything that is given to benefit the needy person.

**dāna-3** दान-३ (BG XVII 20-22). *Gītā* describes three kinds of gift or donation, namely, **sāttvika, rājasika** and **tāmasika.** The gift which is given with the feeling that it is one's duty to give, and which is given at the right place and time and to a worthy person is called **sāttvika.** The gift which is given with a view to receive something in return, or looking for the fruit, is accounted as **rājasika** and the gift that is given at a wrong place or time to unworthy persons without respect is declared to be **tāmasika** variety of **dāna.**

**dik** दिक् (TSB 8), one of the twelve deities who reside in the twelve **nāḍīs**$^1$ in the form of their presiding deities.

**divā** दिवा (HP IV 42), **sūrya,** i.e., **piṅgalā-nāḍī.**

**divya-1** दिव्य-१ (YS III 41). VB speaks of just having a sensation and *Patañjali* of a sense giving a sensation, without the physical sense organ being externally stimulated. Such an experience is called **divya**$^1$. The ability can be acquired by performing **saṁyama** on the relation of the sense organ to the corresponding **mahābhūta.** As applied to the auditory organ, e.g., it is the ability to sense every sound irrespective of intensity, distance or obstruction on the way.

**divya-2** दिव्य-२ (VB I 35, III 36). A *yogī* may begin to have an internally aroused sensation even before acquiring the ability to go into **samādhi** and know things by **saṁyama.** Such an experience, according to *Patañjali,* comes naturally after **puruṣa**$^1$ **jñāna** is achieved by **saṁyama** on **svārtha.**

**divya-3** दिव्य-३ (VB I 15, II 42), divine. Divine **sukha** and divine objects like *svarga* स्वर्ग (heaven) are quite different from the worldly happiness and worldly pleasures.

**divyadṛṣṭi-1** दिव्यदृष्टि-१ (HP II 31), keen eyesight as a result of the practice of **netikriyā** which is one of the **ṣaṭkriyās** (six cleansing processes). (cf. **netikriyā**).

**divyadṛṣṭi-2** दिव्यदृष्टि-२ (HP III 94), heavenly knowledge or insight. This is achieved as a result of **amarolīmudrā** which is a variety of the **vajrolīmudrā.** (cf. **amarolī** and **vajrolī**).

**dīpana** दीपन (GS I 43), activating, enkindling. **Mūlaśodhana** awakens the **vahnimaṇḍala** to activity, i.e., generates heat in the stomach. HP (II 78) considers **agnidīpana** to be a mark of success in **haṭhayoga.**

**dīrgha** दीर्घ (YS II 50), see **deśa**$^2$.

**dīrghasūkṣma** दीर्घसूक्ष्म (YS II 50). Each of *patañjali's* first three types of **prāṇāyāma**$^2$ is either **dīrgha** or **sūkṣma.** As a result of practice, **prāṇāyāma**$^2$ becomes more and more **sūkṣma** in respect to **deśa** and **dīrgha** in respect to **kāla** and **saṅkhyā.**

**duḥkha-1** दुःख-१ (YS I 31, 33, II 34; TBU I 14; SK 1), pain, which is utterly absent in the person who has realised the **brahman** and is himself **brahman** (TBU). According to *Patañjali,* however, life is essentially painful and that we take it to be pleasant is a mark of **avidyā.** In the end even pleasant experiences lead to pain. Moreover, the anxiety that the pleasure giving experience may not last, is itself painful and the habit of enjoying a pleasure is a perennial source of pain. Besides, mental conflicts, from which no one is free, are all painful.

Three kinds of pain, viz., **ādhyātmika, ādhibhautika** and **ādhidaivika** are well-known in ancient Indian Tradition. This classification is based upon 'immediate cause of pain'. The remote cause of pain may always be one's own **karma.** If the immediate cause of pain is physiological or mental the pain is called **ādhyātmika.** If it is caused by another man or an animal the pain is said to be **ādhibhautika.** If it is due to a natural catastrophe it is considered to be **ādhidaivika.** The only escape from all kinds of **duḥkha** is **kaivalya.**

**duḥkha-2** दुःख-२ (TBU I 2), taking pains (= painful effort). The **dhyāna** of **brahman** is not easily attainable. It involves painstaking effort.

**duḥkhaphala** दुःखफल (NGB II 14), painful result. All those consequences (birth, span of life and kind of experience) have pleasure and pain as their combined results. When caused by **puṇya** (virtue), they give rise to pleasurable fruit. And when caused by **apuṇya** (vice) they give rise to pain.

**duḥkhavighāta** दुःखविघात (SK 51), freedom from pain. Obviously in this context it is only a comparatively temporary freedom from pain not **kaivalya** (=emancipation), which alone is the real and permanent freedom from pain. **Duḥkhavighāta** covers three of the eight **siddhis**$^3$ mentioned in this *Kārikā* because of the well-known three kinds of pain, viz., **ādhyātmika, ādhidaivika** and **ādhibhautika.** (See **duḥkha**).

**durita** दुरित्त (GS V 30), coarse, hard. Food which is hard to digest *yogīs* are not permitted to eat.

**durmitriyā** दुर्मित्रिया (BY VII 9), one of the Vedic verses or **mantra.** One should sprinkle the water with this **mantra** and wash different parts of the body one by one.

**duṣkṛta** दुष्कृत (GS I 6), evil deed. One gets a particular body as a result of the good and bad deeds one has done in previous lives.

**dṛkśakti** दृक्शक्ति (YS II 6; VB II 6, 20), **puruṣa**$^1$. It is quite distinct from and incommensurable with **darśanaśakti—citta**$^1$. cf. **puruṣa**$^1$ and **citta**$^1$.

**dṛksthiti** दृक्स्थिति (TBU I 15), restraining the movements of the eyes. Movement of the eye balls are a sure indication of mental activity. For arresting the incessantly flowing stream of consciousness it is necessary to stop these movements. In this *Upaniṣad* such restraint is included among the fifteen components of **yoga**$^4$.

**dṛḍhatā** दृढता (GS I 9, 10), strength, result of the **āsanas.**

**dṛśi** दृशि (YS II 20, 25), **puruṣa**$^1$.

**dṛśya-1** दृश्य-१ (YS II 18, 21, IV 19, 23), the knowable. The entire universe as known by anybody, including the knowing **citta**$^2$ itself, i.e., the concept which any **citta**$^2$ forms of himself. In the absence of **viveka** (= realization) **dṛśya**$^1$ takes the form of **bhoga** and in the state of **dharmamegha-samādhi**$^2$ *(sarvathā* सर्वथा **vivekakhyāti)** that of **apavarga.**

**dṛśya-2** दृश्य-२ (YS IV 21), introspection. *Cittāntaradṛśya* चित्तान्तरदृश्य is introspection of **citta**$^2$ by **citta**$^2$, i.e., seeing one's own **citta**$^{2}$. If there is another **citta**$^{2}$ to introspect one's **citta**$^{2}$, then there would be no end to one's **citta**$^{2}$—an infinite regress, which is impossible.

**dṛśya-3** दृश्य-३ (YS II 17), one's **citta**$^{1-2}$ which is in fact only a part of the entire **dṛśya—**a **sāttvika** (related to **sattva)** part of it. It is with this that a **puruṣa** is said to have **saṁyoga;** though, strictly speaking, **saṁyoga** of a **puruṣa** is with a **krama** which is taken to be **citta**$^{1}$, i.e., of which a **citta**$^{1}$ is the **pariṇāma** in the people's minds. A **dṛśya**$^{3}$ is a **krama** seen as a **citta**$^{1}$.

**dṛśya-4** दृश्य-४ (VB II 18, 21), that which is seen, a synonym for **prakṛti.** Since the objects—manifestation of **prakṛti**—are for the **puruṣa** i.e., for the fulfilment of the purpose of experience and liberation. It appears as the object of experience of **puruṣa,** the pure-consciousness.

**dṛṣṭa-1** दृष्ट-१ = **prativiṣayādhyavasāya** प्रतिविषयाध्यवसाय (SK 4), perception of an object. They generally made no difference between perception and sensation, as the modern western psychologists do, though the ancient Indians often speak of simple sensa and images, e.g., *Patañjali's* **viṣayavatī pravṛtti. Dṛṣṭa**$^{1}$, therefore, is not al-ways a **vṛtti**$^{1}$ of a **buddhīndriya** and **manas**$^{2}$ combined. Still the object of **dṛṣṭa** is always **viśeṣa** (particular) not *sāmānya* (general).

**dṛṣṭa-2** दृष्ट-२ (SK 1, 2). In *kārikās* 1 and 2, **dṛṣṭa**$^{2}$ obviously includes **anumāna** (inference) and **āptavacana** (testimony). Here it stands for the ordinary methods of investigation, viz. perception, inference and testimony.

**dṛṣṭa-3** दृष्ट-३ (YS, VB, VM, VBh, B I 15), seen. Object is of two kinds, **dṛṣṭa** (seen) and **ānuśravika** (heard of). The detachment of the mind from seen objects such as women, food, drinks, and power—termed as **dṛṣṭa** objects, is one of the two conditions of called **vaśīkāra-vairāgya.**

**dṛṣṭajanma** दृष्टजन्म (YS II 12), the present life. The **vipāka** of some **karmāśayas** takes place in the life in which they are formed and of others in subsequent lives called **adṛṣṭajanmas.**

**dṛṣṭā** दृष्टा (SK 61, 66), seen, discriminated (faminine). When a **puruṣa**$^{2}$ realises that he has discriminated **puruṣa**$^{1}$ from **prakṛti**$^{1}$ finds that she has been discriminated by Him, connection between **puruṣa**$^{1}$ and **prakṛti**$^{1}$ is severed. Every **puruṣa**$^{2}$ is a combination of **puruṣa**$^{1}$ and **liṅga**$^{1}$. When **puruṣa**$^{1}$ is referred to, emphasis is on that component of **puruṣa**$^{2}$ and when **puruṣa**$^{2}$ is meant emphasis is on the **liṅga**$^{1}$ component. SK does not always distinguish between the two. This causes much confusion.

**dṛṣṭānta** दृष्टान्त (ABU 9), example. **Brahman** being unparalleled (*anupama* अनुपम), no example can be cited to illustrate it. Nor can it be the conclusion of a logical syllogism (*hetu* हेतु).

**dṛṣṭi-1** दृष्टि-१ (ATU 6, 9, 11), visual **antardṛṣṭi** (= **anusandhāna**).

**dṛṣṭi-2** दृष्टि-२ (ATU 12), sight (= ordinary sight by means of the eyes i.e. ordinary seeing). In **śāmbhavīmudrā,** the sight (=gaze) is directed outwards while the **lakṣya** of the **yogī** is an **antarlakṣya.** It is nothing which he sees with his eyes, though the eyes may be kept open.

**dṛṣṭi-3** दृष्टि-३ (YSU VI 70), **indriyas**[1]. The **prāṇas,** the **indriyas**[1] and **manas**[1] are said to be essentially one and the same. The meaning is that the living being is an organism which works as a whole. These are not so many independent entities in the living being. Various substantive words are used to explain the various functions performed by the one whole organism.

**deva** देव (VB I 19, II 44, III 18, IV 8), one of the four kinds of life well-known in ancient Indian literature; viz., **deva,** *manuṣya* मनुष्य (men), **tiryak** and **nāraka. Deva** existence being superior to the other three, it is described by VB as akin to **kaivalya.** SK's **bhautika sarga** consists of only three kinds of life. **Nāraka** has been omitted.

**devadatta-1** देवदत्त-१ (DU IV 34; G 24; YCU 25; SAU I (4) 13), one of the five secondary **vāyus** enumerated under **nāgādyāḥ vāyavaḥ**. The sphere of action of this **vāyu** is said to be yawning. It would thus be the yawning reflex. According to SAU and DU, the function of **devadatta** is sleep.

**devadatta-2** देवदत्त-२ (VS II 42, 50, 54), one of the ten **vāyus.** *Vasiṣṭha* mentions its location in skin and bones and its function as yawning. (cf. **daśavāyu**).

**deśa-1** देश-१ (TBU I 15, 23), literally place. It is considered by this *Upaniṣad* to be one of the fifteen **yogāṅgas.** The meaning as explained is a solitary place. Practice in a solitary place is also considered to be a **yogāṅga** by this *ṛṣi*.

**deśa-2** देश-२ (YS II 50; VB II 50, 51), the first three types of **prāṇāyāma**[2] mentioned by *Patañjali,* in which the **kumbhaka**[1] is always preceded by exhalation or inhalation. This variety of **kumbhaka**[1] can be **dīrgha** or **sūkṣma** in three dimensions, i.e. in respect of **deśa**[2], **kāla** and **saṅkhyā.** A **prāṇāyāma**[2] is said to be **sūkṣma** in respect of **deśa**[2] when exhalation or inhalation preceding the **kumbhaka** is not forceful; i.e., air is slowly and gently exhaled or inhaled.

**deśa-3** देश-३ (YS III 1), object of concentration, which may be a particular spot in the *yogīs* body or an object outside (cf. VB). **Dhāraṇā** is defined by *Patañjali* as retaining an object in the focus of consciousness.

**deśa-4** देश-४ (YS, VB, VM, VBh, NGB II 31), place, a place of pilgrimage etc. One of the fourfold essential conditions to observe a vow. Others are **jāti** (species or kinds), **kāla** (such as 14th of the month or other), and *samaya* (circumstances). The **yamas** must be observed by all means not limited by these above considerations.

**deha-1** देह-१ = **śarīra** शरीर (TSB 1; YSU I 73, 165, 168; TSM 54-56, 58), **piṇḍa.** The living body—one of the four things about which *Triśikhibrāhmaṇa* asked **āditya.** TSB being a psychological study, it investigates human behaviour, including action. In YSU I 72, human body is described as having nine doors and in I 165 as a *daśadvārapura* दशद्वारपुर (having ten doors).

According to YSU I 73, a *yogī* should pay no heed to the body. In I 168, the body is said to be a means of acquiring **siddhis**[3] (= success in acquiring extraordinary abilities). The body, presumably the human body, has one *stambha* स्तम्भ (= the spinal column), nine or ten openings and five gods though it is called only *śivālaya* शिवालय (abode of **śiva**) and *śivaśaktiniketana* शिवशक्तिनिकेतन (abode of **śiva** and **śakti**).

**deha-2** देह-२ (VS II 3, 5-6), body. The human body is said to be of 96 fingers in length when measured by one's own fingers. There are 32 ribs in it on the two sides of the backbone, and is said to contain 18 vital points and seventy-two thousand **nāḍīs.** (cf. **marmasthāna**).

**dehamadhya** देहमध्य (VS II 8-11; III 63, 68-9), centre of the human body and located in between the anus and penis—identified to be the perineum. This has been recognised as one of the eighteen vital points.

**dehasāmya** देहसाम्य = **aṅgānāṁ samatā** अंगानां समता (TBU I 15, 28), the state of body when a *yogī* merges into **brahman.** It is not the rigidity of a dried up tree, but a superior kind of inactivity.

**dehasiddhi** देहसिद्धि (HP III 99), conquest of the body. Exquisiteness of form, elegance, strength, and vigour are achieved through the practice of **vajrolīmudrā.**

**dehāgni** देहाग्नि (GS I 52, II 40, 43; V 68), gastric heat which helps digestion. It is increased by practising **laulikī, makarāsana, bhujaṅgāsana** or **sūryabhedana prāṇāyāma**$^2$.

**dehānala** देहानल (HP II 52), the bodily heat. After sufficient practice of **ujjāyī prāṇāyāma,** a specific type of heat is generated in the body. This has its own spiritual significance. Generally, **dehānala** also means gastric-fire which helps in the proper digestion of food. But this is relevant for worldly purposes whereas, in the context of **ujjāyī** it means some inner-fire generated in the body, which is of spiritual significance for the *yogasādhaka*.

**dehī** देही = **jīva** जीव (G 66), living being. Life sticks to an *amṛtapūrṇa* अमृतपूर्ण (filled with nectar) body as fire sticks to fuel. The idea is that so long as there is fuel fire will not go out. Whatever may be his age, if a *haṭhayogī* fills his body with the nectar secreted from the upper parts of the brain, he does not die so long as he does not allow this nectar to be consumed by the **sūrya**$^2$ in his **nābhi.**

**daiva** दैव (SK 53), one of the three great divisions of the **bhautika sarga.** The **devas** of this division of creation are supposed to be of eight kinds, which are not mentioned. The commentators consider them to be: **brahmā** *prājāpatya* प्राजापत्य, *saumya* सौम्य, *aindriya* ऐन्द्रिय, *gandharva* गन्धर्व, *yakṣa* यक्ष, *rākṣasa* राक्षस, and *paiśāca* पैशाच.

**daivīsaṃpat** दैवीसम्पत् (BG XVI 3, 5), divine quality. Divine qualities are 26 in number known as: (1) *abhayaṁ* अभयं (fearlessness), (2) *sattvasaṁśuddhi* सत्त्वसंशुद्धि (purity of heart), (3) *jñānayogavyavasthiti* ज्ञानयोगव्यवस्थिति (steadfastness in knowledge and **yoga**), (4) **dānaṁ** (alms giving), (5) *damaṁ* दमं (control of senses), (6) *yajñaḥ* यज्ञः (sacrifice), (7) *svādhyāyaḥ* स्वाध्यायः (study of **śāstras**), (8) **tapas** (austerity), (9) **ārjavaṁ** (straightforwardness), (10) **ahiṁsā** (harmlessness), (11) **satyaṁ** (truth), (12) **akrodhaḥ** अक्रोधः (absence of anger), (13) **tyāgaḥ** (renunciation), (14) *śāntiḥ* शान्तिः (peacefulness), (15) **apaiśunaṁ** (absence of crookedness),

(16) **dayā** (compassion), (17) **aloluptva** (uncovetousness), (18) *mārdavaṁ* मार्दवम् (gentleness), (19) **hrī** ह्री (modesty), (20) **acāpalaṁ** (absence of fickleness), (21) **tejaḥ** (vigour), (22) **kṣamā** (forgiveness), (23) **dhṛti** (fortitude), (24) **śaucaṁ** (purity), (25) **adrohaḥ** (absence of hatred), and (26) *nātimānitā* नातिमानिता (not too much of pride). The **daivīsampat** is deemed to be conducive for liberation.

**doṣa-1** दोष-१ (ANU 7-8, 17), defect. It is physical, maybe of the living body and caused by the life processes themselves or of lifeless matter; e.g., of the ground, or the seat, on which a *yogī* sits for performing **yoga.** The former defects are removed by **prāṇāyāma**$^2$ and the latter by ordinary physical means like treating with germ-killers.

**doṣa-2** दोष-२ (VB, VM III 29), humours. These are three in number, viz., **vāta, pitta** (bile) and **kapha** (phlegm). **Saṁyama** on **nābhicakra** bestows the knowledge of the different components of the body. **Doṣa** is one of the components.

**doṣa-3** दोष-३ (HP I 31), disease. Practice of **mayūrāsana** destroys all diseases of the spleen and the stomach.

**doṣa-** दोष-४ (HP V 1-2), those who practise **yoga** erroneously get the disease of **vāta** etc. For the treatment of such diseases a *yogī* should notice the course of **vāyu.**

**daurmanasya** दौर्मनस्य (YS I 31), mental pain, depression—one of the four concomittants of **vikṣepa** (disturbance during the course of the practice of **yoga**$^1$).

**dyuti-1** द्युति-१ (ATU 6), hue (= colour-quality depending upon the wavelength of light). *Nīladyuti* नीलद्युति, therefore, is light in the blue band (= the blues) of the colour spectrum.

**dyuti-2** द्युति-२ (ATU 7), brightness. *Tattvākāśa* is resplendent with a super brightness.

**dravya** द्रव्य (VB, VM III 44), aggregate of general and particular properities. Earth element, for example, is an aggregate of generic and particular properties. General property of earth element is to be limited in extent (**mūrti**), liquidity is the generic property of water, heat of fire, mobility of air, all-pervasiveness of **ākāśa.** The particular properties of earth, water etc. are smell, taste, etc. Thus the substance (**dravya**) is an aggregate of these two properties, i.e., general and particular. Further, the aggregate here is such that the different components do not exist separately but they form indistinguishable whole.

**dravyato'stitva** द्रव्यतोऽस्तित्व (VB IV 12), reality which actually exists. Only some **dharmas** of a **dharmī** are actually present. Others are past or future. But they are all real according to *Patañjali.* VB uses the expression **dravyato'stitva** for an actually present **dharma.**

**draṣṭā** द्रष्टा (YS I 3, II 17, 20, IV 23), **puruṣa**$^1$.

**draṣṭṛtva** द्रष्टृत्व (SK 19), **cetanā** of a **puruṣa**$^1$, which is directly opposed to anything **prākṛtika,** i.e., *triguṇātmaka* त्रिगुणात्मक (related to three **guṇas**). **Prakṛti** is **acetana, puruṣa**$^1$ is **cetanā.** This is one of the ways in which they are said to differ from each other.

**drāvaṇī** द्रावणी (G 74), one of the fivefold **dhāraṇās.** They are known as: **stambhanī (pārthivī dhāraṇā).**

drāvaṇī (vāruṇī dhāraṇā), dahanī (vaiśvānarī dhāraṇā), bhrāmaṇī (vāyavī dhāraṇā) and śoṣaṇī (nabhodhāraṇā). Drāvaṇī means liquifying. Dhāraṇā consists in citta and prāṇa both being held steadily in one of the five *pṛthivyādi* dhyānasthānas. After concentrating upon prāṇa, the feeling in concentration becomes thin and rarified like water which is explained as vāruṇī or drāvaṇī dhāraṇā meaning meditation upon the acqueous feeling of prāṇa accompanied by citta. According to verse 70 of GS, drāvaṇī dhāraṇā is explained like this: the water element is in the throat. Its colour is white. It is filled with nectar and is characterised by *vakāra* and is associated with viṣṇu. One should hold the prāṇa accompanied by mind for five ghaṭikās in that region. This dhāraṇā on the water-element enables to digest even the worst poison.

**dvandva** द्वन्द्व (YS II 48), loss of physiological homeostasis which calls for an action or movement. e.g., hunger and thirst, heat and cold, standing or sitting for a long time in one posture are **dvandvas.** Absence of such **dvandvas** for a shorter or longer peroid of time is the essence of **āsana.** As long as a *yogī* can remain without feeling the urge to move so long does his **āsana** continues.

**dvandvātīta** द्वन्द्वातीत (BG IV 22), person beyond the pairs of opposites, i.e., of heat and cold, loss and gain, pleasure and pain. When the pairs of opposites do not produce any feeling of pain etc. in a **sādhaka,** such a **sādhaka** is known as **dvandvātīta.**

**dvādaśāracakra** द्वादशारचक्र (TSM 60), the root of the **nāḍīs** in the **nābhi.** It is said to be a wheel-like structure of which the twelve principal **nāḍīs** are the spokes. **Brahman** himself moves the wheel; and **jīva**¹, riding the **prāṇas**¹, goes from one spoke to another in turn. This is the idea of this author. **Viṣṇu** and other gods are said to reside in the **nāḍīs**¹ though **viṣṇu** is not mentioned as one of the *akṣādhidevatās* अक्षाधिदेवता in TSB 8. According to G, the **prāṇas** wander over thousands of **nāḍīs**¹ in the form of **jīva**¹ (G 25).

**dvāra-1** द्वार-१ (G 22), **kanda,** which is the matrix (*upāśraya* उपाश्रय) of all the **nāḍīs**¹ as the **nāḍīs**¹ spring from the **kanda.**

**dvāra-2** द्वार-२ (ANU 26), method, the way to self-realization. **Prāṇa** along with **manas** and **indriyas** goes through the passage through which *yogī* sees the way to self-realization. These ways are seven, viz., (1) **hṛddvāra,** (2) **vāyudvāra,** (3) *mūrdhādvāra* मूर्धाद्वार, (4) **mokṣadvāra,** (5) *viladvāra* विलद्वार, (6) *suṣiradvāra* सुषिरद्वार, and (7) *maṇḍaladvāra* मण्डलद्वार.

**dviputāśrayā** द्विपुटाश्रया (HP III 11), the activity which is dependent on two coverings. Here two coverings means **iḍā** and **piṅgalā.** The activity of inhalation and exhalation which takes place through **iḍā** and **pīngalā** and is dependent on it.

**dveṣa** द्वेष (YS II 3, 8; VB II 8; YSH IV 45), one of the five inborn dispositions. In fact many **dveṣas** are formed according to the law that painful situations are avoided and that if one does find oneself in such a situation one experiences specific feeling which is unpleasant.

*Patañjali's* definition shows that **dveṣa** is part of this law of feeling itself. But each sentiment formed according to this law, is also called a **dveṣa.** Every fear, anger, jealousy, enmity, etc. is thus a **dveṣa.** As YSH thinks **dveṣas** to be *aprītyātmaka* अप्रीत्यात्मक (unpleasant), this text obviously refers to the experience promoted by **dveṣas,** as explained above.

## dha—ध

**dhanañjaya-1** धनंजय-१ (G 24; BVU 67; TSM 87; DU IV 24; YCU 23, 26; SAU I (4) 13), one of the **nāgādi vāyus.** It is supposed to be responsible for whatever goes on in the body for sometime after death. The bright appearance of a *yogī's* dead body is the effect of **dhanañjaya** being active. SAU considers production of **kapha** to be the function of **dhanañjaya** and GS the production of sound.

**dhanañjaya-2** धनंजय-२ (VS II 42, 52, 54), one of the ten **vāyus.** Other nine are **prāṇa, apāna, samāna, udāna, vyāna, nāga, kūrma, kṛkara,** and **devadatta. Dhanañjaya** along with **nāga, kūrma, kṛkara** and **devadatta** resides in skin and bones. The main function of **dhanañjaya** is thirst etc.

**dhanurāsana** धनुरासन (GS II 3, 18; HP I 25; TSM 43), one of the principal **āsanas**¹. It consists in spreading the legs like a rod on the ground (lying on the belly, which is not mentioned) and holding the toes of the two feet with the two hands by curving the body like a bow. HP and TSM add, "so as to bring the toes to the level of the ears". This latter may be called *ākarṣaṇa* आकर्षण **dhanurāsana.** It is performed in the sitting position. Each toe is held by the corresponding hand alternately and the bent body takes the shape of the string of a fully stretched bow. According to another interpretation of HP I 25, the technique of **dhanurāsana** consists in bringing both the toes of the legs simultaneously upto the respective ears from back. The text seems to suggest that the toes are not to be brought alternately upto the ear. The words *'pādāṅguṣṭhau'* पादांगुष्ठौ and *'pāṇibhyāṁ'* पाणिभ्यां suggest that they are to be held and brought upto the respective ears (*śravaṇāvadhi*) simultaneously. And for this, one will have to assume first prone lying position. (cf. *Haṭhapradīpikā* Hindi Edition, 1980, published by Kaivalyadhāma).

**dharma-1** धर्म-१ (YS III 13, 14, IV 12; VB III 10), a **dharmapariṇāma. Prakṛti**² in action is never stationary, and yet we perceive stationary and more or less permanent objects and act accordingly. These objects are called in YS **dharmapariṇāmas.** The basis of each **dharmapariṇāma** is a **krama** of **prakṛti**². We see these **kramas** as objects. The **kramas** are not seen by everybody as they are by the scientist or the metaphysician. But every continued pattern of change, which a **krama** is, is a **dharmapariṇāma** for the lay percipient as well as the thinker, in whatever way each may understand it. When **kramas** corresponding to **dharmapariṇāmas** are analysed, we see **lakṣaṇas** and **avasthās,** which are also called by *Patañjali* **pariṇāmas;** though they are, in fact, only analysed components of **kramas.**

They have no **dravyato'stitva** (existential reality) as the **dharmapariṇāmas** have.

**dharma-2** धर्म-२ (VB II 15; IV 11; SK 23), virtue. *Vyāsa,* like all the ancient Indian thinkers, thinks that one reaps merit by being kind to others and demerit by causing pain to others. *Patañjali's* word for **dharma**² in this sense is **puṇya.** According to SK, by living a life of **dharma** one rises in the scale of **bhautikasarga** (grades of living beings).

**dharma-3** धर्म-३ (BY II 76), one of the three purposes or human ends. Others are **artha** and **kāma.**

**dharmameghadhyāna** धर्ममेघध्यान (VBh, NGB IV 29), **dharmamegha** is the third variety of **samādhi,** but here it has been described as **dhyāna.** It has been explained as the highest stage of distinct knowledge between **sattva** and **puruṣa.** This discriminative knowledge is achieved in the fourth type of **samprajñātayoga,** i.e., *asmitānugatā,* but the earlier three are also implied here. That which showers the knowledge of complete destruction of **kleśa** and **karma** is called **dharmamegha.**

**dharmameghasamādhi** धर्ममेघसमाधि (YS IV 29), a condition in which nothing except **puruṣa**¹ is ever perceived, imagined, or thought of as abiding, worthwhile, pleasurable or as one's own self. This is **sarvathā vivekakhyāti** which directly leads to **kaivalya.** For a *yogī* in this condition nothing else has any value. He is perfectly unconcerned and takes no notice of any object (**dharma**¹). Between **viveka** (= liquidation of **avidyā**) and **kaivalya** there is an interval of **dharmamegha samādhi**². In this state, the *yogī* lives as if in **suṣupti** (sleep)—not perceiving or thinking of any objects whatsoever. This, according to *Patañjali,* is the last stage of **yoga**¹ attained after **samprajñāta samādhi**² is achieved.

**dharmī** धर्मी (YS III 14; VB II 22, III 13-15, IV 12), *Patañjali* explains **dharmī** as that to which a series of past, present and future **dharmas** belong. He does not throw any more light on what his concept of **dharmī** is. There is, however, no doubt that for him **dharmī** is a strictly relative term, its correlate being **dharma.** According to him, **dharmas** of a **dharmī** are the objects which take any of the forms in which the **dharmī** can exist. In this way both **niruddha** and **vyutthita cittas** are **dharmas** of **citta**¹; and **citta** itself, in its turn, is a **dharma** of *asmitāmātra.* So are all the **cittas** in the world, of which *asmitāmātra* is the **dharmī.**

*Asmitāmātra* is **dharma** of **liṅgamātra** and so on. **Aliṅga** is the last **dharmī** which is not the **dharma** of any **dharmī.** Taking a material example, VB calls earth the **dharmī** of a lump of clay, a pot, as well as the broken pieces of a pot, and so on. In fact, earth is the **dharmī** of everything made of earth; and earth, rocksalt, silver, gold etc. are all the **dharmas** of the **mahābhūta pṛthivī** and so on up to **aliṅga.**

**dhātu** धातु (VB I 30, III 29). Seven of the constituents of *kāya* काय (body) of which a *yogī* gets complete knowledge by performing **saṁyama** on the navel plexus for which *Patañjali's* word is **nābhicakra**¹. 'All these **dhātus** are subject to disease. According to this text, they are skin, blood, flesh, fibres, bones, marrow and semen.

**dhātustrilaulya** धातुस्त्रिलौल्य (YTU 31), hankering for gold, women, etc. It is one of the obstacles in the path of **yoga,** which appears soon after one steps on this path. If the *yogī* is fortunate, he sees that these are like a mirage and is not tempted by them.

**dhāraṇa** धारण (SK 32), maintaining life by means of autonomic reflexes like respiration, digestion, circulation. (cf. **vāyu**). **Dhāraṇa** is said to be the joint function of all the **karaṇas**².

**dhāraṇā-1** धारणा-१ (G 4, 67-75, 96; GS III 2, 59-63; YCU 107, 110, 112; DBU 41; KU 1, 12, 13, 18; VU V 12; TSM 31; NBU 8). According to G, in **dhāraṇā citta**² as well as the **apānavāyu,** here called as **prāṇa,** are carried to a certain **dhyānasthāna (cakra)** and made to stay there for two hours. It is not necessary for **dhāraṇā** that there should be one simple single object present before consciousness. What is required is that the mind should not now allow to slip away the object of **dhāraṇā**², e.g., the image of the **mahābhūta** (element) etc. on which **dhāraṇā** is being performed. **Dhāraṇā** implies that all action is suspended while a *yogī* is in that state; and for this reason it is difficult to perform.

YCU thinks that **dhāraṇā** brings steadiness of mind to the *yogī* and the value of **dhāraṇā** is here said to be twelve times greater than that of **pratyāhāra** (cf. *Upaniṣadbrahmayogī*) and that of **dhyāna** twelve times higher than that of **dhāraṇā.**

*Gorakṣa* has mentioned a difference of duration between **dhāraṇā, dhyāna** and **samādhi**¹. According to him, the last is to be continued for twelve days, **dhyāna** for twentyfour hours and **dhāraṇā** for two hours only.

KU equates **dhāraṇā** with **dhyānayoga,** which is compared to a sharp weapon, because its function is to sever the bands which bind the **ātmā** to the body and thus make him free from the bondage of life and death. This is the main theme of this *Upaniṣad* which is announced in the very first verse and is claimed to be the truth as laid down by *svayambhū* स्वयम्भू (**Śiva**) himself. **Dhāraṇā** is here said to be the means by which **yoga** can be successful and **mokṣa** attained. Classification of **yogas** by series, adopted by VU, is into **haṭha, mantra** and **laya.** But the wellknown eight **aṅgas** of **yoga**¹ are also mentioned. Perhaps the two classifications of **yoga** correspond to each other as follows:—

(1) **haṭha** corresponds to **yama, niyama, āsana**¹ and **prāṇāyāma**²,
(2) **mantra** to **japa,** and
(3) **laya** to **pratyāhāra, dhāraṇā, dhyāna** and **samādhi**¹.

*Patañjali* would place **japa** (recitation of **mantras**) under **iśvarapraṇidhāna,** which is one of his **niyamas,** and the **nādānusandhāna** part of **mantra** under **dhāraṇā.**

The **yogāṅga dhāraṇā** is explicitly described by TSM as *cittasya niścalībhāva* चित्तस्य निश्चलीभाव (steadiness of mind). The distinction between **dhāraṇā** and **dhyāna** made in this text is the same as that made by *Gorakṣa;* viz., **dhyāna** is always on the **ātmā**² (G 76), which **dhāraṇā** need not be so. **Dhāraṇā** as a **yogāṅga** is described in MBU also as fixing the mind on **caitanya** (= **paramātmā** = **brahman**) by ignoring all pleasures of senses.

**dhāraṇā-2** धारणा-२ (YS, VB, VM, VBh II 53, III 1), concentration. According to *Patañjali,* **dhāraṇā** is the confining or binding of **citta** to a single object. *Vyāsa* considers it to be both internal and external binding of mind. Internal objects enumerated are navel-circle, the lotus of the heart, the light in the brain, the tip of the nose, etc. External concentration can be practised on any external object.

**dhāraṇā-3** धारणा-३ (VS I 37, IV 1-5), stability of mind. *Vasiṣtha* describes the practice of **dhāraṇā** as follows: (1) After getting mastery over attributes of **yamas** etc. one should practise stability of mind at one's own self. This is called **dhāraṇā;** (2) concentration on external **ākāśa** (**bāhyākāśa**) with internal **ākāśa** (**antarākāśa**) within one's heart is also **dhāraṇā** according to *Vasiṣtha;* (3) the process of **dhāraṇā** has also been defined as 'concentrating the five mystical letters (**pañcavarṇas**) on the spots of the five elements—earth, water, fire, air and ether and also concentrating on the five deities at the respective element is the technique of **dhāraṇā.** All these are different techniques of **dhāraṇā** and according to *Vasiṣtha,* there are five **dhāraṇās.** *Vasiṣtha* also describes the five elements in the body with the respective letter and deity to be concentrated in each of these regions. This is being made clear through the following chart:

| Element | Location | Letter. | Deity |
|---|---|---|---|
| Earth | Feet to knees | *la* ल | **Brahmā** |
| Water | Knees to anus | *va* व | **Viṣṇu** |
| Fire | Anus to heart | *ra* र | **Rudra** |
| Air | Heart to the middle of the eye-brows. | *ya* य | **Mahat** |
| Ether | Middle of the eye-brows to the top of the head. | *ha* ह | **Avyakta** |

**dhāraṇā-4** धारणा-४ (SSP II 37), firm concentration. One should establish the total concentration unmoved like an unflickering candle light, both in the external and internal loci. This is **dhāraṇā.**

**dhīratā** धीरता = **dhairya** धैर्य = **dhṛti** धृति (GS I 10; VU V 13), fortitude. It is the natural consequence of **pratyāhāra,** which according to GS, is a complete withdrawal of the mind from the objects of senses. VU considers it to be one of the ten **yamas.**

**dhṛti-1** धृति-१ (SAU I (I) 12; VS I 46), fortitude. Balanced state of mind in all situations, e.g., gain or loss of wealth, kins, men, etc.

**dhṛti-2** धृति-२ (DU I 6, 17-18; TSM 33; VU V 13), firm conviction. Liberation is possible only through the *Veda.* This conviction is named **dhṛti** by the Vedic scholars. This is also a firm realization that 'I' alone is the soul. This is one of the ten **yamas.**

**dhṛti-3** धृति-३ (NBU 11), **dhṛti** is the tenth **mātrā** of the **praṇava.** NBU considers **praṇava** as having twelve **mātrās.**

**dhṛtikāraṇa-1** धृतिकारण-१ (VB II 28), cause of support. One of the nine causes enumerated by *Vyāsa.* The sense-organs being the support to the body, and also the body being support to the sense-organs. So also the gross elements supporting the body and so on. This is called **dhṛtikāraṇa.**

**dhairya** धैर्य (HP I 16), fortitude, one of the six important factors enumerated by *Svātmārāma* for the success in **yoga.** Success in **yoga** is attained only after sustained, continuous, long practice with patience.

**dhauti** धौति (GS I 12-14, 19-22, 24-26, 28, 40; V 36-7, 44), one of the **ṣaṭkarmas.** It is the means prescribed for **nirmala** (complete) **nāḍīśuddhi** (purification of **nāḍīs**).

**dhyāna-1** ध्यान-१ (YS III 2; GS I 11, VI 1, 14-8, 20-21; G 76-7; TBU I 36; YSH 16, 18, 24), exclusive occupation of consciousness by a single content. *Patañjali* has taken up **dhāraṇā, dhyāna** and **samādhi** together. For him they are ascending degrees of concentration. According to him, if an object continues in the focus of consciousness while other objects are shifting from focus to margin or vice versa, or appearing and disappearing, the state of mind is **dhāraṇā.** Then if the margin is completely obliterated and only one object holds the entire field of consciousness continuously for some time, the state of mind becomes **dhyāna;** and then if the subject is so much engrossed in that object that he forgets his own existence, i.e. he merges himself in the object, the state of his mind is called **samādhi** (cf. **samāpatti**).

According to GS, **dhyāna** is of three kinds—**sthūladhyāna, jyotirdhyāna** and **sūkṣmadhyāna.**

According to TBU, in the state of **dhyāna** *brahmaivāsmi* ब्रह्मैवास्मि (I am **brahman**) is the only **vṛtti** (consciousness); otherwise the mind is **nirālamba.** While **dhyāna** of *Gorakṣa* has **ātmā**$^2$ alone for its object. **Dhyāna** of *Gheraṇḍa* can be of the **iṣṭadevatā** or of the **guru,** or of a light, or of **bindu.** *Patañjali* too has not mentioned **dhyāna** as of **puruṣa**$^1$ or **ātmā** alone.

The duration of **dhyāna** is mentioned by *Gorakṣa* to be twenty-four hours. But no such time limit, this side or that, is prescribed by *Patañjali* or *Gheraṇḍa.*

According to YSH, in what he calls **dharma dhyāna** the *yogī* entertains the **bhāvanās** (sentiments) of **maitrī** (friendship), **karuṇā** (charity), **muditā** (happiness) and **upekṣā** (indifference), which are prescribed towards pleasure of others, pain of others, righteousness and unrighteousness respectively. Relinquishing the body in the state of **dharma dhyāna** the *yogī* goes to the *svargaloka* स्वर्गलोक (paradise) and enjoys all kinds of *divyabhogas* दिव्यभोग (heavenly pleasures). After enjoying all this he returns to the earth in a superior body and a respectable family and enjoys all the pleasures that he chooses. Then taking his stand on **viveka,** having destroyed all **karmāśayas** by **dhyāna,** he goes to the Eternal State (*padamavyayam* पदमव्ययम्). This is the Jaina theory.

**dhyāna-2** ध्यान-२ (VS I 33, 37; IV 19), one of the eight limbs of **yoga.** Meditation is defined as a stable state of mind and it is said to be six-fold, containing five varieties of **saguṇa-dhyāna** and one variety of **nirguṇadhyāna.**

**dhyāna-3** ध्यान-३ (SSP II 38), meditation. The origin of oneness (i.e. **advaita**) is the soul. One realises this in every being and sees only singularity. This is known as meditation.

**dhyānaja** ध्यानज (YS IV 6), that which is taken at will. **Karmavipākāśayas,** which are cumulative dispositions, inhere in every **citta**[1]. But if God, or a perfect soul like *Kapila* adopts a **citta**[1] at will, getting the material for it from *asmitāmātra,* that **citta**[1] is really a tabula rasa. It has no predispositions and freely does the work for which it is acquired, unencumbered by **kleśas** etc.

**dhyānayoga** ध्यानयोग (KU 18; DBU 1), **yoga** of meditation. KU claims that through its practice, movement of breathing can be stopped. DBU says that amassed effect of sins can be dissolved by this **yoga.**

**dhyānasthāna** ध्यानस्थान (G 88), spot in the body on which concentration is prescribed by the teachers of **yoga**[4]. All the **cakras**[1] are such spots. Nine such spots are mentioned by G.

**dhyānaheyā** ध्यानहेया (NGB II 11), (**vṛttis** or modifications of **citta**) which can be sublated by meditation. This can be done through meditation, through the intensity or force of self-realization, until the **vṛttis** become totally unable to produce any more **kleśa,** like the seeds burnt completely of their possibility of reproduction.

**dhyeya** ध्येय (TBU I 10), an object of which one can have a clear idea. **Brahman** is not a **dhyeya** in this sense. In another sense, however, **brahman** is **dhyeya**—in the sense that It can be an object of **dhyāna.**

**dhruva-1** ध्रुव-१ (TBU I 8), unchangeable —constant, eternal, **kūṭastha,** (*apariṇāmī* अपरिणामी). **Dhruva** is one of the words used to describe the indescribable **brahman.**

**dhruva-2** ध्रुव-२ (VB, VM III 27-8), polestar. Through **saṁyama** on the polestar, one can acquire the knowledge of the movement of the stars.

**dhvani** ध्वनि (GS V 76, 77), the internally aroused sound heard in the state of successful **kumbhaka**[1] of the **bhrāmarī** type. It has two components—its **nāda** and its **dhvani**. The **nāda** is obviously the timber and the **dhvani** the tone, the musical note of the sound. Blended with the **dhvani** of the sound is the light seen during **bhrāmarī kumbhaka**[1]. The *yogī's* mind gets absorbed in that light. It is only when this blend of sound and light disappears that the *yogī* gets merged into what it signifies, viz., **brahman.**

## na—न

**nabhojala** नभोजल (HP III 70), ambrosial juice. A kind of juice that comes from the **soma** or **candra** in the brain.

**nabhodhāraṇā** नभोधारणा = **śoṣaṇī** शोषणी (G 73; GS III 80), **dhāraṇā** on the **ākāśa mahābhūta,** which is supposed to be there in the **brahmarandhra** and can be imagined as calm, clear water. **Sadāśiva** is supposed to reside alongwith the mystic letter *ha* ह. *Gorakṣa* has placed the **ākāśa tattva** in the **brahmarandhra.** *Gheraṇḍa* has not given its location. According to him, **nabhodhāraṇā** consists in taking the **prāṇa**$^{1-2}$ to the **vyomatattva** (somewhere in the body) and keeping it there for two hours.

The practice of this **dhāraṇā** is said to bring **mokṣa** to the *yogī*.

**nabhomudrā** नभोमुद्रा (GS III 1, 9; YCU 45, 58; DBU 80-85;), one of the spiritually oriented **mudrās.** It consists in raising the tongue, becoming calm and steady and holding what they call **pavana** or **prāṇa**$^{3}$ in the head. Reference is to the cutaneous sensations first felt moving up the back and are then gradually focussed in the head. This **mudrā** can be practised wherever the *yogī* may be and whatever he may be doing. *Yogīs* are advised to practise it incessantly. It is supposed to cure all the ailments of a *yogī*.

According to DBU, this cutaneous sensation should not be allowed to escape from the **brahmarandhra.** If, however, it escapes and the **nabhomudrā** is broken, it should be raised again from the **yonimaṇḍala** by **yonimudrā.** This is how they have described what is only a complex mental phenomenon. Nothing actually ascends or descends. Only a sensation appears, vanishes, and a similar sensation is generated again. *Gorakṣa,* YSU and DBU equates **nabhomudrā** with **khecarīmudrā.**

The commentators, and perhaps even the composer of DBU, have mistakenly taken **bindu** to semen. **Bindu** here means that tiny speck of **prāṇa**$^{3}$, as they call it, which appears to be rising in the back up to the head. **Nabhomudrā** is the **dhāraṇā** of this **prāṇa**$^{3}$, sometimes called **prāṇadhāraṇā.** For adopting this **mudrā** G prescribes introducing the tip of the upturned tongue into the **kapālarandhra** and fixing the gaze between the eyebrows.

According to DBU and YSU, the practice of this **mudrā** wards off disease, death, sleep, hunger and swooning. It is also claimed that in the *yogī* who succeeds in this **mudrā** no **karmāśayas** are formed; i.e., in the words of *Patañjali* his actions are all **aśuklākṛṣṇa,** i.e., **akliṣṭa** and he is in no way bound (= determined) by time.

When the tongue enters the highest **dhyānasthāna—brahmarandhra—** the **citta**$^{2}$ also goes to this spot. The **nabhomudrā** appears to be the same practice as the **ākāśadhāraṇā** (**nabhodhāraṇā**) of G, GS and HP. According to YSU, if a *yogī* succeeds in raising his tongue so as to press the cavity in the roof of the mouth, the nectar from his head does not fall in the *agni* below, nor does his **vāyu**$^{4}$ escape. Perhaps what the *Upaniṣatkāra* means is that the **pavanadhāraṇā** is not broken. It may also mean that **kumbhaka** is not broken.

**namaskārayoga** नमस्कारयोग (BVU 56). According to *Upaniṣadbrahmayogī*, the experience 'I am **brahman**' is **namaskārayoga.** Recitation of the last thirty verses of this *Upaniṣad* is believed to bring this experience. These verses lay down all that **brahman** can be said to be; though in fact **brahman** is indescribable. Since when the **mudrā** (probably what is called **jñānamudrā** in this *Upaniṣad*) is adopted verses like these are recited, the recitation is considered to be the cause of the experience. The exciting cause—just as the lighted match-stick thrown on a dump of gun powder—is considered to be the cause of the explosion.

**navacakra** नवचक्र (SSP II 1-9), nine centres inside the body. These are symbolically called as **cakras.** They are: **brahmacakra, svādhiṣṭhāna, nābhicakra, hṛdayādhāra, kaṇṭhacakra, tālucakra, bhrūcakra, nirvāṇacakra,** and **ākāśacakra.**

**navadvārāṇi** नवद्वाराणि (BVU 75), most probably nine nervous pathways in the brain which can be successfully made inactive by **jihvābandha** and thus to conduce **samādhi.** Ordinarily the nine apertures of the human body are called **navadvārāṇi.** They are the two eyes, the two ears, the two nostrils, the mouth, the rectum and the passage for emitting urine etc.

**navadhāprāṇāyāma** नवधाप्राणायाम (BY VIII 7), nine-fold classification of **prāṇāyāma.** Some *yogīs* prefer to perform nine types of **prāṇāyāma.** According to BY, **prāṇāyāma** first is divided into three parts, i.e., **mṛdu, madhya** and **adhimātra.** After this gross division of **prāṇāyāma,** then each part is classified into three like: (1) *mṛdumṛdu,* (2) *mṛdumadhya,* (3) *mṛdu-adhimātra,* (4) *madhya-mṛdu,* (5) *madhyamadhya,* (6) *madhya-adhimātra;* (7) *adhimātra-mṛdu,* (8) *adhimātramadhya* and (9) *adhimātra-adhimātra.*

**nāga-1** नाग-१ (TSM 77, 86; SAU I (4) 13; G 24; BVU 67; DU IV 24, 30; YCU 23, 25), one of the five **nāgādivāyus**[1] *(upaprāṇas* उपप्राण). The function of this **vāyu**[1] is said to be *udgārādi* उद्गारादि (eructation etc.). It appears that GS connects the act of eructing with raising a tactual image of **om** pronounced by the *yogīs* and thus indirectly with the experience of internally aroused tactual sensations.

**nāga-2** नाग-२ (VS II 42, 50, 53, III 50), one of the ten **vāyus.** There is a description of ten autonomic functions, called **vāyus** or life activities in ancient Indian yogic texts. **Nāga** is one of them and is present in skin, bones etc. It takes specially the activity of vomitting (**udgāra-** eructation).

**nāḍī-1** नाडी-१ (HP II 4, 5; GS I 23, 35, III 21, V 2, 33-38, 40-1, 58), any passage inside the body. It may be passage for the breath or may be a part of the alimentary canal or a nerve. Much stress is laid by *Gheraṇḍa* on **nāḍīśuddhi** i.e. cleaning of these passages, technique of which is of two kinds: **samanu** and **nirmanu.** Various **dhautis** are prescribed for **nirmanunāḍīśuddhi** and what is ordinarily known as **prāṇāyāma**[2] (not the eight **kumbhakas**) is recommended under **samanu nāḍīśuddhi.** Nervous efficiency is said to depend on **nāḍī śuddhi.** According to GS V 38-44, **samanu nāḍīśuddhi** consists in inhaling, retaining and then exhaling, repeatedly contemplating the **bījamantra** of the five **mahābhūtas.** See **nabhomudrā.**

**nāḍī-2** नाडी-२ (HP III 22, 72, 83, 119-209, IV 43; DU IV 5, 6, 18, 22, 23, V 1, 2, 11; G 16, 17, 19, 23, 25; TSM 67), a nerve or a nerve-centre. These are said to be 72,000 in number of which only fourteen principal ones are mentioned in DU by name. The ten **vāyus**[1] are said to operate through the **nāḍīs**[2], thousands of them according to G.

Only ten **nāḍīs**[2] are named

by *Gorakṣa* of which **suṣumnā, iḍā**[1] and **piṇgalā** seem to be nerve centres, and the other seven appear to be nerves, In GS also the number of **nāḍīs** is said to be legion and they are all said to arise from the **kandayoni** and go to all the different parts of the body.

In TSM 67, **nāḍīs** are said to be 80,000 in number. Of these only ten names are given; the ten **vāyus** are said to operate through them and the twelve gods are said to reside in them.

**nāḍī-3** नाडी-३ (TSM 99), respiratory passage. All the respiratory passages, including the cells in the lungs, are required by this text to be filled to capacity by complete **pūraka**[1].

**nāḍī-4** नाडी-४ (TSM 118; HP II 51), passages in the nose. Three of them are mentioned by TSM of which two are the right and left nasal passages, while the third is not mentioned.

It may be the upper passage connecting the right and the left passage or it may be the pharynx. HP uses the word **nāḍīs** for the two nostrils.

**nāḍī-5** नाडी-५ (G 96), a **ghaṭī** = 24 minutes.

**nāḍī-6** नाडी-६ (BY IX 194), nerve. It is specifically termed as **hitā** where the circle of the lustre of moon is existing. In the central part of it the unflickering light as steady as soul is present.

**nāḍī-7** नाडी-७ (VS II 1, 2, 6, 20, 41, 43), nerve or vein. The origin and actual position of **nāḍīs** are explained by *Vasiṣṭha*. These are as, VS calculates, 72,000 in number. Among them only fourteen nerves are the principal ones, viz., **suṣumnā, iḍā, piṅgalā, sarasvatī, kuhū, vāruṇī, yaśasvinī, pūṣā, payasvinī, śaṅkhinī, gāndhārī, hastijihvā, viśvodarā** and **alambuṣā.** Other nerves are originated from these above-mentioned fourteen important **nāḍīs.** VS keeps silence to enumerate fully their names, but clarifies through illustrations of **aśvattha** leaves in which the veins and sub-veins are automatically originated. The ten **vāyus** called autonomic functions move in these **nāḍīs.** SS considers only three **nāḍīs.** These are **iḍā, piṅgalā** and **suṣumnā.**

**nāḍīkanda** नाडीकन्द (VU V 20), an egg-shaped organ 2″ sq. made up of fat, nervous tissue, bone and blood. It is situated six inches above the genitals. The **nāḍīcakra** surrounds it. This was their idea. Now we know of an anatomical structure called the solar plexus.

**nāḍīcakra** नाडीचक्र (VU V 22; YSU V 27), disc with twelve spokes of which the hub is the **nāḍīkanda.** The **nāḍīs**[2] which are the spokes of this wheel-like structure are most probably nerves. They come out of the hub horizontally in twelve directions and then obviously ascend or descend.

**nāḍīyoga** नाडीयोग (HP V 19), (through) both the nostrils.

**nāḍīśuddhi-1** नाडीशुद्धि-१ =**nāḍīśodhana** नाडीशोधन (HP II 10; GS V 33-5, 45; DU 1-2, 11; YTU 44; SAU I (IV) 14, (V) 3), the process of first inhaling in an orderly manner through the left nostril, holding the breath and exhaling through the right; then inhaling through the right, holding the breath and exhaling through the left—meditating on the inner experience accompanying inhalation, exhalation and retention of breath. This practice is to continue for more than three months. By virtue of this the *yogī* can retain his breath as long as he desires and his appetite is fanned. Besides, the *yogī* maintains his health, hears sounds which are not there and loses surplus weight.

**nāḍīśuddhi-2** नाडीशुद्धि-२ (VS II 1, 55, 67, 69), a systematic process of purification of **nāḍīs.** VS suggests various distinct signs of its attainment, such as lightness of body, effulgence, increase of appetite, manifestation of **nāda,** etc. which indicate the purification of **nāḍīs.**

**nāda-1** नाद-१ (HP I 43, III 96, IV 1, 29, 67-8, 80, 83-4, 86-7, 89, 93-4, 96-8, 102; GS I 32, V 74, 76, VII 11; NBU 31-56; YSU II 15, VI 70-2; HU 16), the internally aroused sound which is heard when a *yogī* succeeds in **bhrāmarīkumbhaka.** Such a sound may also be heard as the result of a continued practice of cleansing the auditory canals with the index and ring fingers.

In *Patañjali's* language it is a **viṣayavatīpravṛtti.** According to GS, **nādābhivyakti** is a kind of **rājayoga** and according to NBU, it is **nādānusandhāna. Yoga**⁴ leads to liberation following upon **samādhi** which is **samāpatti** in **nāda.** The *yogī* is advised to adopt the **siddhāsana** pose and get into **vaiṣṇavīmudrā.** Then he is asked to listen to an internally aroused sound in the right ear; though all the *yogīs* do not hear the **śabda** in the right ear. It may be localised above the head or on top of the head.

According to YSU **nāda, bindu** and **citta**² get blended and all of them merge in **brahman** when **vāsanās** are made ineffective by **nādānusandhāna. Nādānusandhāna** implies **cittavṛttinirodha** and **samāpatti** (cf. YS and ATU).

Successful **nādānusandhāna** is called **turyapada** by NBU. According to this text, first loud sounds are heard and then, as practice progresses, feebler and feebler sounds are heard. The wavering mind may be allowed to go from one sound to another. From loud to feeble, from feeble to loud, but not beyond the sound to any other object. Whenever and wherever the mind is inclined to be focussed on a supernatural sound, whatever it may be, the *yogī* should get composed and be absorbed in it (cf. *Patañjali's* **samāpatti**). Then will follow **samādhi**¹ called **unmanī**.

In HU, internally aroused sound is said to be heard after one crore repetitions of **so'ham** (cf. *Upaniṣadbrahmayogī*).

According to NBU and YTU, **nāda** is the subtle (**sūkṣma**) form of **brahman.**

**nāda-2** नाद-२ (HU 8-9), something which rises up the **suṣumnā** and goes to the head of the *yogī* and, while rising, gives him a kind of cutaneous sensation. In fact, it is only the sensation which they call **vāyu**¹ in this context.

**nāda-3** नाद-३ (HP II 78), voice. One of the marks of success in **haṭhayoga** is said to be a clear voice.

**nāda-4** नाद-४ (VS III 38-40, VI 13, 17-8), internal sound as distinct as crystal. This is produced through practice while closing sense-organs, viz. ears, eyes, mouth, and two nostrils by the fingers of both hands. The location of **nāda** is within **brahmarandhra** of **suṣumnā** upto the head. VS states that different sounds are produced there. In the first stage, **śaṅkhadhvani**—sound produced by a conch-blow, then **meghadhvani**—sound produced by thunder, and lastly, sound like mountain stream, i.e., murmuring sound, are gradually heard. It has also been equated with pure crystal, existing above **bindu.** It can be revealed only in the heart of a pure person. By meditation on **nāda,** the scholars who are closely united with **praṇava** behold the great God **Rudra.**

**nādabindukalā** नादबिन्दुकला (HP IV 1), the words in this expression do not correspond to their ordinary dictionary meanings. The *yogīs* had their own terminology. Here the word **nāda** stands for the internally aroused sound. **Bindu** stands for the internally aroused light, and **kalā** is the rich sensation felt all over the body. All these experiences indicate the development of pranic activity in the body. Almighty God, who is the source of all activities, is said to be of the nature of **nāda, bindu** and **kalā.**

**nādarūpiṇī** नादरूपिणी (VU V 29), one of the four **nāḍīs**[2] which run inside the spinal column and is responsible for the hearing of sounds without the ear being stimulated by the external sound.

**nādānusaṁhāra** नादानुसंहार (VB III 17), constructing a whole word or sentence on hearing the constituent sounds which are not all heard simultaneously. This is said to be the work of **buddhi**[1] and not of the ear which only hears discrete sounds.

**nādānusandhāna** नादानुसन्धान (HP I 56, IV 66, 81, 105), absorption in the internally aroused sound which the *yogīs* hear. The first four lessons of HP deal in order with the four kinds of **haṭha** disciplines of which this, the fourth, is given by *Svātmārāma* the name **samādhi**[1]. He considers **Nādānusandhāna** to be the best of all the **layas** (= **samāpattis**).

Descriptions of **nādānusandhāna** given by HP and NBU have much in common. Eight verses in these two texts are exactly the same. It is difficult to say who has borrowed from whom. They might have come to both from some common source.

**nādābhivyakti** नादाभिव्यक्ति (SAU I (5)4, (7) 8; YCU 99), hearing of sounds without sound waves from outside striking the eardrum. As a result of **nāḍīśodhana,** *yogīs* begin to hear such sounds by the practice of **prāṇāyāma**[2] which also includes some **kumbhaka**[1], though **bhrāmarī kumbhaka**[1] is not specially mentioned.

According to YCU 79, the **oṁkāra** of the *anāhatapraṇavadhvani* (the internally aroused sound of **om**) marks the existence of the **praṇava** in the enlightened persons with its face upwards. Without **nādābhivyakti,** the **praṇava** exists in every living being with its face downwards.

**nānātva** नानात्व (SK 27), plurality (= diversity). There are many sensory and action organs. Though called **guṇaviśeṣas** they are not the diverse individual transmigrating souls which may be called **guṇapariṇāmaviśeṣas.** While these **guṇaviśeṣas** are only eleven, the forms which they assume are really many and various. These forms of the **indriyas** are the innumerable **liṅgas.** *Patañjali* significantly calls **cittas**[1] aindriya (of the nature of **indriya**).

**nābhi-1** नाभि-१ (G 16, 35, 57, 59, 86; TSM 59, 109-10, 149), one of the nine **dhyānasthānas.** It is situated above the **meḍhra** and below the **hṛdaya.** It swallows the **amṛta** which oozes from the **candra.**

**nābhi-2** नाभि-२ (VS II 12, III 63, 69-70), navel. The navel is situated ten and half fingers from the penis and fourteen fingers from the middle of the heart. It is also one of the **marmasthānas.** The middle part of the **kanda** is called **nābhi** (navel) from where **cakras** originate.

**nābhigranthi** नाभिग्रन्थि (GS I 19, III 12), navel-knot. To get rid of abdominal diseases and for increasing the gastric heat, one should push the **nābhigranthi** against the spine a hundred times. During the practice of **mūlabandha mudrā,** one should press the **nābhigranthi** also against the spine with great effort.

**nābhicakra-1** नाभिचक्र-१ (YS III 29), the internal organ in the navel region. Imagined as a wheel it has sixteen spokes and like a lotus it has sixteen petals. The *yogī* who succeeds in **saṁyama** on this organ gets an insight into the entire anatomy of his body. This organ appears to be the same as is called **nābhikanda** in G and TSM.

**nābhicakra-2** नाभिचक्र-२ (SSP II 3), third **cakra** in the series of nine **cakras,** known as **maṇipūra. Nābhicakra** is encircled like a serpent with five coils. This is the region of **kuṇḍalinī śakti** which is as red as rising sun. Meditating upon it gives all accomplishments.

**nāmadheyā** नामधेया (NBU 10), the fifth **mātrā** (component) of the **dvādaśamātrā om.** If a *mantrayogī* dies while he is at this **mātrā** of the **praṇava** he is reborn in the *candraloka,* enjoys a god's life there and is held in high esteem by other gods.

**nāraka** नारक (VB II 12, 34, III 18, IV 8), one of the four kinds of life well-known in ancient Indian literature. The **nārakas** are supposed to live in some kind of hell.

**nāradeva** नारदेव (HP I 8), the name of a **mahāsiddha** of unknown identity. It is said that great **siddhas** move about in the universe breaking the law of death by the power of **haṭhayoga. Nāradeva** is one of them.

**nārāyaṇa** नारायण (BY VII 31, 33), name of God **viṣṇū.** Since **nārā** (= water) is the abode of **viṣṇu,** he is called **nārāyaṇa.** The God **nārāyaṇa** is the enjoyer of the religious vows, mortification, **yamas, niyamas,** and sacrificial rites and who is meditated upon by *yogīs,* should be remembered at the time of rites of bathing as well as expiation. By this, one is relieved of all the misdeeds.

**nārī-1** नारी-१ (NBU 11), the eleventh of the twelve **mātrās** (components) of the **dvādaśamātrāpraṇava.** If the *mantrayogī* dies while he is at this **mātrā** of the **praṇava,** he is reborn in the **tapoloka.** (cf. **nāmadheyā**).

**nārī-2** नारी-२ (HP III 84), the **citrā nāḍī,** optimum functioning of which is essential for **vajrolīmudrā.**

**nārībhaga** नारीभग (HP III 86), pelvic region. **Nārībhaga** here implies the entire region from the navel down to the thighs. The lower portion of this region is supposed to ooze a juice which is to be raised upward and mixed with the secretion from the **ājñācakra** at the latter's place of secretion. **Bhaga** in Sanskrit means

**sūrya.** While the juice oozing from the **ājñācakra** is supposed to be cool, the juice secreted from **nārībhaga** is supposed to be hot.

**nāsāgradṛṣṭi** नासाग्रदृष्टि (G 9; YCU 106), gazing at the tip of the nose. While performing **padmāsana** the aspirant is advised to gaze at the tip of the nose.

**nāsāgrāvalokinī** नासाग्रावलोकिनी (TBU 1, 29-30), that which is fixed on the tip of the nose. The *jñānamayīdṛṣṭi* of this *Upaniṣad* is not the ordinary **nāsāgradṛṣṭi** of the *yogīs,* which is here called **nāsāgrāvalokinī.** In the *jñānamayīdṛṣṭi,* there is neither a **draṣṭṛ** nor a **dṛśya;** and hence no **darśana** in its ordinary sense. It is of the nature of *Patañjali's* **samāpatti.**

**nāsānāla** नासानाल (HP II 30), cavity of nose. While performing **netikriyā,** one should insert through the **nāsānāla** a smooth nine inch long piece of thread and pull it out through the mouth.

**nāsābhyantaracārī** नासाभ्यन्तरचारी (KU 5), moving inside the nostrils. In the state of **kumbhaka** the breath does not go out of the mouth or the nostrils. In this state, the **prāṇa** is said to be circulating inside the **sādhakas** body with the mouth and the nostrils closed.

**nāsāmūla** नासामूल (VS III 64, 71), the root of nose. It is one of the eighteen **marmasthānas. Nāsāmūla** (the root of nose) is four fingers from the root of the tongue.

**nigamasaṅkula** निगमसंकुल (HP IV 40), conflicting views expressed in the **nigamas,** i.e., the Vedic texts. This obstructs the understanding of the **tāraka.**

**nigarbha** निगर्भ (GS V 47, 54), one of the two kinds of **sahita kumbhaka,** the other being **sagarbha.** No **bījamantra** is mentally recited in this kind of **sahita kumbhaka.**

**nijāśakti** निजाशक्ति (SSP I 5, 8), recognised as power of **ādinātha. Nijāśakti** has five characteristics: *nityatā, nirañjanatā, niṣpandatā, nirbhāsatā* and *nirutthānatā.*

**nitya-1** नित्य-१ (VS III 56), eternal. (cf. **mahāprāṇa**).

**nitya-2** नित्य-२ (VS III 60, IV 68-9), obligatory (duties). Performing obligatory duties with one's own self without the help of any external means is supposed to be **pratyāhāra,** according to VS.

**nityanātha** नित्यनाथ (HP I 7), one of the *nāthayogis* of indefinite nomenclature. The name has been enumerated by *Svātmārāma* as a mark of salutation.

**nityatva** नित्यत्व (VB, VM IV 10), permanance. Subconscious impressions have no beginning since the desire is permanent. The desire for one's self never loses its permanent character because subconscious impressions have no assignable beginning.

**nityamadhyamā** नित्यमध्यमा (VS II 18), a synonym for **kuṇḍalinī.** Since it always resides in **suṣumnā** it is called **nityamadhyamā. Madhyamā** here refers to the passage of **suṣumnā.**

**nidrā-1** निद्रा-१ (YS I 6, 10), one of the five **cittavṛttis** (= cognitive mental processes). The western mentalistic psychologists would not call it a process of consciousness, as it is dreamless. The content of this process of cognition according to *Patañjali* however, is **abhāvapratyaya. Abhāva** is recognised by some schools of Indian philosophy as a category in itself. Perhaps *Patañjali* refers to such an **abhāva** when he calls it the content of **nidrā.**

**nidrā-2** निद्रा-२ (MBU I (1) 3, (2) 1, II (3) 2; YKU I 59), sleep including both **svapna** and **suṣupti,** i.e., dreaming and dreamless sleep respectively, it is one of the **dehadoṣas** (physical obstacles). It is of a physiological origin and its psychological remedy is said to be **tattvasevana** (perhaps the same thing as **ekatattvābhyāsa** which *Patañjali* prescribes for warding off obstacles in the path of **yoga**[1]).

**nidrājñāna** निद्राज्ञान (VB, VM I 38), awareness during sleep. Perception in sleep as its supporting object gains stability of mind (*manasasthitinibandhana*).

**nibandhana** निबन्धन (G 42), direction (= control = systematising of an activity). **Prāṇāyāma** which 'G' calls **prāṇasaṁyama** and **prāṇanibandhana,** therefore, means controlling and regulating the activity of **prāṇa** in both its meanings—breath and the sensation which is felt by the *yogīs* as something rising up along the back.

**nimitta-1** निमित्त-१ (YS IV 3), determining tendency. Most probably reference here is to the **vāsanās** formed in **citta**[1]. These do not determine the time of death; nor do they bring about death. Physiological conditions are responsible for these; though the kinds of birth that the individual takes after death is determined by the dispositions of the individual.

**nimitta-2** निमित्त-२ (VB IV 9), cause. A cause may bring about its effect immediately or in the remote future. But the causal relation holds even when the effect is a remote consequent of an antecedent phenomenon.

**nimittanaimittikaprasaṅga** निमित्तनैमित्तिकप्रसंग (SK 42), the causal relation. The theory is that **dharma** and **adharma** determine the kind of **śarīra** (body) which a **sūkṣmaviśeṣa** (the transmigrating soul) takes. Since **dharmādharmas** are acquired by **karma,** in *Patañjali's* language the relation between a **karmāśaya** and its **vipāka** would be **nimittanaimittikaprasaṅga** (YS II 13). According to *Vyāsa,* **dharmādharmas** are acquired by kindness and cruelty, respectively, to others (VB II 5 & IV 9, 11).

**niyata-1** नियत-१ (SK 39, 40), comparatively permanent—here said of **sūkṣmaviśeṣas.** A **mātāpitṛjaviśeṣa** (= body) is impermanent as compared to the **sūkṣmaviśeṣa** (the transmigrating soul) to which it is attached. While the body perishes the soul does not perish with it, though it too is impermanent as compared to its **puruṣa**[1]. In course of time, it undergoes **pratiprasava** which is out of the question for **puruṣa**[1].

**niyata-2** नियत-२ (VB II 13), determined and necessary. The **karmāśayas** (dispositions) whose **vipāka** (fruition) is fixed and necessary cannot be got over in any way. The **aniyatavipāka** अनियतविपाक ones, can however, be effaced altogether or merged in other **karmāśayas.**

**niyatamānasa** नियतमानस (BG VI 15), restrained mind. One who has attained this stage by constant yogic practice attains the abode of the Lord **viṣṇu.**

**niyatavipāka** नियतविपाक (VBh II 13), fixed result. Many **karmāśayas**

(dispositions) pile together in one birth is said to be **ekabhavika karmāśaya** (dispositions in one birth). It is of two types: (1) **niyatavipāka,** and (2) **aniyatavipāka.** That **karmāśaya** which is unrestrained, has no obstacle, no remainer and is not overpowered by another deed is named as **niyatavipāka.**

**niyama-1** नियम-१ (YS II 29, 32; HP I 38; DU I 4, II 2; MBU I (1) 4; SAU I (1) 2. (2) 1; YTU 24, 29; VU V 11, 14), one of the components of **yoga**[1]. *Patañjali* has mentioned five **niyamas: śauca, santoṣa, tapas, svādhyāya** and **īśvarapraṇidhāna.**

YTU considers **niyama** to be one of the twenty members of **haṭhayoga** and **ahiṁsā** to be the principal **niyama.** No other **niyamas** are mentioned in this text. HP also considers **ahiṁsā** to be the principal **niyama.**

VU and many other texts on **yoga**[4] enumerate ten **niyamas.**

**niyama-2** नियम-२ (TBU I 15, 18). Although it is never said in this text that **yoga**[1] is *aṣṭāṅga* अष्टांग, eight **yogāṅgas** are described one after the other and each is described in two ways: clearly seeing the distinction between empirical objects and Reality **brahman** is one description of **niyama**[2], the other being only a traditional enumeration of the ten **niyamas.**

**niyama-3** नियम-३ (HP I 15), observances like bathing early in the morning, eating only at night, in other words fasting, are called **niyamas** by this commentator (*Brahmānanda*). He does not recommend this theory to *yogīs*.

**niyama-4** नियम-४ (HP II 14), restrictions about food etc. According to this text, these must be observed by *yogīs* in the beginning but can be released after the practice is well established.

**niyama-5** नियम-५ (VS I 33, 35, 53, 83; SSP II 33), vows. It is the second among eight **yogāṅgas.** It is ten in number. They are: **tapas** (austerity), **santoṣa** (contentment), **āstikya** (thesim), **dāna** (charity), **īśvarapūjana** (worship of God), **siddhāntaśravaṇa** (listening to the doctrines), **hrī** (modesty), **japa** (repetition of a **mantra**), **mati** (decision), and **vrata** (observance of vows). SSP defines it as restraining all the activities of **manas** (mind). For this he describes to dwell in aloof, non-attachment, indifference, contentment over what is acquired, absence of sentiment and devotion to the feet of **guru.**

**niyama-6** नियम-६ (TBU I 15, 18), second in the order of the fifteen-fold **yoga,** which consist in application of consciousness in accepting conducive (practices and behaviours) and rejecting the non-conducive ones. Such a practice of **niyama** bestows pleasure.

**niyamāgraha** नियमाग्रह (HP I 15), persistence in following vows. One of the six disturbing factors in the path of **yoga.** Hence vows should not be severe. The other five disturbing factors are **prayāsa, prajalpa, atyāhāra, janasaṅga** and **laulya.**

**nirañjana-1** निरंजन-१ (ABU 8), absolutely pure (untinged by **māyā** or **guṇas**[1]). Hence it means *nistraiguṇya* (devoid of three **guṇas**) and is one of the many qualities mentioned to describe the indescribable **brahman.**

**nirañjana-2** निरंजन-२ (HP I 7), name of a **mahāsiddha** of indefinite nomenclature.

**nirañjana-3** निरंजन-३ (SSP I 19), blemishless. There are five qualities of **nirañjana.** They are *satyatva* (reality), *sahajatva* (self-created), *samarasatva* (evenness), *sāvadhānatva* (attentiveness), *sarvagatva* (omnipresence).

**nirañjanapada** निरंजनपद (HP IV 1), the state beyond all darkness. **Śiva** and **guru** are said to be of the nature of **nāda, bindu** and **kalā.** By offering salutations to them, one attains **nirañjanapada,** the state beyond all darkness.

**niratiśaya** निरतिशय (VB, VM I 25), unexcelled. The knowledge of objects (either singly or collectively whether in the past, present or future, either small or great), surpasses all the limits is called **niratiśaya.** He in whom this being expanded becomes unexcelled, omniscient.

**nirahankāra** निरहंकार (TBU I 3), people who believe that **brahman** is the only self and that they are that—not themselves. These are the people who ultimately realise **brahman.**

**nirākāra** निराकार (TBU I 6; G 92), having no form. This is one of the ways in which the indescribable **brahman** is often referred to.

**nirākula** निराकुल (HP II 40), devoid of fickleness. Here it refers to the state of **citta.** This state of **citta** devoid of fickleness is acquired through the practice of **kumbhaka.**

**nirātanka** निरातंक (G 92), perfectly peaceful. It is one of the six attributes of **ātmā** mentioned by *Gorakṣa*.

**nirāmaya** निरामय (G 92), without any disease or affliction. Since **ātmā** is not a living body, it cannot be subject to the bodily ills. **Nirāmaya** is one of the six attributes of **ātmā** according to G.

**nirālamba** निरालम्ब (TBU I 36), the state of mind in which there is no object of cognition other than the *yogī's* own self, which is the **brahman.** This is the state of mind in **dhyāna** according to this text.

**nirāśraya-1** निराश्रय-१ (G 92), not needing any support. There is nothing more real than **ātman** (G's **tattva**). **Ātman** is the support of everything. Everything exists in Him and there would be nothing if there were no such ultimate reality.

**nirāśraya-2** निराश्रय-२ (SK 41; G 92), without any individual form in which it can exist. Since every **linga**[1] is a **sūkṣma viśeṣa,** there would be no **lingas** if there were no such form of existence as the **viśeṣas—sūkṣma, mātāpitṛja** and **prabhūta.** It is in this sense that *Īśvarakṛṣṇa* considers **lingas** to need a support. **Brahman** (**ātmā**), however, does not need any form to exist in. It can exist without taking any particular form. **Ātmā** is, therefore, **nirāśraya** in this sense also.

**nirāhāra** निराहार (GS V 31), not eating. In the beginning of **yoga** practice, one should not resort to **nirāhāra.**

**nirutthāna** निरुत्थान (SSP V 8), a state where distinction between I and He merges into the Supreme. By constant concentration on one's own self, one reaches the state where one experiences oneself everywhere. Even one experiences no distinction between oneself and the Supreme. By constant practice one does not come below from that state. It is known as **nirutthāna** state.

**niruddha-1** निरुद्ध -१ (VB II 54), not functioning. When the **citta**[2] is not functioning, the sense and action organs also cease to function for satisfaction of desires. In other words, no desires arise. This is **pratyāhāra.**

**niruddha-2** निरुद्ध-२ (VB I 1), one of the five **cittabhūmis** (states of the mind). It is the state in which **citta**[1] is reduced to a mere potentiality and no **vṛttis** whatsoever are arising in it, i.e. it is **niruddha.**

**nirupakrama** निरुपक्रम (VB III 22), without intensive activity. The action whose fruition in the life-period is of two-fold—**sopakrama** (intensive activity), and **nirupakrama** (without intensity). Of these, first one gives the fruit quickly and the other slowly. As a wet cloth when furled up takes a long time to dry, or as fire being set to pieces of straw spread gradually out of a heap burns slowly, so is the slowly fruitive action. (cf. **sopakrama**).

**nirupakramakarma** निरुपक्रमकर्म (YS III 22), **karma** (action) which is slow in bringing about its **vipāka** (fruition). According to *Patañjali,* some actions are slow to yield a result, while others are quick. The latter are **sopakramakarmas.**

**nirodha-1** निरोध-१ (YS I 2, 12, 51, III 9), complete cessation. **Cittavṛttinirodha** is obviously a complete cessation of the ordinary cognitive functions of the mind, i.e., **citta**[2] **vṛttis.** It is a complete cessation of all such **vṛttis,** and not a partial extinction, as VB holds; because in **samprajñātayoga, samāpatti** takes the place of **vṛttis. Samāpatti** is clearly different from **citta**[2] **vṛttis,** as the latter are of the nature of subject-object relation which becomes out of question when **samāpatti** ensues. The states of **samprajñātayoga** are called **nirodhapariṇāmas** by *Patañjali.* They are **niruddha**[1] **cittas.**

**nirodha-2** निरोध-२ (VB, VM I 1), restriction. There are five stages of **citta** (mind), and out of these *ekāgrabhūmi* (the stage of one-pointedness) leads the mind towards **nirodha** (restriction) which ultimately results in **samprajñātayoga.**

**nirodhapariṇāma** निरोधपरिणाम (VB, VM III 9), modification of restraint. This state belongs to **citta** when it undergoes the subliminal expressions of restraint every moment. Then it is called modification of restraint.

**nirodhasaṁskāra** निरोधसंस्कार (YS III 9), subliminal expressions of restriction. These are external aspects of **citta.** When all modifications are restrained in the state of **asamprajñātasamādhi,** still **saṁskāras** remain there. Because it is not in the form of function of **citta.**

**nirodhasamādhi** निरोधसमाधि (VM I 19), tranquillisation through total cessation. It is the same as **asamprajñāta** or **nirbīja samādhi.** It is of two kinds, viz., **upāyapratyaya** (spiritual means) and **bhava-pratyaya** (worldly means).

**nirguṇa** निर्गुण (BY II 73; G 77), separate from qualities. Absence of qualities or absolute. There are two types of meditation, i.e., **saguṇa** and **nirguṇa.** Former is with the object characterised while latter one is without any distinguished features or attributes, called absolute meditation on Supreme Self.

**nirṇaya** निर्णय (VB IV 25), search for a solution. According to VB, some people are troubled by **ātmabhāvabhāvanā.** They are from the beginning interested in the search for a solution of any problem such as "Who am I ?", "How am I ?", "What am I ?", "What will become of me ?" For them the question of self-realization does not arise. Others are no longer troubled by this **bhāvanā** after they have realised the truth. This *sūtra* refers to the latter.

**nirdvandva** निर्द्वन्द्व (TBU I 3), a person who is not disturbed by pair of opposites like not cold, pleasure and pain etc. A state of lasting homeostasis can be brought about by **āsana.** It is implied in **āsana** according to VB. The person who is thus steady realises **brahman,** according to TBU and not the person who cannot remain steady for any length of time.

**nirbījasamādhi-1** निर्बीजसमाधि-१ (YS I 51), **samādhi** which has no **sthūla** (= gross) or **sūkṣma** (= subtle) **viṣaya** (= object) for its **prajñā** = content), but only an **ālambana** (object of consciousness) of the nature of **ānanda, asmitā,** or both, which *Patañjali* does not call **viṣayas** in this context.

**nirbījasamādhi-2** निर्बीजसमाधि-२ (VBh I 18, 51), seedless **samādhi.** According to the concept of **samādhi, citta** functions continuously upto the last stage of **samprajñāta** only, where **citta** again can come to enjoy the mundane objects whereas the state of **nirbīja samādhi** does not give rise to any such scope.

**nirmanu** निर्मनु (GS V 36), one of the two kinds of **nāḍīśuddhis** (= purificatory observance), the other being **samanu.** It is achieved by performing the various **dhautis** (cf. **nāḍī**). There is no question of reciting any **mantra** for achieving **nirmanu nāḍīśuddhi.** It seems to be a purely physical process.

**nirmala** निर्मल (KU 11, 18; G 87, 99), clean. When applied to the edge of a weapon it is simple cleanliness. But when applied to the edge of **yoga** (**dhyāna** or **dhāraṇā**) it means clean in another sense. This purity consists in shedding **avidyā** and other **kleśas.**

**nirliptaṁ** निर्लिप्तं (GS I 9, 11), detachment. It is one of the seven achievements of the **ghaṭasthayoga** taught by *Gheraṇḍa.* Its essence is shedding of the **vikāras** which make a **jīva**$^1$ **brahman.** The means of bringing about the **nirlipta** is said to be **samādhi**$^1$. Thus **nirlipta** is not only **vairāgya.** It is the realization that one is not one's body but the **ātmā**$^2$. **Nirlipta** is implied in **samādhi**$^1$ and no hard and fast line is drawn between the two in this text.

**nirvāṇacakra** निर्वाणचक्र (SSP II 8), eighth **cakra** in the series of nine **cakras** (known as **sahasrāra** or **brahmarandhra**). **Nirvāṇacakra** is very sharp like the tip of a nail. The **jālandharapīṭha** is situated here which shows the way of salvation.

**nirvāṇapada** निर्वाणपद (TSM 165), **nirvāṇa** (salvation). The yogin, who knows the nature of universe which is an aggregate of illusion, like objects of dream attains the state of salvation.

**nirvikāra** निर्विकार (TBU I 37), that in which there is no change. While **dhruva** implies absence of movement from place to place, **nirvikāra** refers to change of form. The indescribable **brahman** is spoken of as **dhruva** as well as **nirvikāra.**

**nirvicāravaiśāradya** निर्विचारवैशारद्य (VB, VM, VBh I 47), clarity of mind of super-reflective state. VB defines the term **vaiśāradya** as a pellucid unmoving flow of **sattva**-intelligence having the nature of brightness. It is not overpowered by **rajas** and **tamas,** and is free from dirty, impure-covering. VBh further explains that clarity is continuous flow of **citta** which grasps the reflection of the object in all its special aspects (*dhyeyagataśeṣaviśeṣapratibimbavadgrāhī* ध्येयगतशेषविशेषप्रतिबिम्बवद्ग्राही).

**nirvicārā** निर्विचारा (VB, VM I 44), super-reflective balance state. In connection with subtle objects, **samāpatti** is divided into two parts, viz., **savicārā** and **nirvicārā.** The term **nirvicārā** as explained by VB refers to subtle objects at all times and at all places, and is not limited by past, present and unpredictable qualities. It is the basis and essence of all properties.

**nirvicārāsamāpatti** निर्विचारासमापत्ति (YS I 44), **samāpatti** on a **sūkṣmaviṣaya** not complicated by simultaneous association (**vikalpas**). It is one of the four forms of **sabījasamādhi.**

**nirvitarkāsamāpatti** निर्वितर्कासमापत्ति (YS I 43), **samāpatti** on a gross object (object which is not **sūkṣma**) which is not complicated by simultaneous association.

**nirviṣaya** निर्विषय (ABU 2), free from all desires. The person who is concerned only with satisfaction of his or her desires remain in bondage. Freedom from all desires, on the other hand, leads to liberation.

**nivartana** निवर्तन (VB,VM I 1, 3), ceasing, stop. The nature like quiescent, cruel and infatuated (**mūḍha**) which are falsely attributed to **puruṣa,** have ceased as a result of the practice of **yoga.**

**nivṛttaprasava** निवृत्तप्रसव (SK 65), relieved of all drives (= quiescent). **Prakṛti**$^1$ is supposed by SK to be endowed with a drive for benefitting the **puruṣa**$^1$ with which it is in **saṁyoga** in some form. Hence when the object of the **puruṣa**$^1$ concerned is achieved, **prakṛti**$^1$ in that particular form becomes quiescent and then ensues the state of **kaivalya** for the **puruṣa**$^1$. **Pratiprasava** of **prakṛti**$^1$ is a significant expression for the end-result, so far as that form of **prakṛti** is concerned. When a **puruṣa**$^1$ attains **kaivalya, prakṛti** in the form in which she was in **saṁyoga** with that **puruṣa**$^1$, ceases to exist.

**nivṛttaphalasaṅga** निवृत्तफलसंग (VS IV 68), detachment from the desire of result or without expecting the result of action performed. When a person performs his regular duties together with the practice of *aṣṭāṅgayoga* with wisdom the salvation lies on his hands.

**nivṛtti** निवृत्ति (BY XI 39), unattached duty. Not associated with duty performed. One who resorts to **nivṛttakarma** becomes identified with **brahman.**

**niśā** निशा (HP III 122), literally **niśā** means night. But here the word stands for **kumbhaka.** Usually there is an absence of activities at night, so also is the case with **kumbhaka.** There is an absence of respiratory activities during the **kumbhaka.** Thus absence of activity is characteristic of both **niśā** and **kumbhaka.** Even this **niśā** (**kumbhaka**) is futile if it is not practised with the sole aim of attaining **rājayoga.**

**niścaya-1** निश्चय-१ (TSB 6), work of the **buddhi** component of **ākāśa**$^1$. Its function is 'ascertaining', which is one of the five **antaḥkaraṇavṛttis,** as opposed to the **vṛttis**[1] of sense and action organs, which are the **bāhya karaṇas.**

**niścaya-2** निश्चय-२ (HP I 16), determination. Steady or definite decision. This is one of the important factors for getting the success in **yoga.** Without firmness and determination one cannot get success in yogic practices.

**niścayātmaka** निश्चयात्मक (TBU I 50), that about which there are no doubts (= **brahman**). The object of **yoga,** according to this *Upaniṣad* is the realisation of **brahman** which is **niścayātmaka.**

**niścala-1** निश्चल-१ (ABU 21), immovable (= unchangeable). The **puruṣa**[1] of the **sāṁkhya** philosophers is **niścala** and so is the **brahman** of **Vedānta. Niścalatva** (immovability) is one of the qualities mentioned here to describe the indescribable **brahman.**

**niścala-2** निश्चल-२ (HP II 2), steady. State of serenity. Mind becomes steady when breathing is controlled.

**niścaladṛṣti,** निश्चलदृष्टि (HP II 32) **niścala** means without any movement and **dṛṣṭi** means eyes. So the word means 'constant eyes'. In connection with the technique of **trāṭaka,** it is necessary to keep eyes constantly opened.

**niḥśvāsa** निःश्वास (ANU 33; MBU I (2) 1), inhalation. The number of inhalations per twenty-four hours, as mentioned in this *Upaniṣad,* is 1,13,180. It is not clear how this number is arrived at. The rate of respiration is given correctly in *Gheraṇḍa Saṁhitā* as fifteen per minute and this is also mentioned by *Upaniṣadbrahmayogī* as the rate laid down in *śruti*. In this way, the number of inhalation in twentyfour hours comes to 21,600 only. MBU has used this word for sighing, presumably in sorrow.

**niṣkala-1** निष्कल-१ (ABU 8, 21; BVU 17, 19, 20, 33, 37-39, 54; SAU III (1) 3, 4), having no phases or parts and hence unbreakable and unchangeable. Since *kala* means to measure, **niṣkala** can also mean immeasurable. It is one of the qualities mentioned to describe the indescribable **brahman.**

**niṣkala-2** निष्कल-२ (BY II 106), literally means partless or spotless. The 64th kind of **oṁkāra** is termed as **niṣkala.**

**niṣkalabrahma** निष्कलब्रह्म (SAU III 4), indivisible. There are three forms of **brahman.** One of them is indivisible. The other two forms of **brahman** are **sakala** and **sakalaniṣkala.**

**niṣpatti** निष्पत्ति (YTU 20; VU V 72, 75; HP I 40, II 76, IV 69, 76) one of the four stages (**avasthās**) of **yoga**[4]. **Niṣpatti** is not described in YTU; but since it is said to be *niṣpanna* निष्पन्न (perfected) by **rājayoga,** success in **rājayoga** may be **niṣpatti.** Perfection in **yoga** is thus called the **niṣpatti** stage of **yoga**[4]. According to VU also it is the last of the four **bhūmikās.** It is here said to be the acme of **tapas.** According to HP, when this stage is reached and the **apānānila** has successfully pierced the **rudragranthi,** then the *yogī* hears a sweet musical sound and is said to become like God himself and capable of creating a whole universe.

**niṣprapañca** निष्प्रपंच (G 92), one without a second and without any complications. This is how the knowers of truth describe the indescribable **ātman**[2].

**niḥsaṅga** निःसंग (KU 21), free from all attachments. **Vairāgya** is a part of the **yoga,** without which **dhāraṇā** will not be successful in cutting (severing all connections from) **suṣumnā.** The **yoga** of this *Upaniṣad* consists of (1) **prāṇāyāma**², (2) **pavanadhāraṇā** (cf. *Gheraṇḍa* III 9) and (3) **manodhāraṇā.** It is **dhyānayoga** whose essence is *Patañjali's* **saṁyama.**

**niḥsvana** निःस्वन (G 97), not hearing any sound. In the state of **samādhi**¹ the **jaivatanmātrās** in the sense organs do not perform their function of sensing. Hence no sound is heard.

**nīlajyoti** नीलज्योति (MBU I (2) 7), the blue light which is seen between the eyebrows, or inside the chest, when the mind is concentrated on the sound which is heard as the result of waking up of the **kuṇḍalinī**¹. The sound and the light are **pravṛttis** in *Patañjali's* language, *divyaśabda* दिव्यशब्द and *divyarūpa* दिव्यरूप in VB's language.

**neti** नेति (GS I 12, 50), one of the **ṣaṭkarmas.** It consists in inserting a thin thread, about half a cubit in length, into the nose and taking it out by the way of the mouth. The practice of this **karma** is here said to give one the ability of remaining suspended in the air without a support. It also cures **kaphadoṣa** and brings the ability of clairvoyance.

**netrasthāna** नेत्रस्थान (VS III 72), area or place of eyes. The spot of eye is half finger from the root of nose. One of the eighteen vital points.

**nauli** नौलि (HP II 22, 34, 35), one of the **ṣaṭkarmas.** It is said to consist in bending the shoulders forward and rotating the abdomen right and left with the speed of a fast rotating whirlpool. In fact the abdomen is not rotated. The recti quickly change their place from right and left sides to the middle and back and vice versa; and it appears to the onlooker that the abdomen is being rotated. It is claimed that this practice prevents and cures all abdominal diseases.

**nyāya** न्याय (ABU 5), illustration. The essence of **dhyāna** and **jñāna,** according to this *Upaniṣad* consists in *hṛdisannirodha* हृदिसन्निरोध. The rest is all illustration and elaboration (= *vistāra* विस्तार).

**nyāsa** न्यास (BY V 1, IX 184), literally **nyāsa** means depositing, placing, or entrusting. The arrangement of the form of **oṁkāra** is also termed as **nyāsa.** The state of joining or connection of **pradhāna** with **puruṣa** is specifically called as **nyāsa.**

## pa—प

**pakṣapāta** पक्षपात = **vinirmukti** विनिर्मुक्ति (ABU 6), being none—neither this nor that of certain pairs of possible alternatives, e.g. **brahman** is neither **cintya** nor **acintya**. Words cannot describe Him, and thus **brahman** is not **cintya**. But in a different sense He is not **acintya.** Though He cannot be described in words, He can be realized by **yoga**⁴.

**paṅkaja** पंकज = **padma** पद्म (G 11, 82; YCU 4, 7), lotus. Of the five **cakras** mentioned by G only two are described by him as lotuses. **Ādhāra** is said to be a **paṅkaja** (lotus) having four *dalas* दल (petals) which will be called four *asrā* अस्रा : (spokes) if **ādhāra** is compared to a **cakra** (wheel). **Hṛdaya** is called a **padma (hṛtpadma),**

which also means lotus.

In the **nābhi** there is said to be the ten-petalled lotus, in the middle of the two eyebrows the two petalled one, and in the **brahmarandhra** the thousand petalled one. (cf. **cakra**). The question whether these **padmas** are clearly marked anatomical structures is awaiting scientific research.

**pañcadeva** पंचदेव (VS IV 5), five deities. Those are **brahmā, viṣṇu, rudra, mahat-tattva** and **avyakta** (unmanifested Supreme Lord), residing in earth, water, fire, air and ether respectively.

**pañcadoṣa** पंचदोष (MBU I (2) 1), five blemishes, **krodha, kāma, niḥśvāsa, bhaya** and **nidrā** (anger, sex, sighing, fear and sleep respectively) are here said to be the five blemishes of the body.

**pañcadhāraṇā** पंचधारणा (GS III 2), **dhāraṇā** on the five **mahābhūtas** one by one.

**pañcapañcaguṇayoga** पंचपंचगुणयोग (SSP I 13-15), group of five **guṇas,** each having five-fold aspects, thus making the total of twentyfive **guṇas.** The five **guṇas** are **nijāśakti, parāśakti, aparāśakti, sūkṣmāśakti,** and **kuṇḍalinī śakti.** These are said to be the **guṇas** of **saguṇa parameśwara.**

**pañcamaṇḍala** पंचमण्डल (BY IX 128), five circles. **Ātman** is said to be encircled by five **maṇḍalas** or circles. They are **pañcakośas, pañcaprāṇas, pañcatanmātrās, pañcamahābhūtas** and **pañcajñānendriyas.**

**pañcamapada** पंचमपद (BY IX 10), fifth region of the practice of **óṁkāra.** This state is identified in the **mūrdhā** (upper palate). The former four stages are located in **nābhi, uras, hṛdaya** and **kaṇṭha. Om** is vibratory in its first four stages but becomes non-vibrating when it reaches the fifth or highest stage.

**pañcavarṇa** पंचवर्ण (VS IV 4), five letters, these are—*ya, ra, la, va* and *ha.* During **dhāraṇā** on five gross elements these letters also should be meditated upon along with the elements.

**pañcaviṣaya** पंचविषय (SK 34), five kinds of things that can be heard, touched, seen, smelt or tasted. **Pāṇi, pāda, pāyu** and **upastha** are the **karmendriyas** (action-organs) which have to do with all of them; while **vāk** is the **karmendriya** which has to do with speech alone. Speech cannot be touched, seen, smelt or tasted. It can only be heard. What we do with other organs may be heard, or touched, or smelt or tasted, or perceived with two or more senses simultaneously.

**pañcaśāka** पंचशाक (HP I 62; GS V 20), *jīvantī* जीवन्ती (Dendrobium Macrae), *vāstu* वास्तु (Chenopodium), *matsyākṣī* मत्स्याक्षी (Alternanthera Sessiles), *meghanāda* मेघनाद (Amaranthus Spinosus) and *punarnavā* पुनर्नवा (Boerhuvia Diffusa), the five leafy vegetables which are supposed to be good for the *yogīs.* Now-a-days they are used more as medicines than as food.

*Gheraṇḍa* gives a different list of these leafy vegetables, they are *bālaśāka, kālaśāka, patolapatraka, vāstuka* and *himlocikā.* These five leafy vegetables are recommended for a **yoga** practicant.

**pañcaśikha** पंचशिख (SK 70), the teacher whom **Āsurī** gave the knowledge which he, in his turn, got from *Kapila,* the founder of the **Sāṁkhya** system of philosophy. *Pañcaśikha* taught this lore to many aspirants.

**pañcasrota** पंचस्रोत (HP III 52), the passages from the two nostrils, the two ears and the buccal opening which meet at the cavity in the upper palate. Pressing this hollow with the tip of the tongue is a part of the **khecarīmudrā.**

**pañcāgni** पंचाग्नि (YSU V 28, 35), five forms of fire (residing in the body): (1) *pātāla* पाताल **(kālāgni** कालाग्नि *bhūtāgni* भूताग्नि) in the **mūlādhāra,** (2) *vaḍavā* वडवा *(kāṣṭhapāṣāṇayorvahni* काष्ठपाषाणयोर्वह्नि) in the bones, (3) *pārthiva* पार्थिव (*kāṣṭhapāṣāṇāgni* काष्ठपाषाणाग्नि) in the stomach, at the spot where the bile duct opens, (4) **vaidyut** (*svāntarātmakāgni* स्वान्तरात्मकाग्नि) in the *antarikṣa* अन्तरिक्ष probably in the ear and (5) *sūryarūpā* सूर्यरूपा in **nābhimaṇḍala.** These constitute the *sūkṣmavapu* सूक्ष्मवपु (subtle bodies) of **brahman.** In another context **nāda** is said to be the *sūkṣmarūpa* सूक्ष्मरूप (subtle body) of **brahman.**

**pañcāvasthā** पंचावस्था (MBU II (4) 1), the five states of human existence; viz. **jāgrat, svapna, suṣupti, turīya** and **turīyātīta.**

**pañcīkaraṇa** पंचीकरण (TSB 9), the five **mahābhūtas** mixing in such a way that each resultant has in it a fraction of each **mahābhūtas** e.g. **jñāna,** which is here said to be a **kārya** of **ākāśa,** has in it the other four **mahābhūtas** also. It is **½ ākāśa, ⅛ vāyu, ⅛ vahni, ⅛ ap** and **⅛ pṛthvī.** According to this text, the entire creation is thus made up of the five **mahābhūtas.**

**pataṅginī** पतंगिनी (NBU 9), the third of the twelve **mātrās** of the **dvādaśamātrā praṇava (oṃ** of twelve components). If a *yogī* dies while he is at this **mātrā** of the **praṇava,** he is reborn as a *vidyādhara* विद्याधर—a class of semidivine beings.

**pathya** पथ्य (HP I 62, III 15), wholesome. The good grains, wheat, rice, barley and *ṣaṣṭika* षष्टिक (a special variety of rice), milk, ghee, sugar, butter, sugarcandy, honey, dry ginger, the *paṭolaka* पटोलक fruit (*paravala* परवल a kind of cucumber) the five leafy vagetables, greengram and rain-water collected when the sun is in *maghā* मघा (the 10th lunar mansion) etc. are considered to be wholesome food for advanced *Yogīs*. But according to the text, there is nothing wholesome or unwholesome for a person who has mastered **mahāmudrā.**

**padārthabhāvanā** पदार्थभावना (VU IV (1) 3, (2) 2), right conception of the substance (**brahman**)—this is the sixth stage of knowledge.

**padma-1** पद्म-१ (HP I 23; YTU 29), **padmāsana$^{1}$.**

**padma-2** पद्म-२ (YCU 5; G 82), **paṅkaja.**

**padma-3** पद्म- ३ (HP III 2, 3) **cakra.** Here the **padma** is identified with **cakra** viz **mūlādhāra, svādhiṣṭhāna, maṇipūra, anāhata, viśuddha,** and **ājñā cakras.** As soon as the **kuṇḍalinī** is aroused by the grace of **guru** these six **cakras** are pierced.

**padmāsana-1** पद्मासन-१ (HP I 23; II 7; G 9; GS II 8; YTU 29), one of the four **āsanas** particularly recommended by HP and YTU, the other three being **siddha, simha** and **bhadra.** This **āsana**, generally known as **baddhapadmāsana,** consists in placing the right heel at the root of the left thigh (above it) and the left heel at the root of the right thigh (above it), crossing the arms behind, the chin firmly on the chest and fixing the gaze at the tip of the nose.

**padmāsana-2** पद्मासन-२ (HP I 4, 44-49; II 59-60; BY IX 188), one of the most important **āsanas** which consists in placing the feet with effort on the opposite thighs and the palms one upon the other in the middle of the legs, fixing the gaze on the tip of the nose, touching the hard palate with the tip of the tongue and the chest with the chin, and raising **prāṇa** upwards (to the head). The arms are not crossed behind the back in this **āsana.**

**padmāsana-3** पद्मासन-३ (TSM 39; YKU I 5; SAU I (3) 3), the simple **āsana** in which the two feet are placed on the two (opposite) thighs, without doing anything more.

**padmāsana-4** पद्मासन-४ (VS I 71; VBh II 46), one of the ten important **āsanas** recognised by *Vasiṣṭha.* But unlike HP, he gives only one technique of **padmāsana** which is popularly known as **baddha-padmāsana**$^1$. VBh quotes four **āsanas** from VS and **padmāsana** is one of them.

**payasvinī-1**पयस्विनी-१ (DU IV 8, 20, 38), one of the seventyfour principal **nāḍīs**$^2$. It goes from **nāḍīkanda** to the left ear. Its presiding deity is **prajāpati.**

**payasvinī-2** पयस्विनी- २ (VS II 22, 33, 37), one of the fourteen important **nāḍis** enumerated by *Vasiṣṭha.* It is situated between **pūṣā** and **sarasvatī** and its range goes (on the right side) up to the right ear.

**para** पर (KU 16), **brahma**, the Supreme Reality. **Suṣumnā** (the spinal cord) clings to this. This adhesion is to be severed by **manodhāraṇā**.

**paracittajñāna** परचित्तज्ञान (YS, VB, VM, VBh III 19), intuitive knowledge of mind as such. As regards the content of **saṁyama**, there are two different opinions. According to VM, **saṁyama** should be practised on another's mind and on the other hand VBh and *Āraṇya* believe that it should be practised on one's own mind. However, it seems that **saṁyama** is directed either on the content of other's mind or one's own mind, brings about the knowledge of very nature of the mind substance, irrespective of one's own or other's, it gives rather a universal knowledge of **citta.**

**parajātisaṁvedana** परजातिसंवेदन (VB, VM, VBh III 18), knowledge of the previous births of others or knowledge of one's own future births. *Vācaspati* considers it to be the knowledge of the previous births of others whereas VBh explains it as knowledge of the future births of oneself.

**paratattva** परतत्त्व (YSU II 18), highest truth. Through the regular practice of **śravaṇa, manana** and *nididhyāsana* on **ātmamantra** i.e. **praṇava** one realizes the **paratattva.**

**paratantra** परतन्त्र (SK 10), existing in the service of others. The very existence of **vyakta** (manifest world) is for the sake of **puruṣas**$^1$.

**paradevatā** परदेवता (GS III 40), synonym for **kuṇḍalinī.**

**parapiṇḍa** परपिण्ड (SSP I 13), Lord **śiva.**

**parabrahma** परब्रह्म (ABU 16, 17), highest reality. The *śabdākṣara* has been construed as transcendental or highest **brahman.**

**param** परम् (YSU V 28, 29; HP IV 37), transcendent, one of the three forms of **brahman.** Other two forms are gross and subtle. The transcendent form is said to be of the character of the moon.

**paramapada** परमपद (SSP I 17, V 2), supreme abode. One of the five causal elements of '**anādyapiṇḍa**'. It has five characteristics—purity, subtlety, immovability, infinity and untranscendability.

**paramamukti** परममुक्ति (NGB II 2), absolute liberation. Indian tradition talks of two types of liberation—**jīvanmukti** and **paramamukti**. The difference between the two is that the later is the succeeding stage of **jīvanmukti** wherein there is no chance of rebirth at all and in which one becomes completely free from the physical body.

**paramarṣi** परमर्षि (SK 69), *Kapila*. He is the sage who is supposed to be the originator of **Sāṁkhya** philosophy.

**paramahaṁsa** परमहंस (HU 7), all pervading **brahman** containing in himself the sun and the moon, the **oṁkāra,** the Lord **śiva,** the *gaṇgā* गंगा, **kāla** and **agni.** All these can be imagined as the various parts of a swan (**haṁsa**) as under:—

| | |
|---|---|
| Sun and moon | — wings |
| **Oṁkāra** | — head |
| **Rudra** (**Śiva**) | — face |
| *Pārvatī* and the *Gaṇgā* | — two legs. |

**paramākāśa** परमाकाश (MBU IV 2, 3; ATU 7), one of the five members of **vyomapañcaka,** the **bāhyābhyantarlakṣya** of **śāmbhavīmudrā** (cf. **ākāśa**). According to ATU, the other four **ākāśas** are *guṇarahitākāśa*, **mahākāsá, tattvākāśa** and **sūryākāśa.** It is here described as the pitch dark sky gleaming like a twinkling star.

**paramāṇu-1** परमाणु-१ (YS I 40), infinitely minute. It is open to **citta**$^{1}$ to concentrate on an object having any size from infinitely minute to extremely large.

**paramāṇu-2** परमाणु-२ (VB III 42, 44, 52, 53; IV 14), an indivisible portion of a **dravya** which is an organic whole made up of **paramāṇus.** If a **dravya** is divided into its parts, it ceases to be that **dravya.**

**paramātmā-1** परमात्मा-१ (BY IX 136), **puruṣa**$^{3}$. Whatever soft and tasteful food is produced by nature, it is for the enjoyment of **puruṣa**$^{3}$ as *viśva*, the experiencer of the waking state. The Monistic **vedānta** theory is that **brahman** is immanent in all living beings and is the introspector of the various **avasthās** under different names. As an introspector He is said to be the enjoyer.

**paramātmā-2** परमात्मा-२ (SSP I 20), supreme soul. One of the causal element of **anādyapiṇḍa.** It has five characteristics—eternal, impiercible, incapable of being cut, incombustible and indestructible.

**paramādevī** परमादेवी (= **citśakti**) (YSU VI 47), one of the five **śaktis** which is here said to reside somewhere in the middle of the head below the **brahmarandhra.**

**paramānanda** परमानन्द (SSP I 23), absolute bliss, said to have five characteristics. They are *spanda, harṣa, utsāha, niḥspanda* and *nityasukhatva*.

**paramārtha** परमार्थ (BY XII 5), absolute (final) knowledge. **Sāṁkhya** system of philosophy is supposed to provide absolute knowledge.

**paramālaya** परमालय (BY IX 17), highest abode. **Oṁkāra** has been considered to be the highest abode and thus very important object for contemplation.

**parameśvara** परमेश्वर (BY IX 31, 152), **puruṣa**$^3$, who is all pervading and remains hidden in everything. But He does nothing for the ultimate good of the person who is not devoted to Him and does nothing to adore Him just as ghee is hidden in the cow's milk but is of no avail to us without our doing something to obtain it.

**parameśvari** परमेश्वरी (HP III 102), **kuṇḍali**.

**paramodharma** परमोधर्म (BY XI 34), supreme code. A sacrifice, prescribed conduct, self-restraint, non-injury, offering a gift and the study of the scriptures are the supreme codes.

**pararandhra** पररन्ध्र (VU V 30), one of the four **nāḍīs**$^2$, all of which are here said to run inside the spinal column, the other three being **suṣumnā, jvalantī** and **nādarūpiṇī.** These four **nāḍīs**$^2$ are called **nādādhāras.**

**paravairāgya** परवैराग्य (VM, VBh I 16), superior detachment, in comparison to **aparavairāgya.** Non-attachment from all the qualities, **guṇas,** due to the knowledge that the **puruṣa** is different from the three **guṇas.**

**paraśarīrāveśa** परशरीरावेश (YS, VB, VM III 38), capability of entering into another's body. This is attained through the **saṁyama** on the cause of bondage and also after achieving the knowledge of working of the mind.

**parā-1** परा-१ (YKU III 18), unmanifested speech. A strange psychology of speech is propounded here. Speech is said to sprout in the **mūlādhāra,** where it remains unmanifested; it comes out two-fold in the **anāhatacakra** in the chest; it appears in the form of a bud at the **viśuddhacakra** and blossoms forth in the vocal organs. The first of these stages of development of **vāk** is **parā**$^1$.

**parā-2** परा-२ (YSU VI 5), one of the hundred and one **nāḍīs**$^2$. It is the **nāḍī**$^2$ which supports the **suṣumnā** according to this text. It is here said to be the central **nāḍī**$^2$.

**parākāśa** पराकाश (MBU I 2, 13; IV 2, 3), transcendent **ākāśa.** One of the five states during intermediate introspection. By constant practice when one becomes the transcendent **ākāśas,** he resembles the profound darkness throbbing with the aspect of star. Other four **ākāśa** states are—primordial **ākāśa,** expanse of **ākāśa, ākāśa** of truth, **ākāśa** of sun.

**parārtha-1** परार्थ-१ (YS III 35), mistaking oneself for another. The **dṛśya** is of the nature of **bhoga** (enjoyment) only so long as the **citta** (transmigrating soul) mistakes himself to be the supreme person and master. If he performs **saṁyama** on the opposite of **parārtha,** i.e. on **svārtha** (one's own reality), he comes to know that he is not the supreme soul, but only the **sva** (one's own) of a *svāmin* स्वामिन् (master) i.e. a **puruṣa.**

**parārtha-2** परार्थ-२ (YS IV 24), dependent on another. The **citta** is dependent even for its existence as a **citta,** on the **puruṣa** to which it is related by **saṁyoga. Citta** is *jaḍa* and what it does, it does by virtue of its **saṁyoga** with **puruṣa.**

**parārtha-3** परार्थ-३ (VB II 20, IV 24; SK 56), serving the purpose of another. According to these authors, the **citta**$^1$ is literally the servant of his master, the **puruṣa,** and exists only to achieve the master's end—His enjoyment and liberation. But *Patañjali* does not seem to have meant this by the expression *saṁhatyakāritva*.

**parāvidyā** पराविद्या (PBU (U) 32), superior knowledge, highest truth. This superior knowledge can be attained by means of truthfulness, austere penance and also by adopting right ways of conduct i.e. **brahmacarya** and by following what is laid down in the *upaniṣads*.

**parāśakti-1** पराशक्ति-१ (YSU VI 48; YCU 72), one of the five **śaktis** (powers). It is said to reside in the middle of the forehead. The seat of **nāda** is said to be the **ājñācakra** in YSU and, probably for this reason, this **śakti** is described as **nādarūpa.** According to YCU, this **śakti** (energy) emanates from the Absolute Reality as light emanates from a flame, i.e. if **brahman** is a flame, **parāśakti** is its light. In other words, it is not something literally born out of **brahman,** but it is of **brahman** and in **brahman.** If the flame goes out there will be no light and without the light there would be no flame. Each is essential for the other. This **śakti** is therefore called *svayaṁjyotirātmikā* स्वयंज्योतिरात्मिका (self luminous). From this light the five **mahābhūtas** (elements) are created in order.

**parāśakti-2** पराशक्ति-२ (SSP I 6), supreme energy. This energy is an outcome of **nijāśakti. Parāśakti** further gives birth to the **aparāśakti.** This triad of energy is responsible for any worldly activity.

**paricaya** परिचय (YTU 20; HP IV 74; VU V 71), one of the four stages of progress in **yoga**$^4$**. Paricaya** in this context is **paricaya** of **vāyu, paricita vāyu**$^4$ is said to enter the **suṣumnā** (spinal cord). **Paricaya** would, therefore, be that stage of progress in **yoga**$^4$ at which **vāyu** is tempered with **agni** and reaches the head. **Vāyu**$^4$ thus enriched is in all probability the **kuṇḍalinī.**

According to VU, in this state the body is neither alive nor dead and again *yogī's* **vāyu**$^4$ does not fall from the **sahasrāra.**

**paricitavāyu** परिचितवायु (HP IV 19), **vāyu** which has been controlled by continuous practice of **āsanas, kumbhakas** and **mudrās** is called **paricitavāyu.** This helps in arousal of **kuṇḍalinī** and leading it towards **suṣumnā** for achieving **manonmanī** state.

**pariṇāma-1** परिणाम-१ (YS III 9, 11, 12, 15, 16; IV 14, 32, 33; SK 16), apparently stationary individual reality appearing on the surface of unceasing change and existing as the same individual in spite of it; e.g. a whirlpool which looks like a stationary figure in spite of the water being incessantly in motion; or an *ālātacakra* आलातचक्र. As water assumes the forms of current, bubble, whirlpool, wave, etc., so **guṇas** assume an infinity of forms. The transmigrating individual souls, the living bodies and the lifeless objects are the various special forms of the three **guṇas** (*guṇapariṇāmaviśeṣa*). The transmigrating souls are *aindriya,* made up of the **indriyas** (**karaṇas**). The material objects are *bhautika.* They are made up of the **mahābhūtas. Pariṇāmas** are these stationary figures which stand out on a moving ground. Their changing *lakṣaṇas* and **avasthās** also are similar **pariṇāmas.** *Pariṇāmataḥ* परिणामत: therefore, means: by assuming different forms. **Prakṛti** operates by assuming innumerable everchanging forms and shapes as a result of the combination of the three **guṇas** in different proportions.

**pariṇāma-2** परिणाम-२(YS IV 2), change, *jātyantarapariṇāma* जात्यन्तरपरिणाम is taking another mode of being after death.

**pariṇāmakrama** परिणामक्रम (VB, VM II 19), order of change or transformation or successive transformation, with reference to successive **tanmātrās,** the earlier **tanmātrās** being the causes. The subtle elements are the causes for the further mutation in the five gross elements.

**pariṇāmatraya** परिणामत्रय (VB, VM III 16), mutation. There are three mutations—characteristics (**dharma**), qualities (*lakṣaṇa*) and states (**avasthā**). The practice of **saṁyama** on these three leads to the knowledge of past and future.

**pariṇāmaduḥkha** परिणामदुःख (YS, VB,VBh II 15), pain which necessarily follows every pleasure enjoyed by satisfying a desire. According to VB, satisfaction of a desire does not bring lasting pleasure; because as one desire is satisfied another arises and there is no end to this hankering for more and more, which keeps a man always in need and therefore unhappy. This is how VB explains **pariṇāmaduḥkha.** According to VBh, everything is painful even for one who is not a *yogī*. After experiencing pleasure there arises attachment and one starts wishing that this pleasure be permanent which is not possible, hence it ultimately becomes the cause for suffering.

**paritāpa** परिताप (YS II 14), pain. According to the theory of **karmaphala,** every vicious action is punished by an experience of pain at some time or the other in future.

**paridṛṣṭa** परिदृष्ट (VB, VBh III 15), perceivable through senses. One of the two abilities of mind (**citta**). The other ability of mind is **aparidṛṣṭa.** A cognition which is achieved through special mutation in the form of modification is called **paridṛṣṭa.**

**paridhānayukti** परिधानयुक्ति (HP III 108), skill and care as is required for putting a sword in the sheath.

**parinirmitavaśavarti** परिनिर्मितवशवर्ति (VB III 26), a class of gods residing in the **māhendraloka.**

**paripakva-1** परिपक्व-१ (TBU I 45), developed—advanced. Reference here is to those *yogīs* who have mastered **dhyāna**—here called **brahmavṛtti**— and who can get into that unmistakable **vṛtti** at will. These *yogīs* advanced in **yoga**[4].

**paripakva-2** परिपक्व-२ = **pakva** पक्व (YSU I 25, 26; MBU II (4) 4), one of the two kinds of men, the other being **apakva.** In YSU this **pakva** (ripened) is said to be brought about by the fire of **yoga**[4] and the **pakvas** are said to be **ajaḍa** and *śokavarjita* शोकवर्जित (happy). The two meanings of the word **paripakva** do not differ much.

**paripūrṇacandramaṇḍala** परिपूर्णचन्द्रमण्डल (MBU II (1) 10), full moon— one of the— *divyarūpas* दिव्यरूप (divine lights), which the *yogīs* see as signs indicating the approach of success in **śāmbhavīmudrā.** It is a **tārakalakṣya**—the vision of a bright full moon.

**parimāṇa** परिमाण (SK 15), limits. All the various forms of **vyakta** (the manifest nature)—right from **mahat** to the **guṇa-pariṇāmaviśeṣas** have their limits, i.e. are not unlimited. These constitute the **vaiśvarūpya** which includes all the **liṅgas**—the **prākṛta** entities with which **puruṣas**² have beginningless **saṁyoga.** The number of such **puruṣas**² and their requirements is infinite. Hence there must be an infinite cause of the **vaiśvarūpya.** That cause is the **avyakta**². This is one of the arguments advanced by SK to prove the reality of **avyakta**², an infinite material cause of the infinity of forms.

**parokṣa** परोक्ष (SK 6), that which cannot be perceived by the senses. Most of that which is **atīndriya** (beyond the range of the senses) can be known by **anumāna** (inference) and which cannot be known by **anumāna** also is known by **āptāgama** (reliable testimony).

**paryaṅka** पर्यंक (VB II 46), one of the few examples of **āsana** given by VB. It is not explained here. It may be the same as **garuḍāsana.**

**paryāya** पर्याय (VM III 54), respective feature or subordinate particulars, characteristic of time (**kāla**). Time as the object not only includes past, present and future but also their respective features or subordinate particulars i.e. their subdivisions.

**pavana-1** पवन-१ (GS III 7; HP II 66, III 74, IV 23, 51), internally aroused sensations which are experienced as a result of practising **yoga**⁴. The *yogīs* generally experience a creeping sensation along the spine which travels upwards. When it is felt on top of the head the journey of **pavana** is said to have come to an end. Then another series of such sensations is reported to start from the same point in the spine, similarly rising to the head. *Yogīs* are advised to practise holding the sensation there. Maintenance of the centrally aroused cutaneous sensation in the head is the **nabhomudrā** of *Gheraṇḍa*. The **nabhomudrā** of *Gorakṣa*, however, seems to be the same as *Gheraṇḍa's khecarī*. In this **mudrā** also **pavana** is held in the head.

**pavana-2** पवन-२ (HP I 45, 55, II 39, 48, 49, 51, 57, 62, 64), breath. For performing different types of **prāṇāyāma** we have to inhale and exhale in different ways. **Pavana** is one of the words used for breath so manipulated. For adopting **padmāsana**, among other things, breath is drawn slowly before fixing the gaze on the tip of the nose.

**pavana-3** पवन-३ (HP II 17), the humour generally called **vāyu** or **vāta** in *Āyurvedic* terminology.

**pavana-4** पवन-४ (HP II 26), motor impulse. The nervous impulse which propels the contents of the alimentary canal is here referred to as **apānapavana,** which raises the liquid in the stomach to the throat for doing **gajakaraṇī.**

**pavana-5** पवन-५ (BY IX 47), that which purifies is known as **pavana.** Synonym of the element *savitṛ.* It is known by different names depending on its action. Due to the act of purification it is called **pavana.**

**pavanakriyā** पवनक्रिया (HP I 55), practice related with **prāṇa.** These practices include different varieties of **prāṇāyāma, mudrā** etc.

**pavanaprakopa** पवनप्रकोप (HP II 17), disorders of **vāta** humour. The faulty practice of **prāṇāyāma** leads to the disorders of **vāta** humour causing different diseases like hiccup, asthma, cough, pain in the head, ear and the eyes.

**paścimatāna** पश्चिमतान (HP I 28, II 46; YSU I 112; GS II, 4, 26), the **āsana** in which the practicant stretches his legs in the sitting posture, bends forward, catches hold of his big toes with the forefingers of his two hands and if possible, rests his face on his knees—not by bending them but by bending his arms at the elbow. This posture need not be maintained for more than three minutes a duration which is to be attained gradually by practice.

**paścimavāhī** पश्चिमवाही (HP I 29), (directing the) passage of **prāṇa** along the back. The passage of **prāṇa** referred to here is the series of sensation felt in the back which one experiences as something rising up in the back.

**paścimābhimukhaprakāśa** पश्चिमाभिमुखप्रकाश (MBU II (2) 1), appearance of the light which the *yogī* sees after the signs of **śāmbhavīmudrā,** called **tārakalakṣyas**. If a *yogī* sees the **tārakalakṣya** with his eyes open (**purṇimā dṛṣṭi**) and then closes his eyes, the vision which he sees with the eyes closed is a **paścimābhimukhaprakāśa**. Similarly, if he sees the **tārakalakṣya** with eyes closed (**amādṛṣṭi**) and then opens his eyes and sees some other vision, then that would also be the **paścimābhimukhaprakāśa.** This sensation is thus an after image of an internally aroused visual sensation, which itself is not an after image of any sensation.

**paśyantī** पश्यन्ती (YKU III 18; YSU III 3), a stage of manifestation of **vāk** (speech). At this stage the energy of speech (**vāk**) is said to sprout into two blades (cf. **parā**[1]). According to YSU, it is one of the **śaktis** of the goddess of speech. *Yogīs* are here said to see the whole universe by dint of the knowledge of this **śakti**. Those who meditate on it hear an internally aroused sound of rain.

**pākayajña** पाकयज्ञ (BY VII 129), domestic sacrifice. However, BY considers **pākayajña** inferior in comparison to the **japayajña.**

**pāñcarātrika** पांचरात्रिक (SSP VI 57), one who knows the indestructibility, transformation of and non-recreation from the **pañca-mahābhūtas** is called a **pāñcarātrika.** Here **rātri** indicates the state of non-re-creation from the elements of **bhūtas.**

**pāṇi** पाणि (SK 26; TSB 5, 9), literally hand. But it is the technical name of one of the five action organs (**karmendriyas**). A **karmendriya** is nothing like a muscle or a gland, which we know as the two organs of action (=behaviour). An **indriya**[1] is itself **atīndriya** (=imperceptible). It can be described as a faculty. It is energy which transmigrates with the transmigrating soul. Without the **indriyas** no consciousness or behaviour would be possible.

**Pāṇi** is the **karmendriya** responsible for all kinds of activity, with respect to external objects, which do not imply a change of place of the whole body. The external limbs of the body are also external objects for this purpose. The function of **pāṇi** is not only manual work. Ability to work with feet or head or another limb is also **ādāna** (function of the **pāṇīndriya**). Kicking, pushing, heading etc. come under **ādāna**, though typical **ādāna** is manipulation. The term **pāṇi**

stands for the energy of a special form which is responsible for **ādāna.**

According to TSB, **pāṇi** is one of the five **aṁśas** of **pṛthvī** (the earth element). **Manas**$^{2}$ which is somehow associated with **vāyu**$^{4}$, is here said to be *pāṇyādhiṣṭhita*.

**pāṇḍarabindu** पाण्डरविन्दु (YCU 60-4), *śuklabindu*—the secretion supposed to be white. Combined with the *lohita* लोहित **bindu**$^{2}$, which secretion is supposed to be red, it is said to rise up along the *yogī's* back. **Vāyu**$^{1}$ is said to drive these **bindus**$^{1}$ upwards. But neither the **bindus**$^{1}$ nor the **vāyu**$^{1}$ is perceived. What actually is felt by the *yogīs* are the cutaneous sensations inside, up along the back, and it appears to them that something is rising to their head. This something is also sometimes called **bindu**$^{2}$.

**pātra** पात्र (BY XI 22), eligible (*adhikārī*). One in whom both **jñana** and **tapa** (knowledge and mortification) are fused together.

**pāda** पाद (SK 26; TSB 5, 9), literally foot. Technically it is one of the five **karmendriyas** (action-organs) in **indriya**$^{1}$ responsible for **viharaṇa** (= going from one place to another). It is not the limb which we call foot alone, as people deprived of feet and legs also can move about. If nothing else, they can roll. This is also **viharaṇa.** It appears that bird's flight is also **viharaṇa**. cf. **pāṇi**.

According to TSB, it is one of the five **aṁśas** (forms) of **pṛthvī** (earth). **Buddhi**$^{1}$, which is associated with **agni** is here said to be *pādādhiṣṭhita*.

**pādāṅguṣṭha** पादांगुष्ठ (VS III 62, 65), the big toes. One of the eighteen **marmasthānas** (vital points) used for the practice of **pratyāhāra. Pādāṅguṣṭha** is the starting point of **marmasthānas** and one has to start practising **pratyāhāra** beginning from **pādāṅguṣṭha**.

**pāyu-1** पायु-१ (SK 26), the **karmendriya** which is the ability and the tendency to expel stool and urine when necessary, the function called **utsarga.**

**pāyu-2** पायु-२ (GS I 45), the anus. For **jalavasti** one has to draw up water through the rectum as high as the level of the navel.

**pāyumūla** पायुमूल (VS III 63, 68), bottom of the anus. Seventh vital point in the series of eighteen vital points and its distance from big toes is fortytwo fingers and nine fingers from the middle of the thigh.

**pāraga** पारग (BY XI 11), one who has gone beyond the **tattvas** and knows the reality beyond it,

**pārthiva-1** पार्थिव-१ (ANU 30), pertaining to **pṛthvī** which is one of the five **tattvas**$^{3}$ (**mahābhūtas**). The **pārthiva tattva**$^{3}$ is made up of the **gandhatanmātrā** which is supposed to have the characteristics of all the five **tanmātrās** (VB II 19). In this *Upaniṣad* the **pārthivatattva** is said to be *pañcamātrā*.

**pārthiva-2** पार्थिव-२ (YSU V 31), one of the five **agnis** (fires) in the body. This fire is said to reside where the bile duct opens into the duodenum.

**pārthivadharma** पार्थिवधर्म (VM III 44), properties of the earth element in its gross (**sthūla**) form. There are eleven properties of earth element which are shape, weight, roughness, resistance, stability, sustenance, divisibility, endurance, meagreness, hardness and usefulness.

**pāvamānī** पावमानी (BY VII 22), a name of the Vedic *sūkta* recited for the purpose of purification of the body after taking bath.

**pāśāṣṭaka** पाशाष्टक (SSP V 65), eight bindings. Hatred, shyness, fear, doubt, abhorrence, dynasty, conduct of the family, race—these are recognised as the eight bindings that are attached to **jīva** and are removable through the blessings of the **guru** only.

**pāśini** पाशिनी (GS III 3, 65), one of the twentyfive **mudrās** enumerated by *Gheraṇḍa*. It consists in forming a kind of tight noose with the feet thrown round the neck. In addition to strengthening and developing the body, it helps in arousing the **kuṇḍalinī śakti**.

**pāśupata** पाशुपत (SSP VI 42), Lord of the creatures. **Pāśupata** removes the bondage of **karma** and protects all the creatures.

**piṅgalā-1** पिंगला-१ (KU 16; G 18, 20, 23; TSM 70-1; HP III 73, 106; DBU 52, 55; YSU V 18, VI 6; SAU I (6) 5 (7) 1), one of the three most important **nāḍīs**$^{2}$. It is situated on the right side. This **nāḍī**$^{2}$ runs from the navel region to the head. **Prāṇa** may rise along this **nāḍī** or along **iḍā** or **suṣumnā**. This **nāḍī** is said to run on the right side of the **suṣumnā** and **sūrya** is said to be its presiding deity.

**piṅgalā-2** पिंगला-२ (TSM 96-7; GS V 52; HP II 10), the right nostril, presumably served by some nerve fibres which form part of **piṅgalā.** cf. **sūrya**.

**piṅgalā-3** पिंगला-३ (VS II 27, 28, 31, 36, 39, 65, 66), a **nāḍī** which exists on the right side of **suṣumnā** situated in the **kanda.** It runs up to the end of right nostril. Sun is said to move in **piṅgalā nāḍī**. This is identified with right nostril.

**piṇḍavicāra** पिण्डविचार (SSP I 3), discussion on the body. In SSP the theory of *nātha* has been explained in six chapters. **Piṇḍavicāra** forms second chapter. It discusses nine **cakras**, sixteen **ādhāras**, three **lakṣyas**, and five **ākāśas.** Other chapters are **piṇḍotpatti** (origin of the body), **piṇḍasaṁvitti** (knowledge of body), **piṇḍādhāra** (the foundation of the body), *piṇḍapādayoḥ samarasakaraṇam* (the union of the body with supreme reality) and **avadhūtayogī** *lakṣaṇam* (the characteristics of an **avadhūtayogī**).

**piṇḍasaṁvitti** पिण्डसंवित्ति (SSP I 3, III 1), knowledge of the body. *Nāthayogīs* are of the view that all the seven lakes, seven *pātālas,* seven oceans, all the rivers exist within the human body. A *yogi* who knows the existence of all the conscious (**cetana**) and unconscious (**jaḍa**) worlds within his body is understood to have **piṇḍasaṁvitti.**

**piṇḍasiddhi** पिण्डसिद्धि (SSP V 12, 13), perfection of the body. When a *yogī* realises the non-dual state of the self and the **paramapada** (supreme state), then he attains the perfection of the body.

**piṇḍāṇḍa** पिण्डाण्ड (ATU 9), the individual body, as opposed to **brahmāṇḍa** the macrocosm. The **tāraka** *yogi* is advised to imagine that there are a sun and a moon in the middle of his head, as there are the sun and the moon out in the sky and to try to see them by **anusandhāna.**

**piṇḍādhāra** पिण्डाधार (SSP I 3, IV 1), foundation of the body. There is a power which is supposed to support all the universe. This power itself is both a cause and effect of the whole world and is called as indescribable, of the form of wisdom, ever-awakened. This power is known as **piṇḍādhāra.** Another name of this power is **nijāśakti.**

**piṇḍīkaraṇa** पिण्डीकरण (TSB 7), the **viṣaya**$^4$ of a **jaivatanmātrā** obviously that of **rasa.** It appears to be the name given by TSB to the active principle in the **rasatanmātrā** which stimulates the **jaivatanmātrā** in the tongue (**jihvā**). **Viṣaya** in this context means the way in which an organ is put in commission.

**piṇḍotpatti (garbholi)** पिण्डोत्पत्ति (गर्भोलि) (SSP I 69), origin of the body. When a male and female intercourse at the time favourable for conception (*ṛtukāla*), then the **jīva** with the association of **raja** and **vīrya** (semen) comes into the uterus. After staying ten months in the uterus, it takes the bodily form and comes out. This body consists of three humours (**vāta, pitta, kapha**) and seven **dhātus** such as skin, blood, flesh, etc. It is called **garbholi piṇḍotpatti.**

**pitta** पित्त (HP II 28, 58, 65, V 12; VB III 29), one of the three fundamental causes of diseases according to the Āyurvedic system of medicine. It is generally equated with the Greek humour called yellow bile though the Āyurvedic **vāta, pitta** and **kapha** are very different from them.

**pittakoṣṭha** पित्तकोष्ठ (HP V 3, 7), region of bile (**pitta**). From the navel to chest is considered to be the region of bile. When **vāyu** goes astray and accumulates in the region of **pitta,** it results in pain in the chest, on both sides and in the back.

**pīṭha-1** पीठ-१ (GS II 23, 33, 39, 41; HP I 39, 40, 67), **āsana**$^1$

**pīṭha-2** पीठ-२ (GS VI 12), a seat. For **sthūladhyāna** the *yogī* is advised to imagine his **guru**$^2$ on a seat decorated with the mark, called **nādabindu.**

**pīṭha-3** पीठ-३ (YSU I 171-5), a **dhyānasthāna** which is also the seat of God on which **dhyāna** is recommended.

**pīyūṣa** पीयूष (GS III 28, 60; HP III 71), nectar. As a result of the practice of **khecarīmudrā,** the person experiences the pleasurable sensations of various juices. After having the taste of salt, bitter, astringent, butter, milk, ghee, honey etc. he lastly experiences the taste of nectar. Nectar is said to be coming from **somamaṇḍala**. It is protected from falling into the fire (navel region), by the practice of **jālandharabandha.** Nectar exists in the water element also.

**puṇya-1** पुण्य-१ (YS II 14; VB II 12, 30, 34, IV 6), an ethically good action. It is supposed to bring happiness sooner or later. That **puṇya** somehow brings happiness is believed to be a supernatural law. But *Patañjali's sūtra* can also be interpreted as meaning that the person who leads an ethically good life is happy because he does not feel the pricks of conscience which make a man unhappy. It would however be a far-fetched interpretation.

**puṇya-2** पुण्य-२ (YS I 33), virtuous person. The *yogī* is advised to be happy with the persons who perform virtuous deeds and live an ethically good life.

**puṇya-3** पुण्य-३ (VB II 5), pure. One of the implications of the **kleśa, avidyā** is that when persons afflicted by this **kleśa,** as all of us are, take impure things to be pure, e.g. the human body.

**puruṣa-1** पुरुष-१ (SK 3, 11, 17, 19, 21, 37, 55-61; YS I 16, 24, III 35, 49, 55, IV 18), **jña,** which is not **prakṛti** in any sense. In other words, it is not *guṇātmaka* गुणात्मक (made of **guṇas**). There are many **puruṣas**¹—each simple in structure and discrete. **Puruṣas**¹ are certainly real but their reality is not objective and they are, therefore, considered to be pure subjects. **Guṇas**¹ alone are said to have objective reality. The **puruṣas**¹ enjoy a reality of its own kind. It is **cetana** itself (cf. **acetana**).

No **puruṣa**¹ is the material cause of any effect. Hence **puruṣas**¹ are called *aprasavadharmīs* अप्रसवधर्मी. From these facts, which *Īśvarakṛṣṇa* has himself stated about **puruṣa**, he infers the **sākṣitva, kaivalya,** *mādhyasthya,* **draṣṭṛtva** and **akartṛbhāva** of **puruṣa,** though all this does not necessarily follow from what he has said. According to *Īśvarakṛṣṇa*, so long as there is a **liṅga**¹ in **saṁyoga** with a **puruṣa**¹ it is natural that the latter be subjected to the miseries of old age and agony of death. But **puruṣa**¹, who is **cetana** itself, is in no way affected by this experience or by the **kleśas**. The person who is affected is **puruṣa**²—a combination of **puruṣa** and **liṅga,** and as such he is devoid of **cetana.** *Īśvarakṛṣṇa* often fails to distinguish between the whole and the part, and speaks as if **puruṣa** had **avidyā** etc.

According to *Patañjali*, on the other hand, **puruṣa** is never subjected to any kind of pain and we cannot distinguish between a **puruṣa**¹ and a **puruṣa**² in this respect. It is only **citta** who suffers and undergoes a change with every experience. Thus no experience can be attributed to **puruṣa**¹ except introspection of the **citta** with which he may be in **saṁyoga** and the **vṛttis** of that **citta**², if such an introspection can be called experience (cf. **puruṣa**²).

**puruṣa-2** पुरुष-२ (SK 18, 36, 37, 65), a combination of **puruṣa**¹ and **liṅga**¹. *Īśvarkṛṣṇa* has given three arguments to prove plurality of **puruṣas**, two of which prove the plurality of **puruṣas**²— not of **puruṣas**¹. *Īśvarakṛṣṇa* uses the word **puruṣa** indiscriminately. The **puruṣa** who is **cetana, draṣṭṛ** etc. is **puruṣa**¹, while the **puruṣa** who transmigrates and behaves like a soul devoid of **cetanā** is **puruṣa**². On attaining **kevalajñāna** a part of **puruṣa**² survives as **puruṣa**, while the other part disappears. This loose thinking is natural. The combination is unique and difficult to grasp. But this is the **Sāṅkhya** theory. *Patañjali* makes no difference between **puruṣa**¹ and **puruṣa**². For *Patañjali* **puruṣa**¹ does not transmigrate nor does he feel the pain of disease or death.

**puruṣa-3** पुरुष-३ (MBU I (4) 1, II (1) 1, III (1) 1-2, IV 1), **brahman** in man seen as enjoying the **avasthās** called **jāgrat, svapna, suṣupti** and **tūrya.** cf. **viśva, taijas** and **prājña.**

**puruṣa-4** पुरुष-४ (BY IX, 135, 177, 184-6), **brahman** the reality which is all pervading and hence seen by *yogīs* in different places. It is not perceived as a concrete object, but realised as the ultimate Reality behind the object sensed, perceived or imagined.

**puruṣa-5** पुरुष-५ (BY IX 85), the supreme being is called **puruṣa** because he is visible everywhere, has thousand hands and feet and pervades all over.

**puruṣakhyāti** पुरुषख्याति (YS I 16; VB II 24), **vivekakhyāti.**

**puruṣajñāna** पुरुषज्ञान = **puruṣadarsána** पुरुषदर्शन (YS III 35; VB I 16), the recognition on the part of **citta**$^1$ (the transmigrating soul) that he is not supreme and that there is another without whom he is nothing. **Puruṣajñāna** is the knowledge of that other.

**puruṣārtha-1** पुरुषार्थ-१ (YS IV 34), the need of being a **citta**$^1$ for a **puruṣa**$^1$. A **citta**$^1$ completely severing its connection with its **puruṣa**$^1$ and its disintegration are two aspects of one and the same phenomenon. Then the **puruṣa**$^1$ left untouched by **prakṛti**$^1$. When a **krama** is disintegrated it loses its individuality and reverts to the original undifferentiated level of **prakṛti.** This is the end (*śūnyatā* शून्यता) of **puruṣārtha.**

**puruṣārtha-2** पुरुषार्थ-२ (VB II 18-9; SK 31, 42, 69), **bhoga** and **apavarga. Dṛśya** (*guṇātmaka* reality) exists, according to these writers, for the sake of the **bhoga** and **apavarga** of the **puruṣas**$^1$. **Puruṣa** in this context should be a **liṅga**$^1$ or **citta**$^1$ in **saṁyoga** with a **puruṣa**$^1$ and **puruṣārtha** the **bhoga** and **apavarga** of **puruṣa**$^2$, not that of the **puruṣa**$^1$ with whom the **liṅga**$^1$ has a **saṁyoga.** Nevertheless this is their idea.

**puruṣārtha-3** पुरुषार्थ-३ (VM II 21), for the purpose of **puruṣa.** It is the **dṛśya** (seen), i.e., **prakṛti** which serves the essential purpose of seer (**puruṣa**). The very purpose of the seen (**dṛśya**) is to provide experience and means of emancipation for the **puruṣa.** Therefore, the very existence of **prakṛti** is understood to be **puruṣārtha.**

**pūjyapāda** पूज्यपाद (HP I 7), name of a **siddha** *yogī*. *Svātmārāma* has enumerated these names as a mark of salutation to those *yogīs*.

**pūraka-1** पूरक-१ = **pūra** पूर (BY VIII 9, 19, 20; G 47; GS I 56, II 45, V 9, 53-4, 76; DU VI 12; YTU 50; SAU I (7) 7, 11, 13; HP II 36, 45, 68-9, 71-3, III 25, V 10, 19), one of the three components of **prāṇāyāma**. It is the act of inhaling (= filling the lungs with air).

BY explains **pūraka**$^1$ as filling all the **nāḍīs** by inhalation. They speak as if the same **prāṇa** which we inhale enters the whole body. In fact when we inhale we simultaneously experience certain tactual sensations in different parts of the body and as the two phenomena are intimately related they refer to both in the same terms. Afterall inhalation and raising these sensations is the work of the same *elan vital*.

**pūraka-2** पूरक-2 (TBU I 32), the belief "I am **Brahman**". This *Upaniṣad* decries straining of the respiratory organs by controlled respiration and considers **viveka** to be the only object *yogīs* should try to achieve.

**pūraka-3** पूरक-३ (BY VIII 22-23, 43), the state of mind at the time of inhaling, as opposed to the act of inhaling. In this state, according to this text, the perfect *yogī* becomes one with **brahman**.

**pūraka-4** पूरक-४ (VM, VBh II 49), breathing in the external air and holding it in **koṣṭha** (heart or lungs).

**pūrita** पूरित (HP I 48), in its fulness. If at the time of death the **apānavāyu** rises to the head again and again in its fulness, i.e. carrying along with it **agni**$^1$, **citta**$^1$ and all, the dying person gets Supreme Realisation. Such **apānavāyu** appears to be a description of **kuṇḍalinī**$^1$. The **śakti** which is here said to be responsible for this realisation is obviously the **kuṇḍalinī śakti**.

**pūrṇagiri** पूर्णगिरि (YSU I 173, V 10), one of the four **pīṭhas** on the body. The **cakra** (literally wheel) with twelve spokes—**anāhata**—is said to be situated in the chest and is called the **pūrṇagiripīṭha.** Probably these **pīṭhas** are the **sthānas** from where **prāṇa** can rise and where it can rest. **Prāṇa**$^1$ rising from the **kāmarūpapīṭha** (between the sex organs and the anus) can rest at **pūrṇagiri** (in the chest), the **jālandhara** (in the throat) on the **uḍḍiyānapīṭha** (in the head).

**pūrṇatva** पूर्णत्व (TBU I 42), perfection (realisation of **brahman**). By practising **brahmavṛtti** (= **dhyāna** of **brahman**) the *yogī*—realizes his true self (i.e. **brahman**) and this is perfection. **Brahmavṛtti** and **pūrṇatva** are equated when the *yogī* is advised to practise **pūrṇatva**.

**pūrṇimā** पूर्णिमा = **paurṇamāsī** पौर्णमासी (MBU II (1) 6; YKU III 1, 2), one of the three **dṛṣṭis** (gazes). When the **tārakalakṣya** is seen with eyes wide open, this **dṛṣṭī** is called **pūrṇimā.** Practice of this is highly recommended. This gaze is adopted at the time of **mantrajapa** (reciting a sacred formula), obviously accompanied with **dhyāna.** It is the best of the three gazes and is highly praised by YKU.

**pūrva-1** पूर्व-१ = **pūrvatāraka** पूर्वतारक = **pūrvatārakayoga** पूर्वतारकयोग (ATU 8, 11). It is *samanaska* समनस्क **tārakayoga-anusandhāna** alone, the **uttaratārakayoga** being **amanaska tārakayoga—śāmbhavīmudrā.** The light which the *yogi* sees in this **yoga** is not introspected as we understand by the word introspection. It is attention fixed on an **anusanddheya.** **Tārakayoga** begins when an **anusandheya** is seen and attended to. The *yogī* knows it to be the light of the ultimate reality. But this knowledge of **brahman** is *manaska* मनस्क (mental). True realisation of **brahman** is **amanaska.** It consists in the *yogī* being merged in **brahman** during **uttaratārakayoga.**

**pūrva-2** पूर्व-२ (YS I 26), according to VB, they are **brahmā, viṣṇu** and **śiva,** who in their turn, draw inspiration from **īśvara.**

**pūrvajanma** पूर्वजन्म (VB II 9), previous birth. 'May I not cease to live', 'May I live on and on'. This craving is not to be raised in one who has no previous experience of death. This statement of VB approves of the concept of **pūrvajanma.** The impressions of **pūrvajanma** is responsible for **abhiniveśa** in present life.

**pūrvajātijñāna** पूर्वजातिज्ञान (YS, VB III 18), the knowledge of previous birth. It becomes manifest through **saṁyama** on the latent impressions.

**pūrvārdha** पूर्वार्ध (ATU 8), **pūrva** = **purvatārakayoga.**

**pūrvotpanna** पूर्वोत्पन्न (SK 40), produced before. The *bhāvairadhivāsitaliṅga* भावैरधिवासितलिंग (the transmigrating self) is supposed to have been produced before it assumes a living body of the **bhautikasarga**, (i.e. a **mātāpitṛjaviśeṣa**).

**pūṣā-1** पूषा-१ (TSM 72; YSU V 22), one of the principal **nāḍīs**$^2$. It emanates from the *hṛtsthāna* हृत्स्थान (region of the chest) and goes to the left ear. It may be the nerve which serves the left ear. In some contexts the word **nāḍī** is used for the nerves of the autonomic system.

**pūṣā-2** पूषा-२ (VS II 31, 36, 39; BY IX 93), one of the fourteen **nāḍīs** situated at the backside of **piṅgalā** (right nostril) and it goes upto the eyes (cf. **kanda**).

**pṛthvī-1** पृथ्वी-1 (VB II 18, III 44, IV 14; VM III 44; TSM 2; G 69), one of the five **mahābhūtas** (elements), the **viśeṣa** of the **aviśeṣaguṇaparva** the **gandhatanmātrā,** which has the characteristics of all the other **tanmātrās.** Hence **pṛthvī** has the characteristics of all the other **mahābhūtas,** besides its own, viz. solidity.

The essential feature of the **tanmātrā** in **pṛthvī** seems to be its ability to stimulate the nose and bring about smelling which is the function of the **jaivatanmātrā** (see TSB 7) in the olfactory cells. **Pṛthvī** is the object of meditation in **pārthivīdhāraṇā** (of G). It is said to be yellow and four cornered and *vajra* वज्र (thunder bolt) is said to be its emblem.

**pṛthvī-2** पृथ्वी-२ (TSM 135, 142), part of the body from the knees to the feet. The whole body is divided into five parts which are given the same names as are given to the five **mahābhūtas.** The whole material creation evolves out of the **mahābhūtas**, according to TSM.

**pṛthvī-3** पृथ्वी-३ (VB III 45, IV 14), any solid substance. By a successful **saṁyama** on the material side of nature, the *yogī* acquires the ability to enter solid substances.

**pṛthvī-4** पृथ्वी-४ (VB III 32, IV 14), the planet earth. By a successful **saṁyama** on the internally aroused visual sensation localised inside the head the *yogī* sees the beings moving about in the region between the earth and the sky.

**pṛthvī-5** पृथ्वी-५ (HP III 122), **āsana.**

**pṛthvījaya** पृथ्वीजय (VS IV 10), control over the earth element. By practising **dhāraṇā** (concentration) on this element along with its letter *'la'* ल and the deity **'brahmā'** for two hours and by taking air (**vāyu**) to the **pṛthvī sthāna** in one's own body, i.e. mentally imagining **vāyu** to be in that region, one attains victory over the earth element.

**pṛthvīsthāna** पृथ्वीस्थान (VS IV 6, 8-10), region of earth. From toes (feet) to knees is symbolically characterised as the region of earth.

**poṣaṇa** पोषण (TSM 86), nourishing of the body by providing food, etc. which is said to be the function of the **samānavāyu. Poṣaṇa** is obviously the same function as **samīkaraṇa.**

**pauruṣeya** पौरुषेय (BY XII 10), made, related, written or constructed by man. *Bauddha, Lokāyatika* and *Kuhakas* hold that *Vedas* are written by men and therefore, they are **pauruṣeya.**

**prakāśa-1** प्रकाश-१ (YS III 21; VB I 27, IV 19), light. As a result of **saṁyama** on the seen form of his body no light is reflected by *yogī's* body. Hence nobody can see the *yogī*.

**prakāśa-2** प्रकाश-२ (YS II 18, 52, III 43), knowledge, consciousness, which is the function of the **sattvaguṇa.** As a result of practising **prāṇāyāma**[2] cognitive ability increases, thinking becomes clear, there is not much forgetfulness and not many illusions. According to VB, the **kleśá avidyā** also becomes weak, as a result of which the *yogī* sees the light which otherwise remains concealed. The same result is obtained by what VB calls **mahāvidehadhāraṇā**.

**prakāśa-3** प्रकाश-३ (SSP I 26), illumination, manifestation. It has five qualities—(1) without any deviation; (2) without particulars; (3) *nirvikalpatva*—a kind of knowledge or **samādhi** which does not recognise the distinction between subject and object; (4) **samatā**—equanimity or poise; and (5) rest.

**prakāśya** प्रकाश्य (SK 32), one of the three functions of the **karaṇas**$^2$. **Prakāśya** being object of cognitive consciousness (that which is known—a **viṣaya**$^4$) that towards which the **manas**$^1$ (mind) or the **buddhīndriyas** (senses) are directed, literally that which is illumined by them. **Prakāśya** is the act of consciousness.

**prakṛti-1** प्रकृति-१ (VB III 48; SK 3, 11, 22, 37, 55, 61; BY IX 183), one of the two realities both of which are eternal and ultimate and exist in their own right—the other being **puruṣa**$^1$. **Cittas**, the vegetable kingdom, and all material things are **prākṛtika.** Only **puruṣas**$^1$ are not.

This is **mūlaprakṛti,** which is only a potentiality of all kinds of change—the changing reality—and is generally known as **pradhāna.** It corresponds to *Patañjali's* **aliṅga** stage of differentiation in **guṇas**$^1$ and is the primeval matter of which **mahat** is the first form. It is not itself the form of any other matter.

According to BY, contemplation of everything in **prakṛti**$^1$ and of **prakṛti** in **puruṣa**$^2$ is also **dhyāna.**

**prakṛti-2** प्रकृति-२ = **mahat** महत् (SK 56), **guṇas**$^1$ in action (cf. **prakṛti**$^1$ above). The change that **mahat** displays is of an infinity of patterns. This is its *vibhutva* विभुत्व. Behind **prakṛti**$^2$ is **prakṛti**$^1$ which also, being its cause and essence is potentially *guṇātmaka* गुणात्मक (of the nature of **guṇas**).

**prakṛti-3** प्रकृति-३ = **pradhāna**$^2$ प्रधान = **liṅga**$^1$ (SK 62, 65), the **guṇātmaka** part of **puruṣa**$^2$. **Puruṣa**$^1$ in **saṁyoga** with **pradhāna**$^2$ is **puruṣa**$^2$—the transmigrating soul—and every **liṅga** is necessarily in **saṁyoga** with a **puruṣa.**

**prakṛti-4** प्रकृति-४ (YS, VB IV 3), a process of nature. Transmigration is according to *Patañjali*, a natural process. Every death occurs when the sum total of conditions adequate for it to be brought about, is complete. This means that the exact time of death and rebirth is not determined by one's merits and demerits, but by natural conditions. Virtue and vice only determine a pleasant or painful future existence (cf. YS II 1). cf. **prakṛtyāpūra**.

**prakṛti-5** प्रकृति-५ (YCU 72), the **parāśakti. Sthūlaprakṛti** is only **parāśakti** in the form of **sthūlaśarīra** (body).

**prakṛti-6** प्रकृति-६ (BY II 81), nature of **oṁkāra**.

**prakṛti-7** प्रकृति-७(BY XI 10), matter, primary cause of the universe. He who knows the modifications of **prakṛti** is known as wise in *Vedas*.

**prakṛti-8** प्रकृति-८ (SSP I 59), nature of individuals. It has five qualities (1) desire, (2) greediness, (3) covetousness, (4) expectation, and (5) falsehood.

**prakṛtipiṇḍa** प्रकृतिपिण्ड (SSP I 37), physical body composed of twenty-five elements of **prakṛti**. According to SSP I 38 to 42, each gross element has five qualities and combining five qualities of each element, they become twenty-five. The physical body irrespective of men and women, are composed of these twenty-five qualities.

**prakṛtilaya** प्रकृतिलय (YS I 19; SK 45), merged in **prakṛti**$^{3}$ (nature). According to *Patañjali*, **prakṛtilayatva** is the state of **asamprajñāta (yoga).** It is said to be spontaneous in the case of beings known as **prakṛtilayas,** which only means that the **prakṛtilayas** exist in the state of **prakṛtilayatva.** By their very nature they are in the state of **asamprajñāta (yoga).**

**prakṛtilīna** प्रकृतिलीन (VB I 24), **prakṛtilaya**.

**prakṛtyaṣṭakarūpasthāna** प्रकृत्यष्टकरूपस्थान (YKU I 74), the **dhyānasthāna** at the top, i.e. the highest point, in the head (cf. **ākāśa**$^{3}$). Why it is called by this name is not quite clear. In the *Gītā* the eightfold **prakṛti**$^{2}$ of the Supreme Being is said to consist of the five **mahābhūtas/tanmātrās** (elements) and the three **antaḥkaraṇas (manas**$^{2}$**, buddhi**$^{2}$ and **ahaṅkāra**). But SK speaks of seven *prakṛtivikṛtayaḥ* प्रकृतिविकृतयः. The eight-fold **prakṛti**$^{2}$ referred to here may be these seven plus the **pradhāna**. The meaning seems to be that **kuṇḍalinī** reaching the highest point in her rise towards a *yogī's* head, the *yogī* ceases to behave like a **viśeṣa** one, as he does not see the **guṇapariṇāma—viśeṣas,** including himself. He only sees the *tattvāntarapariṇāmas*.

**prakṛtyāpūra** प्रकृत्यापूर (YS IV 2), fulfilment of natural conditions for bringing about an effect. According to *Patañjali*, natural conditions are responsible for death and a subsequent birth. But they do not determine the form which the next life will take. That is determined by the structure of the **citta**$^{1}$ at the time of death, i.e. the cumulative dispositions formed in this and the previous lives, as they stand at the time of death of his body.

**prakopa** प्रकोप (G 36), disorder. No nervous disorders arise in him who practises chin-lock (**jālandhara bandha**).

**prakṣālana** प्रक्षालन (GS I 23), the latter part of **bahiṣkṛtadhauti**. It consists in standing in water coming up to the navel, protruding the rectum by releasing control of it and washing it with hands so long as all the impurity is washed away and then withdrawing this.

**prakhyā** प्रख्या = **prakāsá** प्रकाश (VB I 2, II 15, III 35, IV 14), knowledge. The function of **sattvaguṇa** is knowledge or consciousness. Hence it may be said that there is more of **sattva**$^{2}$ in men and animals than in lifeless objects.

**pracārasaṁvedana** प्रचारसंवेदन (YS III 38), knowing the technique of moving the **prāṇa**$^{1-2}$ here and there in the body and of leaving the body at will. This latter skill, according to the commentators, is used for entering another man's body.

**pracitābha** प्रचिताभ (VB III 26), literally, rich in glory; one of the five classes of gods who are the denizens of *maharloka* महर्लोक. All these five classes of gods have control over the **mahābhūtas** and live in the state of **dhyāna** for 1000 *kalpas* कल्प (432,000 million years).

**pracchardana** प्रच्छर्दन (YS I 34), expelling—throwing out completely.

The practice of suspending respiration for a shorter or longer time after a complete exhalation helps concentration. This word is here used for exhalation.

**prajalpa** प्रजल्प (HP I 15), talking too much by which a *yogī's* **yoga** gets futile.

**prajāpati** प्रजापति (TSB 8), one of the twelve *devatās* who enter the twelve **nāḍīs**² and preside over them.

**prajīva** प्रजीव (G 31), consciousness (= knowledge). When the **kuṇḍalinī** is aroused, **marut** (= combined **prāṇa** and **apāna**¹) is propelled upwards voluntarily. It is said to acquire the characteristic of consciousness in the sense that it is consciously carried upwards.

**prajñā-1** प्रज्ञा-१ (YS I 48, 49; VB I 10, 43), plenary revelation. **Nirvicārāsamāpatti** reveals the truth. When a **citta**¹ (gets) merged in an object, the **citta**¹ in the form of the object is the **prajñā,** or **samādhiprajñā.** That is the **cittasvarūpa** at the moment.

**prajñā-2** प्रज्ञा-२ (YS I 49), knowledge (= cognitive consciousness). In this *sūtra* the word **prajñā** is used in both senses **prajñā**¹ and **prajñā**². Knowledge gained by testimony and inference is also called **prajñā.**

**prajñā-3** प्रज्ञा-३ (VB I 48), belief. When the right belief is supported by testimony, inference, as well as by **samāpatti,** that is the superior **yoga,** according to *Vyāsa.*

**prajñā-4** प्रज्ञा-४ (YS II 27), realization. There are seven marginal realisations implied in **vivekakhyāti.** They are called its **prāntabhūmiprajñā.**

**prajñā-5** प्रज्ञा-५ (VBH I 20), discriminate discernment of the form of direct perception of the essence of either **jīva** or **brahman.** This is one of the means for a *yogī* to attain the highest realisation.

**prajñājyoti** प्रज्ञाज्योति = **bhūtendriyajayī** भूतेन्द्रियजयी (VB III 51), a *yogī* at the third stage of progress in *yoga.* Such *yogīs* scrupulously guard what they have achieved and have the wherewithal to achieve that which is yet to be achieved. They obviously have control over **bhūtas** as well as **indriyas** (material as well as immaterial nature). VB considers them to be those who have mastered the third of the **sabījasamādhis,** viz. **savicārāsamāpatti** (VB III 51).

**prajñāprasāda** प्रज्ञाप्रसाद (VB I 47), plenary inspiration. When by **nirvicārāsamāpatti,** a person is thoroughly inspired by the realization that he or she is **puruṣa**¹, who is entirely different from the transmigrating self; then he or she being free from all miseries, sees all the others who are miserable, as if he or she has risen much above them.

**prajñāloka-1** प्रज्ञालोक-१ (VBh I 47), range of sight called **prajñā.** In the state of **nirvicārā,** the *yogī* is able to perceive directly all the stages of subtle object simultaneously. Therefore, it is described as special range of sight. **Vaiśāradya** and **prājña** are synonymous here.

**prajñāloka-2** प्रज्ञालोक-२ (YS, VB, VM III 5), light of insight. As a result of mastery over **saṁyama,** there arises the light of insight of **samādhi.**

**prajñāviveka** प्रज्ञाविवेक (VB I 20), **samādhiprajñā.** cf. **samprajñāta. Samprajñāta (yoga)** is **samādhi** with a **prajñā,** which is some kind of consciousness different from our ordinary consciousness; because the knowing **citta**$^2$ having merged in the content of his consciousness there remains no distinction between the knower, the known and the knowledge of the known by the knower.

**praṇava-1** प्रणव-१ (YS I 27; GS VI 11; YTU 63-4; KU 3), name of **Īśvara.** Thinking of **Īśvara** while repeating this name to which active attention can easily be given—is an aid to adopting to introspective attitude and overcoming the obstacles in the path of **yoga.** According to GS, it is the sacred monosyllabic **mantra** which is, for the purposes of **sthūladhyāna,** to be visualised (as written) inside the **halakṣa** triangle in the ovary of the twelve petalled lotus, which in its turn, is to be imagined in the ovary of the **mahāpadma.**

After success in **prāṇāyāma**$^2$ is attained by a *yogī* he is advised by YTU to chant the sacred syllable prolonged as much as possible. This is supposed to eradicate the effects of the evil deeds of the past and to remove all the obstacles in the path of **yoga**$^4$. As success in **yoga**$^4$ begins to dawn the *yogī* is said to be in the **ārambhāvasthā** of **yoga**$^2$. The three **lokas,** the three *Vedas*, the three **sandhyās**, the three **svaras,** the three **agnis** and the three **guṇas** are all supposed by this *Upaniṣad* to be in the three letters of this **mantra**$^1$. The person who understands these three and the half-letter at the end of the **mantra** (the nasal sound) is himself the all embracing ultimate Reality. The **akāra** (*a*) of **aum** moves the **hṛtpadma, ukāra** (*u*) opens it up, and the **makāra** (*m*) brings the **nāda** (centrally aroused sensation of sound). The last half-syllable (*ardhamātrā*) अर्धमात्रा is said to be **niścala** (unmoving). Perhaps the idea is that in the end there are no vibrations of the vocal organs. One mental recitation counts as one **mātrā** for the purposes of **prāṇāyāma**$^2$.

By YSH **om** is mentioned as one of the *padastha* पदस्थ **dhyeyas** and is described as situated in front of the nose along with the **śūnya** and **anāhata**. The fruit of contemplation on all these is **nirmala jñāna** (pure knowledge).

**praṇava-2** प्रणव-२ (DBU 14, 17), the Supreme Being (**ātmā**$^2$). The light which the *yogī's* mind sees between the eyebrows for the purpose of **tejodhyāna** is here described as **ātmā**$^2$ in the form of light (= *tejomayabrahma* तेजोमयब्रह्म).

**praṇava-3** प्रणव-३ (VBh I 28), **aum.** VBh quotes *Garuḍa Purāṇa* while explaining its meaning. The three syllables of **praṇava** represent the manifest (**vyakta**), unmanifest (**avayakta**) and the **puruṣa.** One who realises this meaning of **praṇava,** acquires one-pointedness of mind.

**praṇavātmaka (prāṇāyāma)** प्रणवात्मक (प्राणायाम) (VS III 1), having **praṇava** as an essential component. VS while describing **prāṇāyāma** exclusively connects it with **praṇava.** The three phases of **prāṇāyāma,** namely—**pūraka, kumbhaka** and **recaka** are represented by the three letters of **praṇava, A, U,** and **M,** respectively.

**praṇāmitva** प्रणामित्व (VB IV 14), causing pressure. Air causes pressure on the skin and the atomosphere on the internal organs. Hence air is called *praṇāmī* प्रणामी by VB in III 44.

**praṇidhāna** प्रणिधान (VB I 29; VBh I 23, 28), devotion. It is a special kind of abstract thought which ultimately leads to **asamprajñāta samādhi.** According to VBh, meditation on **brahma** along with the recitation of **praṇava (om)** is **praṇidhāna.**

**pratanu** प्रतनु (VBh II 2), weakening, reducing the quality of. The **yoga** in the form of action attenuates afflictions (**kleśas**) by which the subliminal impressions are not able to rise again during the state of **jīvanmukti.**

**pratipakṣabhāvana** प्रतिपक्षभावन (YS II 33, 34), reminding oneself of the other side of the picture in the context of the danger of yielding to temptation of **hiṁsā** etc.

**pratipat** प्रतिपत् (YKU III 1, 2; MBU II (1) 6), one of the three kinds of gazes adopted at the time of **abhyāsa** (**dhyāna** and **japa**). It consists in keeping the eyes half open.

MBU calls it one of the three **dṛṣṭis**[1] (gazes). When the **tārakalakṣya** is seen with eyes half-closed, the **dṛṣṭi**[1] is called **pratipat**.

**Pratipat** is the first day of the each lunar fortnight of the month.

**pratipatti** प्रतिपत्ति (YS, VB, III 53), distinctive knowledge or knowledge born of discrimination which is free from doubt.

**pratiprasava-1** प्रतिप्रसव-१ (YS II 10, IV 34; VM IV 34), a **citta**[1] reverting to the **aliṅga** (perfectly undifferentiated) state, which is the prime matter, by losing its identity as well as its characteristic of being predominantly **sāttvika** and shedding all its practical as well as scientifically real forms. A **citta** as an individual vanishes in **asmitā. Asmitā** vanishes in **liṅgamātra** and when this disappears nothing but **aliṅga** remains. This is **pratiprasava.**

**pratiprasava-2** प्रतिप्रसव-२ (VBh II 10, III 50, IV 34), involution. It is opposed to **prasava** (evolution, generation, or birth). This is the highest state wherein the elements of **prakṛti** return to their own cause leading to the isolation of the **draṣṭā**.

**pratibhā** प्रतिभा (VB III 54), plenary inspiration. When by being fully successful in **saṁyama** a *yogī* gets perfectly inspired he can hear, feel, and smell what people cannot do through their sense organs. In other words, he becomes omniscient in the matter of perceptions.

**pratisaṁvedana** प्रतिसंवेदन (VB IV 19), introspection; **puruṣa**[1] is the introspector (*pratisaṁvedī* प्रतिसंवेदी) of mental processes. **Citta**[2] (mind) cannot introspect its own processes.

It can only introspect the psychological objects of those processes. Though introspection is not quite the correct word for the **puruṣas**[1] apprehension of the processes of its **citta**[2], it is better than seeing.

**pratisarga** प्रतिसर्ग (VB III 51), **pratiprasava**, which consists in the reverse evolution of the transmigrating soul into indeterminate primeval nature.

**pratyakcetana-1** प्रत्यक्चेतन-१ (VM I 29), *avidyāvān* अविद्यावान् **puruṣa**[2].

**pratyakcetana-2** प्रत्यक्चेतन-२ (VM II 24), **puruṣa**[1]. cf. **pratyakcetanā.**

**pratyakcetanā** प्रत्यक्चेतना (YS I 29), the introspective attitude which a devotee of God acquires. He begins to wonder how he got into this mess and is keen to get out of it. **Pratyakcetanādhigama** is the adoption of this attitude.

**pratyakcetanādhigama** प्रत्यक्चेतनाधिगम (VB I 29), a different interpretation of the term **pratyakcetanādhigama** used in YS I 29. *Vyāsa* and other commentators think that the *yogī* who recites the **mantra**[3] **om** gets the knowledge of **puruṣa**[1] by analogy. But a more consistent interpretation of this *sūtra* seems to be that, as a result of devotion to **īśvara** and recitation of the **mantra**[3], the **om,** *yogī* develops the introspective attitude.

Knowledge of **puruṣa**[1], according to *Patañjali*, does not seem to be so easy to acquire.

The compound can thus be resolved in two different ways. These commentators resolve it as **pratyakcetana**[1] + **adhigama.** The more correct way, however, is to understand it as **pratyakcetanā + adhigama.**

**pratyaktva** प्रत्यक्त्व (TBU I 38), being inside, here **brahman** who resides within everybody in the form of **caitanya** (a conscious being).

*Vṛttivismaraṇa* वृत्तिविस्मरण (stopping of **cittavṛttis**) is to be practised until **brahman** is seen by the *yogī* spontaneously and instantaneously. **Samādhi** itself is not the goal. Realisation of **brahman** should be aimed at.

**pratyakṣa-1** प्रत्यक्ष-१ (YS, VB I 7), sense-perception—one of the three ways of obtaining dependable knowledge.

**pratyakṣa-2** प्रत्यक्ष-२ (VB I 32), direct experience. In this sense there can be *yogaja* (योगज) **pratyakṣa** also, which is not a **cittavṛtti**.

**pratyakṣa-3** प्रत्यक्ष-३ (GS I 9, 11), one of the seven **sādhanās** (practices) of **ghaṭasthayoga (haṭhayoga).** It is achieved by the practice of **dhyāna.** It helps in knowing the **ātmā**, not merely by reasoning, nor by sense-perception, but by means of a still more direct apprehension. It can be said to be a mystic knowledge in so far as only the person who has it knows what it is. According to *Gorakṣa, ātmajñāna* (knowledge of the **ātmā**) is *ātmasaṁsthiti* आत्मसंस्थिति (identity with **ātmā**), which is the ultimate object of **yoga** and which is **mukti** (liberation) itself.

According to *Gheraṇḍa*, though **ātmapratyakṣa** is obtained by **samādhi**, it may be that the **ātmapratyakṣa** of *Gheraṇḍa* is not exactly the same as *tattvasaṁsthiti* तत्त्वसंस्थिति (abiding in state of realisation) of *Gorakṣa.*

**pratyakṣakaraṇapañcaka** प्रत्यक्षकरणपंचक (SSP I 61), five instruments of perception. These are action, desire, moon, sun and fire.

**pratyakṣayajana** प्रत्यक्षयजन (BVU 53, 57), a kind of **yoga**[3] in which the *yogī* sees clearly in his own body the **niṣkala** (undifferentiated) **haṁsa (brahman).** First the *yogī* practises **prāṇāyāma**[2] with **recaka** (expiration), **pūraka** (inspiration) and **kumbhaka** (suspension of breathing) for three hours everyday. Then he performs **namaskārayoga** and *jñānamudrā*, which is not just a posture of the body but essentially a state of the mind. In BVU 64 the verb *prakalpayet* प्रकल्पयेत् (do with the mind) is used instead of *dhārayet* धारयेत् (adopt) and in 66 **paramahaṁsa** is described as *jñānamudrātmarūpaka* (of the nature of *jñāna*). If **pratyakṣayajana** is successful, the *yogī* sees in his own body the **niṣkalabindu** i.e. the **brahman. Pratyakṣayajana** is thus a kind of **dhyānayoga.**

**pratyagātmā** प्रत्यगात्मा (PBU (U) 16), individual soul. This is isolated state of **jīva** but affected by **māyā**.

**pratyaya-1** प्रत्यय-१ (YS I 18, III 2, 12, 17, 19), content of a **citta** or of **samāpatti.**

**pratyaya-2** प्रत्यय-२ (YS I 19), implication, **asamprajñāta nirodha** is implied in the very mode of existence of **prakṛtilaya.** It is **bhavapratyaya** for him.

**pratyaya-3** प्रत्यय-३ (YS II 20), **cittavṛtti.** Although **puruṣa**[1] is not *prākṛta* प्राकृत (a natural phenomenon), He introspects the processes and contents of consciousness as well as the **vṛtti-** less **citta,** which are all natural phenomena.

**pratyaya-4** प्रत्यय-४ (YS III 35, IV 27), belief. It is not just a passing mental process, but a part and parcel of the structure of mind, and is abiding. It is the knowledge on the basis of which we are justified in acting as we are morally certain about it.

**pratyaya-5** प्रत्यय-५ (SK 46), experiences. An infinite variety of experiences is made available by **buddhi** to **puruṣa**[2]. These are placed by *Īśvarakṛṣṇa* in four broad divisions— **viparyaya, aśakti, tuṣṭi** and **siddhi**—which are subdivided to form as many as fifty kinds of experiences. And there are innumerable varieties of each kind of experience. All this diversity is caused by the three **guṇas** mixing in different proportions. Although experience is a predominantly **sāttvika** affair, **rajas** and **tamas** also play their part in it and the three together produce a variety of **sāttvika** phenomena, which can themselves be arranged in a **sāttvika-tāmasa** scale. These experiences are marks of success and failure in the long course of progress towards the attainment of *kevalajñāna*. They constitute what *Īśvarakṛṣṇa* calls the **pratyayasarga.**

**pratyaya-6** प्रत्यय-६ (VM I 10, 18), cause. **Asamprajñāta (yoga)** is (YS I 18) said to be preceded by the practice of the cause of **vṛtti**-lessness (a state in which there are no mental processes) and **nidrā** (YS I 10) to be the cause of the absence of **jāgrat, svapna** and **suṣupti.**

**pratyaya-7** प्रत्यय-७ (YS I 10; VB II 23), that which they call so and so, that which is believed to be so and so. **Nidrā** is the **vṛtti** of which the content is that which they call **abhāva**[3]. Similarly, one can have no idea of **dṛśya**[3] or the **draṣṭā** alone without thinking of that which is known as the other. **Draṣṭā** and **dṛśya**[3] are relative terms. This is what *Vyāsa* means.

**pratyayakāraṇa** प्रत्ययकारण (VB II 28), when the knowledge about the unseen object comes through seen object it is called **pratyayakāraṇa,**for example the knowledge of fire due to smoke seen.

**pratyayātmaka** प्रत्ययात्मक (VB III 15), having the nature of cognition. The perceived mind (**paridṛṣṭacitta**) has the nature of cognition as opposed to unperceived mind **aparidṛṣṭacitta** having the nature of the latent impressions of the objects only (cf. **vastumātrātmaka**).

**pratyayānupaśya** प्रत्ययानुपश्य (YS, VBh II 20), witness for the modifications of mind. A contradictory quality of **draṣṭā,** who even being pure witness for the modifications of mind, i.e., he is aware of the modification which pertains to the mind and being aware of that modification, he appears to be similar to that though he is dissimilar to it.

**pratyavāya** प्रत्यवाय (BG II 40; BY XI 2), harm, chances of incurring sin owing to the defects in the utterance of **mantras.** If in the performances of the rituals prescribed by the *Vedas* there be such defects then these observances, instead of producing the desired fruit, result in harm to the performer. BY declares that while following yogic path, there is no chance of incurring sin since obstacles, defects, etc. cannot exist on account of everything being done in accordance with **yoga.**

**pratyāharaṇa** प्रत्याहरण (G 55), drawing. The centre in the navel draws towards itself the stream of nectar flowing from the centre at the base of the palate. The former is called *bhāskara* भास्कर (the sun), and the latter **candra,** (the moon).

**pratyāhāra-1** प्रत्याहार-१ (YS II 29, 54-55; MBU I (1) 7), withdrawal from the objects of feeling and desire. In the absence of **cittavṛttis** (cognitive mental processes), there remains only the **svarūpa** of **citta** with **pratyāhāra** of **indriyas** (the affective—conative aspects of **citta**) which withdraw from their respective objects as if it were in imitation of **cittasvarūpa.** What **nirodha** is for **vṛttis**$^{1}$ of **citta**$^{2}$**,** **pratyāhāra** is for its **indriya's.** **Pratyāhāra** is one of the eight components of **yoga**$^{1}$ and is comparatively a **bahiraṅga** (external member) as it has to do with the objects existing in the world outside. *Indriyārthebhyaḥ manonirodhanam* इन्द्रियार्थेभ्यः मनोनिरोधनम् (withdrawal of mental processes from the **indriyas**) of MBU is the same as *svaviṣayāsaṁprayoga* स्वविषयासम्प्रयोग of the **indriyas**$^{1}$ for YS. It is **pratyāhāra.**

**pratyāhāra-2** प्रत्याहार-२ (BY VIII 1, 32, 50-2, IX 35, XII 46), *Yājñavalkya* has used this word in a very wide sense. It includes **pratyāhāra**$^{1}$. But in addition to that the term also covers control of **prāṇa**$^{2}$, of which the sphere of action is the whole body, **cittavṛttinirodha,** control of **manas, buddhi** and **ahaṅkāra** and repeated attempt of **vairāja.**

**pratyāhāra-3** प्रत्याहार-३ (GS IV 1-7), literally means drawing back. It is psychological process to restrain the mind from various objects. Mind usually goes out to the five kinds of objects (hearing, touching, sight, tasting, and smelling) through the channel of five sense organs (i.e., ear, touch, eye, tongue, and nose) respectively. Accordingly the **pratyāhāra** is five-fold. It destroys the enemies like desire and passion etc.

**pratyāhāra-4** प्रत्याहार-४ (VS III 57, 61), one of the eight-fold **yoga** enumerated by *Vasiṣṭha.* **Pratyāhāra** usually means withdrawal of sense organs but *Vasiṣṭha* describes three other different ways to practise it besides the traditional method; (1) visualising every object to be **Ātman** within oneself, (2) performance of *nityakarmas* mentally without any external means, and (3) holding the **vāyu** successively at the eighteen vital points.

**pratyāhāra-5** प्रत्याहार-५ (G 54-55), according to *Gorakṣa,* **pratyāhāra** is achieved through **viparītakaraṇī mudrā.** It consists in upholding the nectar oozing from the moon and not allowing it to go down to be consumed by the sun in the navel region. This description of **pratyāhāra** is somewhat unique and not available in any other yogic texts.

**pratyāhāra-6** प्रत्याहार-६ (SSP II 36), control of mind, intellect, ego and **citta**—the four internal organs—is called **pratyāhāra,** because these four internal organs are responsible for giving consciousness to the sense organs.

**pratyupabhoga** प्रत्युपभोग (SK 37), **bhoga** which is in fact the experience of men and animals but is introspected by **puruṣa**$^{1}$. **Puruṣa**$^{1}$ is, therefore, said to see the **bhoga** and **apavarga** of his **citta** (cf. YS II 18). This is his **pratyupabhoga. Puruṣa**$^{1}$ does not really enjoy or reject or suffer according to *Patañjali*.

*Īśvarakṛṣṇa,* however, believes that **puruṣa** suffers the miseries of old age and the agony of death. He would therefore, enjoy the pleasures also. All this would be his **pratyupabhoga** arranged for him by **buddhi**.

**prathamāṅga** प्रथमांग (HP I 17), first component, here, the **āsanas.** *Svātmārāma* mentions four components of **haṭhayoga** such as **āsana, kumbhaka, mudrā,** and **nadānusandhāna.** These are gradual steps in the practice of **haṭhayoga.** *Svātmārāma,* however, does not include **yama** and **niyama** as the components of **yoga.** At one place, he says that **mitāhāra** is best among the **yamas** and **ahiṁsā** is best among the **niyamas** which shows that he was familiar with these terms and their importance in the practice of **yoga.** Yet, he does not take them as essential components of his **haṭhayoga.**

**pradīpa** प्रदीप (SK 13, 36), light. Two different things are compared to light in these two *kārikās*. The comparison of **indriyas** to light in 36 can be easily understood. In SK 13, however, **guṇavṛtti** is compared to light. *Sāṅkhyataruvasanta* सांख्यतरुवसन्त quotes *mūlatantra* मूलतन्त्र where **vṛtti** is described as *bhāgaguṇābhyarthāntaravṛtti* भागगुणाभ्यर्थान्तरवृत्ति. This affords a clue to the meaning of this simile. **Guṇavṛtti** is an *arthāntara* अर्थान्तर **vṛtti** (a new thing arising out of a mixture of its components e.g., water from a chemical composition of hydrogen and oxygen), just as light is. The meaning may be that the composition of the three **guṇas** gives rise to innumerable new phenomena just as a chemical composition of many things produces light. The three **guṇas** having different characteristics combine to produce individual living and non-living beings.

**pradhāna-1** प्रधान-१ (SK 11, 37; BY III 25, IX 184), **prakṛti**$^{1}$.

**pradhāna-2** प्रधान-२ (SK 21, 57, 68), **prakṛti** = **liṅga**$^{1}$.

**pradhānajaya** प्रधानजय (YS III 48), conquest of the primordial material cause. VB explains it as mastery over all evolving causes (**prakṛti**) and evolved effects (**vikāra**).

**prabodha** प्रबोध (SSP I 24), awareness or awakening. It has five qualities: (1) *udaya*,—rising, prosperity, (2) *ullāsa*—splendour, (3) *avabhāsa*—manifestation, (4) *vikāśa*—development, and (5) *prabhā*—lustre.

**prabhāva** प्रभाव (G 82), brilliance, like that of lightening, appears in the **hṛtpadma** (the centre in the chest) when it is pierced by **prāṇāyāma**$^{2}$, i.e. as the result of a successful practice of **prāṇāyāma**$^{2}$.

**prabhu** प्रभु (YS IV 18), the lord, i.e. **puruṣa. Puruṣa** is unchangeable; yet the state of **citta** or object cognised by

**citta** is always known to him, and therefore **puruṣa** is **prabhu**.

**prabhudeva** प्रभुदेव (HP I 8), name of one of the great **siddhas** of **haṭhayoga**.

**prabhūta** प्रभूत (SK 39), material objects from the microscopically small particles of matter to the biggest masses like the earth. The **bhūtas** are ordinarily supposed to be the **śānta, ghora** and **mūḍha viśeaṣas.** But according to *Īśvarakṛṣṇa*, the **śānta, ghora** and **mūḍha viśeṣas** are the **sūkṣmas, mātāpitṛjas** and **prabhūtas,** in which predominate **sattva, rajas** and **tamas** respectively. These are the various kinds of forms which the **bhūtas** take.

**pramattatā** प्रमत्तता (YKU I 59), **pramāda**.

**pramā** प्रमा (VM I 17), valid knowledge. **Pramā** is true knowledge of an object not cognised earlier.

**pramāṇa-1** प्रमाण-१ (SK 4; YS I 6, 7), source of belief. We believe what we perceive, or infer, or learn from reliable testimony. Hence perception, inference and testimony are called **pramāṇas.** We act according to our beliefs, though they sometimes prove to be wrong. Knowledge gained by the **pramāṇas** is not necessarily correct knowledge. But for those who are not *yogīs* these are the only methods of gaining correct knowledge hence this class of **cittavṛttis**. If knowledge gained by one **pramāṇa** contradicts that gained from another **pramāṇa**, only one of them can be correct. It is only when the knowledge acquired through different **pramāṇas** forms a consistent systematic whole that it is believed to be correct knowledge.

**pramāṇa-2** प्रमाण-२ (BG III 21, XVI 24), authentic source of knowledge, authority. Path shown by a superior person becomes authority for an ordinary person. But the scriptures are authority in themselves.

**pramāda** प्रमाद (YS, VB, VBh I 30), negligence, one of the nine **antarāyas.** *Vyāsa* understands it as the lack of dedicated practice of the means to concentration. VBh understands **pramāda** as the lack of enthusiasm in the practice of **yoga** due to phlegm and **tamas.** Phlegm leads to the heaviness of the body and **tamas** is heaviness of the mind and therefore lack of activity.

**pramādī** प्रमादी (HP V 1), erroneous practitioner. According to *Svātmārāma,* one who practises **yoga** erroneously, especially **prāṇāyāma,** suffers from diseases of **vāta, pitta** and **kapha**.

**prameya** प्रमेय (SK 4), dependable knowledge. The process of having such knowledge is **pramāṇa.** The knowledge which is so acquired is **prameya**. It would not be wrong to say, therefore, that **prameya** is knowledge or belief. One believes that which one perceives, or infers from what one has perceived or hears from a reliable person, or reads in a authentic book so long as it is not contradicted to knowledge from another **pramāṇa**.

**prayatna** प्रयत्न (YS II 47), effort. *Prayatnaśaithilya* प्रयत्नशैथिल्य is, therefore, minimizing of effort of every kind. According to the old Sanskrit terminology, even the reflexes which are responsible for maintaining life come under **prayatna.** *Yogīs* practise **āsana**[1] so that they might get accustomed to remain effortless in this sense for sometime.

**prayāga** प्रयाग (DU IV 49), name of a holy place situated in the region of the heart.

**prayāsa** प्रयास (HP I 15), exertion. Yogic practices get futile by over effort leading to exertion. Therefore these practices should be done without any undue exertion. This is supported by the concept of *Prayatnaśaithilya in* YS II 47. **Prayāsa** is one of the six disturbing factors. The other five factors are **niyamāgraha, janasaṅga, atyāhāra, prajalpa** and **laulya**.

**pralaya-1** प्रलय-१ (SK 69), disappearance. The **pralaya** of all kinds of *viśeṣāviśeṣabhūtas* विशेषाविशेषभूत including **sūkṣma, mātāpitṛja** and **prabhūta viśeṣa** is one of the three topics discussed in the *puruṣārthajñāna* पुरुषार्थज्ञान propounded by *Kapila*, which is contained in the *Kārikās*. *Bhūtāni* भूतानि in this context include **mahat** and all the forms which it takes. **Pralaya** is their disappearance.

**pralaya-2** प्रलय-२ (BG XIV 14-15), dissolution, death. Death during domination of **sattva** leads to the highest world; during **rajas** one is born again to perform the action and during **tamas**, one is born in lower species.

**pravṛttamātrajyoti** प्रवृत्तमात्रज्योति = **prathamakalpika** प्रथमकल्पिक (VB III 51), a *yogī* at the first stage of success in **yoga. Jyoti** here may mean the **jyoti** of the **jyotiṣmatīpravṛtti** (centrally aroused visual sensation) or it may mean intuitive knowledge gained by **saṁyama,** as VM and VB think. According to the latter meaning, though a *yogī* at this first stage of development is unable to know the whole truth intuitively, he can know some objects as yet unknown by performing **saṁyama** on them.

**pravṛtti-1** प्रवृत्ति-१ (YS I 35, III 25), vivid sensation not caused by any external stimulation. It may be a cortical sensation caused by a direct stimulation of a cerebral centre. A **pravṛtti** facilitates **dhāraṇā** (concentration).

**pravṛtti-2** प्रवृत्ति-२ (YS IV 5; VB II 23), urge, dispositions to action. While **asmitāmātra** (YS IV 4) is one, the **cittas**[1] are many, the individual difference among the **cittas** being of different disposition to action in them. The material of which **cittas**[1] are made, comes from **asmitāmātra.**

According to SK, there is an inner urge in every **puruṣa**[2] to do this and that which ultimately proves to be in his interest. Reference is to the search for the surest means of getting rid of pain. That 'means' is *kevalajñāna*, which brings **kaivalya.** *Īśvarakṛṣṇa* attributes this urge to **pradhāna.** The meaning is that it is by virtue of this component that a **puruṣa**[2] is equipped with this urge. The presence of this urge in every **puruṣa** is also an argument given by *Īśvarakṛṣṇa* in support of the thesis that there are individual **puruṣas**.

**pravṛtti-3** प्रवृत्ति-३ (SK 12; VB I 2, II 15, IV 3), activity. It is one of the three functions of the **guṇas**[1] the other two being knowing and retrading activity. Obviously it is the function of **rajas**[1], while **prakāsá** is that of **sattva**[2] and **niyamana,** that of **tamas**[2]. **Rajas**[1], therefore, is that which moves. It may well be called energy or source of energy.

**Sattva** and **tamas** are also movements. But **sattva**-dominant movements are too fast and **tamas**-dominant ones too slow to be noticed, the **rajas** movements are of intermediate frequencies. They can be called apparent movements.

**pravṛtti-4** प्रवृत्ति-४ (SK 15), actual existence, happening, appearing. The innumerable particular existents would not be there if there was nothing corresponding to them as their potentiality—**śakti**—which becomes actual. This is advanced by *Īśvarakṛṣṇa* as one of the proofs of the reality of **prakṛti,** which is the potentiality of everything that actually exists.

**pravṛtti-5** प्रवृत्ति-५ (BY XI 39, 46), attached duty, one of the two-fold Vedic duties. To perform the daily duties according to the rules of one's *āśrama* and looking after the family members (wife, sons) is called **pravṛtta karma.** One who performs these duties, attains celestial world.

**praśānta** प्रशान्त (ANU 14), a person, presumably a *yogī*, who does not perceive (by seeing, hearing, or touching), the objects around him. Obviously smelling and tasting are not excluded. **Praśānti** प्रशान्ति (profound peace) is not mentioned as a **yogāṅga,** or a part of **yogāṅga;** but the description of a **praśānta** person follows that of **kumbhaka**[1], which shows that **praśānti** follows upon a successful practice of **kumbhaka**[1].

**praśvāsa** प्रश्वास (YS II 49), exhalation. But inhalation (**śvāsa**) and exhalation (**praśvāsa**) are stopped in the state of **prāṇāyāma**[2] as *Patañjali* defines it.

**praśaṅkhyāna** प्रसंख्यान (YS IV 29), realization that every thing **prākṛtika** is other than **puruṣa** and that even the **citta**[2], which realizes the truth is not the real self. Even after such realization there is the possibility of a relapse. Only when realization is free from all set-backs there is, in *Patañjali's* words, **sarvathā** (for all the time) **vivekakhyāti,** by virtue of which the *yogī* is in the state which *Patañjali* calls **dharmameghasamādhi**.

**prasava** प्रसव (SK 11, 65), assuming forms. **Vyakta** (manifest nature) and for that matter **avyakta** (the unmanīfest) also assumes various forms. All the **vyaktas** are forms of **avyakta**[2], yet they are not called **avyakta**[2] which in itself has no form. **Avyakta**[2] is called *prasavadharmī* प्रसवधर्मी because, although it is formless as **avyakta**[2] or **pradhāna**, it can assume forms. When it does so it becomes **vyakta**.

**prasādana** प्रसादन (YS, VM I 33), purification. VM considers the opposites of **maitrī** (friendship), **karuṇā** (sympathy), **muditā** (happiness) and **upekṣā** (indifference) which bring about **cittaprasādana** to be impurities. Hence the practice of these virtues is purifying. Perhaps a more appropriate meaning of **cittaprasādana** in this context would be serenity of mind.

**prasiddhi** प्रसिद्धि (SK 6), dependable knowledge. Mostly knowledge is gained by sense-perception; the knowledge of imperceptible objects is gained by inference. That which is neither perceived nor inferred, is believed on the strength of testimony.

**prasupta** प्रसुप्त (YS II 4; VM II 10), dormant. *Prasupti* प्रसुप्ति is the third stage of inactivity of the **kleśas.** This is the condition of one's **kleśa** in the state of **dharmameghasamādhi**[1]. The **kleśas** are then perfectly sterile even before **pratiprasava** (dissolution of the **citta**[1] in which they inhere), though they disappear only with **pratiprasava** (cf. YS II 10). The **kleśas** remain in the **citta**¹ so long as it is not dis-integrated. But in the state of **dharmameghasamādhi**¹, before actual dissolution, they remain perfectly inactive, as if they were not there at all. This is what *Vyāsa* means by *dagdhabījakalpa* (like fry-seed).

**prasvedajanana** प्रस्वेदजनन (TSM 104), generating perspiration. The initial state of **prāṇāyāma** causes perspiration.

**prahara** प्रहर (HP III 108), three hours, therefore, *praharārdha* means ninety minutes.

**prākāmya** प्राकाम्य (VB III 45), getting whatever one desires, one of the well-known eight **siddhis**³. It is attained by performing **saṁyama** on the material aspect of **prakṛti** (nature) at different levels of differentiation.

**prākṛta** प्राकृत (BY IX 72), natural. Immortality is defined as **prākṛta**.

**prākṛtika** प्राकृतिक (SK 43), natural, innate, unlearnt. Some **bhavas** are acquired, some are natural and some such that though they are acquired with difficulty by ordinary persons, they are fully developed without any effort on their part in the minds of people of extraordinary ability like *Kapila*. This is *Īśvarakṛṣṇa's* theory.

**prākṛtikabandha** प्राकृतिकबन्ध (VBh I 24), **prākṛtika** bondage. One of the three bondages recognised by **sāṁkhyas.** The bondage of **prakṛtilayas** is called **prākṛtika bandha.** Here remains the sense of 'I' in the eight **prakṛtis** i.e., **mahat, ahaṁkāra, manas,** and the five **tanmātrās.** Other two **bandhas** are **vaikārika bandha** and **dakṣiṇā bandha.**

**prājāpatya** प्राजापत्य (VB III 26), *maharloka* महर्लोक. It is one of the regions in space—the fourth world. As VB explains YS III 26, by **saṁyama** on the sun the **yogī** gets an intuitive knowledge of all the worlds in space i.e. the entire universe.

**prājña-1** प्राज्ञ-१ (YKU III 21; YCU 2), one of the three **puruṣas**³ (cf. **taijas**). For YCU it is one of the four **puruṣas**¹ (introspectors of the experiences of the various states in which human beings live). **Prājña** is the experiencer of the **ānanda** (bliss) of **suṣupti** (dreamless sleeps). The enjoyer of the waking, dreaming, sleeping without dreaming and the state beyond that is in fact the **ātmā**² (the Supreme Reality in us). It is given various aspects and is said to be this **puruṣa**³ or that. The **ātmā**² is **viśva.** It is **taijas.** It is **prājña.** It is **para.**

**prājña-2** प्राज्ञ-२ (BY II 91, 92), **oṁkāra,** being one, is divided into three stages. When it is situated in the space of heart, it is called **prājña.** It is also known as **ānandabhuk.** The other two stages are **sthūla** and **prakṛtibhuk.**

**prāṇa-1** प्राण-१ (G 24-9, 38, 42; BY II 22, IX 33), respiration—one of the five principal **vāyus** (the other four being **apāna, samāna, udāna** and **vyāna**), the autonomic relfex functions. *Īśvarakṛṣṇa* tells us that the five **vāyus** are **sāmānyakaraṇavṛttis,** i.e. they are the combined function of all the thirteen **karaṇas** (*Kārikā* 29). They are thus the functions of the *jīva*¹ (living being) and no wonder *Vyāsa* gives the name *jīvana* to them. He calls them *samastendriyavṛtti* समस्तेन्द्रियवृत्ति (VB III 39). There is no doubt that the general business of life is promoted by means of these autonomic functions. Therefore, VB differentiates the five **vāyus** with reference to the different spheres of these autonomic functions namely:

1) **udāna** from the nose-mouth region to the head;
2) **prāṇa** from the chest to the nose-mouth region;
3) **samāna** from the chest to the abdomen;
4) **apāna** from the abdominal region to the soles of the feet; and
5) **vyāna** the whole body.

Thus according to *Vyāsa*, the sphere of action of the **prāṇavāyu** extends from the mouth and the nose to the chest, where the lungs are situated. According to BY **prāṇa**[1] eats up the body i.e. constant respiration exhausts the life force and the body ceases to live as a necessary consequence.

**prāṇa-2** प्राण-२ (HP I 48; SK 29; VB III 39; BY II 140, III 30, IX 131, 132), all the autonomic reflexes which preserve life. When they cease to function, life ceases. Hence **prāṇa** is life.

According to BY, if one dies while reciting the **vyāhṛtis,** then he or she ceases to exist as an individual—either **vyakta** or **avyakta**. He or she then loses himself or herself in **puruṣas**[3] (**brahman**).

**prāṇa-3** प्राण-३ (G 17, 23, 40, 52), all the nervous currents, the motor impulses—which impel reflex and instinctive actions of the body. According to G, all the impulses which run along the autonomic nerves together appear as if they were a living being residing in the autonomic nervous system. *Vyāsa* considers the autonomic nervous functions to be life (cf. **prāṇa**[1]). **Prāṇa**[2] and **prāṇa**[3] are intimately connected, as the latter bring about the former.

**prāṇa-4** प्राण-४ (G 61, 69-73, 94), internally aroused cutaneous sensation. A series of them is experienced by the *yogīs* who perceive them as something rising up their back. This plays a leading part in the **dhāraṇās** explained by G and GS, because the *yogī* has to direct **prāṇa**[4] in this sense, to the **dhyānasthāna** prescribed for each of these **dhāraṇās.** Though no object actually moves, when the *yogī* tries to move the kind of object he has previously perceived as moving, he experiences the sensations wherever he takes this object.

**prāṇa-5** प्राण-५ (G 43, 45; YS I 34), breath. This is the only sense in which *Patañjali* has used this word.

**prāṇa-6** प्राण-६ (VS II 7, 14, 15, 42, 43), vital air. Breath is called **prāṇa** because it moves on continuously throughout the body and reaches the basic circle (**mūlacakra**) of the individual self.

**prāṇa-7** प्राण-७ (VS II 44), one of the most important amongst the ten **vāyus**. It is said to be residing below the **kanda.** It pervades mouth, nostrils, heart, navel region and toes.

**prāṇakarma** प्राणकर्म (VS II 51), the function of **prāṇa.** The main function of **prāṇa** is inhalation, exhalation and coughing.

**prāṇajaya-1** प्राणजय-१ (SAU I (7) 42-2), raising **prāṇa** up along the **suṣumnā** to the head. **Mahāmudrā** is said to be a potent means of bringing about this. This rising of **prāṇa**[4] is only a matter of internally aroused sensations. Something is felt rising up the spinal cord and that is called **prāṇa**.

According to *Patañjali*, it will probably be a **viṣayavatīpravṛtti** of the tactual type. It may be the beginning of the arousal of **kuṇḍalinī**$^1$; but **kuṇḍalinī** is a much more complete and richer affair, which involves the whole organism. **Prāṇajaya** may be only what *Gheraṇḍa* calls **śakticālana** (cf. **mahāmudrā**).

**prāṇajaya-2** प्राणजय-२ (VS III 32, 34), control of **prāṇa.** Through **prāṇāyāma** one can achieve **prāṇajaya**.

**prāṇadhāraṇā** प्राणधारणा (ANU 7), control of vital air or retention of breath. It annihilates all impurities originated through sense organs.

**prāṇarodha** प्राणरोध (YKU I 19, 53, 62), **prāṇarodha, prāṇa nirodha, prāṇāyāma,** *prāṇābhyāsa* and **kumbhaka** are all used as synonyms in this context. The essence of this **yogāṅga** is regulating respiration and restraining breath for a longer or shorter time.

**prāṇavāta** प्राणवात (HP IV 114), **pavana**$^1$. So long as a person has not acquired command of his **prāṇavāta,** if he calls himself a *yogī* it is hypocrisy and baseless boast.

**prāṇavidyā** प्राणविद्या (YCU 36), science of **prāṇa** which is considered here as **mahāvidyā.** This consists in knowing the process of **ajapāgāyatrī**.

**prāṇasaṁyama-1** प्राणसंयम-१ (TBU I 16, 33), the **nirodha** (cessation) of all the **vṛttis**$^1$. It resembles **samādhi**$^1$ which is here called *vṛttivismaraṇa* वृत्तिविस्मरण (non-existence of **vṛttis**). But the difference between the two states is that while *brahmatvabhāvanā* ब्रह्मत्वभावना is present and brings about **prāṇasaṁyama,** there is no **bhāvanā** present in **samādhi.** It appears that for this *Upaniṣad* *brahmabhāvanā* which is a permanent disposition in the *yogī 's* mind and not a temporal **vṛtti**$^1$, is present in **prāṇasaṁyama,** while **samādhi** is some kind of complete unconsciousness.

**prāṇasaṁyama-2** प्राणसंयम-२ (YTU 24, G 4; HP II 41, III 120), **prāṇāyāma.**

**prāṇasaṁrodha** प्राणसंरोध (DBU 41; BY I 15, III 10, IX 33, 35, X 1), one of the six **yogāṅgas** (components of **yoga**). **Prāṇasṁyama**$^2$ and **prāṇasaṁrodha** are used as synonyms of **prāṇāyāma**$^2$ in YTU and BY.

**prāṇasaṅgrahaṇa** प्राणसंग्रहण (HP II 5), **prāṇāyāma**. A *yogī* cannot succeed in **prāṇāyāma** so long as all his **nāḍīs** are not completely purified.

**prāṇaspandanirodha** प्राणस्पन्दनिरोध (SAU I (7) 28-36), control of the vibration or motion of **prāṇa,** through variety of means. SAU verse 29 to 36 explains these means in detail.

**prāṇāyāma-1** प्राणायाम-१ (YS II 49; HP II 71-2; G 44, 46), absence of inspiration as well as expiration, i.e. a pause in breathing, which may follow a deliberate process of short or long exhalation or inhalation. It may come up suddenly while either expiration or inspiration is in progress. According to *Patañjali*, the essence of **prāṇāyāma** is this pause. It is called by *Patañjali* *śvāsa-praśvāsayorgativi- cchedaḥ* श्वासप्रश्वासयोर्गतिविच्छेद: (suspension of inspiration and expiration). The lungs being either (1) completely empty, or (2) full to capacity, or (3) in a state of some sort of balance between these two extremes, characterises the first three types of **prāṇāyāma** of *Patañjali*. His fourth type of **prāṇāyāma** is independent of the variations in the position of chest brought about by complete or partial exhalation or inhalation. It appears that *Patañjali's* word **viṣaya**[3] stands for the respiratory activity performed by a **sādhaka** (practitioner) and his word **vṛtti**[2] for the position of the chest.

His fourth **prāṇāyāma** comes without any **viṣaya**[3]—of its own accord—inspite of the **sādhaka** and his occupation, at any odd time. It does not require any respiratory action — exhalatory or inhalatory, intentional or unintentional.

G advises contemplation of the cool, full, white disc of the moon, which looks like an ocean of nectar, in the state of **prāṇāyāma** after inhaling and that of the orb of the sun which resembles blazing fire.

**prāṇāyāma-2** प्राणायाम-२ (YCU 93-109; GS I 11, V 45, 48, 54-5, 57; DU VI 1, 2, 10; G 38, 41, 47, 54, 67; HP II 1, 6, 16, 37, 38, V 21), a whole process consisting of inspiration, expiration and suspension of breath in different ways and different measures.

G insists on slow inhalation and exhalation and warns the aspirant against a long suspension of breath. It is generally believed that the practice of **prāṇāyāma** wards off all evils. *Gheraṇḍa*, however, attributes a feeling of lightness to this practice. According to GS and some other texts, the thumb and the little and ring fingers should be used for closing one or both nostrils as required. DU believes that the practice of **prāṇāyāma**[2] leads to Supreme Realization.

YCU advises the aspirant to assume the **padmāsana**[3] pose for practising **prāṇāyāma**[2], which consists in first closing the right nostril and slowly inhaling through the left, then retaining the breath as long as one can with ease; and in the end exhaling slowly through the right nostril. The process is to be repeated by inhaling through the right nostril, and so on. The time generally prescribed for inhalation is sixteen **mātrās**[1], for cessation of breath sixtyfour **mātrās**[1], and for exhalation thirtytwo **mātrās**[1]. According to YCU, three months practice ensures **nāḍīśuddhi.** Then the *yogī* becomes light, thin and bright and the heat inside him increases. Nearly all the writers on **yoga**[4] consider **prāṇāyāma** to be a component of **yoga**[4].

For G **dhyāna** seems to be an essential part of **prāṇāyāma**[2]. This text mentions only two types of respitratory **prāṇāyāma**—one in which inhalation is done with the left nostril and exhalation with the right nostril, and the other that in which inhalation is done through the right and exhalation through the left.

**prāṇāyāma-3** प्राणायाम-३ (SAU I (6) 1; ANU 9-10), inhalation, exhalation, suspension of breath during the practice of **yoga**. Thus there are three kinds of **prāṇāyāma**; viz. **recaka, pūraka**[1] and **kumbhaka**[1].

SAU prescribed the contemplation upon the goddess **Gāyatrī**— who is said to be *akāramūrti* अकारमूर्ति during **recaka,** the contemplation upon the goddess **sāvitrī**—who is described as *ukāramūrti* उकारमूर्ति during **kumbhaka** and that of the goddess **sarasvatī**—who is mentioned as *makāramūrti* मकारमूर्ति during **pūraka.** This text equates **prāṇāyāma** with

**oṁkāra**.

For ANU repetition of the **gāyatrī-mantra,** along with **om**, the **vyāhṛti** and *śiras* during each **prāṇāyāma** is an integral part of these practices.

**prāṇāyāma-4** प्राणायाम-४ (TBU I 31), suspension of all the **vṛttis**[1] and uninterrupted occupation with the realization, "I am **brahman**".

**prāṇāyāma-5** प्राणायाम-५ (G 53), raising the **apāna** mixing it with **prāṇa** and carrying the blend effortfully to the head removes all ills.

**prāṇāyāma-6** प्राणायाम-६ (BG IV 29), cessation of **prāṇa** (*prāṇagati*) and of **apāna** (*apānagati*) both simultaneously (see for details YM Vol. VI, No. 1—'**Prāṇāyāma** in *Bhagawadgītā* by Swāmī Kuvalayānanda).

**prāṇāyāma-7** प्राणायाम-७ (VS III 2-9, 13), the balanced union of **prāṇa** and **apāna.** It is divided into three states namely: **pūraka, kumbhaka** and **recaka**. VS further views these three states to be representatives of A, U, and M respectively.

**prāṇāyāma-8** प्राणायाम-८ (SSP II 35), the steadiness of vital air. SSP adds one more state viz. *saṁghaṭaka* besides **pūraka, kumbhaka** and **recaka.** *Saṁghaṭaka* has been described as the process of union of **prāṇa** and **apāna.**

**prātibha** प्रातिभ (VB III 33, 35, 54), knowledge through intuition. It is called as **tāraka** which is prior to the discriminative knowledge.

**prāntabhūmi-1** प्रान्तभूमि-१ (YS II 27), marginal. **Prāntabhūmiprajñā** is, therefore, implied insight. The implications of **vivekakhyāti** (Supreme Realization) are enumerated by VB as: (1) there remains no shadow of doubt; (2) **avidyā** is made perfectly inactive; (3) nature of **hāna** (disappearance) is seen in the state of **samādhi**[1]; (4) it is clearly seen how **vivekakhyāti** can bring about **hāna** (escape from **duḥkha**); (5) there is no longer any urge for **bhoga** (enjoyment); (6) the illuminated **citta**[1] is advancing towards **kaivalya;** and (7) it is clearly seen that after **kaivalya** (liberation) the **puruṣa**[1] will be the light that it is and nothing else. This is the sevenfold knowledge implied in **vivekakhyāti**.

**prāntabhūmi-2** प्रान्तभूमि-२ (VB III 6), higher level of perfection. According to VB, **paracittajñāna** (knowing another man's mind) is a lower gain of **saṁyama** then, e.g. *bhūtajaya* भूतजय, **indriyajaya, sarvajñātṛtva** and **sarvabhāvādhiṣṭhātṛtva** (conquest of matter and mind, omniscience and omnipotence). Success in **saṁyama** on upper levels is not possible without first mastering it on lower levels.

**prāptikāraṇa** प्राप्तिकारण (VB II 28), the cause of attainment, one of the ninefold causes. The practice of the means of **yoga** helps to attain discriminate-discernment, hence *aṣṭāṅgayoga* can be termed **prāptikāraṇa**.

**prārabdhavipāka** प्रारब्धविपाक (NGB II 14), result of previous birth. The person being liberated in life, still will have to enjoy the consequences of actions done in previous life.

**prīti** प्रीति (SK 12), tranquillity, peace of mind, which is one of the three aspects of the nature of **guṇas**[1], the other two aspects being **aprīti** (agitation) and **viṣāda** (sluggishness). It is obviously the nature of the **guṇa**[1] known as **sattva**[2] (cf. **aprīti**).

**prekṣaka** प्रेक्षक (SK 65), unconcerned spectator. According to SK, **puruṣa**[1] suffers the miseries of old age and the agony of death only so long as He is in **saṁyoga** with a **liṅga**$^1$. When this **saṁyoga** is broken He is in no way connected with them. But even during the period of **saṁyoga, puruṣa**$^1$ does not change as the **liṅga**$^1$ with which He has a **saṁyoga,** changes. He remains quite aloof.

**plāvinī** प्लाविनी (HP II 44, 70), filling the lungs to capacity by literally sucking in air. So long a *yogī* remains in this condition it is easy and safe for him to float on very deep water like a lotus leaf.

**pluta** प्लुत (VU V 69, 70), lengthened recitation of a vowel; e.g. '*o*' of **om**$^2$. The other two modes of reciting this **mantra**$^3$ are with a **hrasva** or a **dīrgha** '*o*'. These differences only point to the relative length of expiration. They are not definite lengths of time like a second or a minute.

**Pluta** recitation of **om** is said to lead to **mokṣa** (liberation), while **dīrgha** recitations only make liberation attainable.

**Pluta** recitation of **om**$^2$ also sends **vāyu**$^1$ up to the **brahmarandhra** in the head. It is the longest of the three durations of the recitation of the '*o*' sound in **om**$^2$.

**phala** फल (YS II 14), fruit of action which may be either the experience of pleasure or that of pain.

The law of **karmaphala** is a supernatural law which determines the hedonistic tone of experience. According to this law, right actions are sooner or later followed by a pleasant experience and unrighteous ones by a painful one. **Jāti, āyu** and **bhoga** are all **vipāka** of our **karmas. Hlāda** and **paritāpa** are their **phala**.

**phūtkāra** फूत्कार (ATU 5), an internal introspective sound resembling '*phoo*' is generated while practising **tārakayoga**.

**baddhapadmāsana** बद्धपद्मासन (TSM 40), one of the principal **āsanas**$^1$. It consists in first adopting the **muktapadmāsana** pose and then holding the two toes with the opposite hands, taking the arms round the back. This is exactly how **padmāsana** is described by DU, HP and GS. TSM however, considers it to be a variation of **padmāsana**. DU, HP and GS also add the chin-lock and **nāsāgradṛṣṭi**$^2$ which TSM does not mention in connection with **baddhapadmāsana.**

**baddhamudrā** बद्धमुद्रा (BVU 68), assuming the **mudrā**. Here it refers to **khecarī-mudrā.**

**baddhaśvāsa** बद्धश्वास (GS III 47), choked. Due to the restriction of **vāyu, kuṇḍalinī** feels choked and rises upwards along the path of **suṣumnā**.

**bandha-1** बन्ध-१ (YS III 1, 38; SK 44), fixation, binding. *Patañjali's* **dhāraṇā** consists in the mind being fixed on an object. The object to such concentrated consciousness may be a part of the body or an object in the world outside (cf. VB). The cause of our being bound to our bodies (**bandha kāraṇa**) is obviously the **kleśa** (inborn disposition) **abhiniveśa**. Only when this is considerably attenuated, one can be ready to go from one body to another.

**bandha-2** बन्ध-२ (SK 62), the close relation of **puruṣa**$^1$ and **prakṛti** in **saṁyoga** iṣ called **bandha** by *Īśvarakṛṣṇa* who considers **prakṛti** alone to be in bondage, not the **puruṣa**$^1$. The meaning seems to be that which binds **prakṛti** and **puruṣa** is in

**avidyā** which is in the **prākṛtika** part of **puruṣa**². The roots of **saṁyoga** are thus in the **liṅga** and **puruṣa**¹ is therefore, said to be always **mukta** (free).

**bandha-3** बन्ध-३ (SS IV 8), adopting. Adopting **yoni-mudrā** has been praised by the sages. It has been described in the previous verses by SS.

**bandha-4** बन्ध-४ (ABU 2), bondage as opposed to liberation. **Manas**² is here said to be the cause of both **bandha** and **mokṣa**.

**bandha-5** बन्ध-५ (HP II 45, III 10, 21, 55-6, 69-71), **jālandhara, uḍḍiyāna** and **mūlabandha**. They are muscular locks.

In HP III 10 reference is to **jālandharabandha** which is said to awaken the **kuṇḍalī**. In the experience of some *yogīs* **jālandharabandha** is not helpful for performing **mahābandha.** They find the tongue lock (**jihvābandha**) to be more effective.

**bandhatraya**¹ बन्धत्रय-१ (HP I 42, 52; YKU I 40; YSU I 101-2; VU V 45), **mūlabandha**¹, **uḍḍiyāna**¹**bandha**⁵ and **jālandharabandha** together. In these works **bandha**⁵ signifies the muscular locking which diverts the movement of **prāṇa**² to **suṣumnā**. G (35-37) has also mentioned and described these three **bandhas**⁵. HP and GS have included **uḍḍiyāna** among the **mudrās.**

**bandhatraya-2** बन्धत्रय-२ (VBh I 24), three-fold bondage. (1) **Prākṛtika bandha**—resulting from the destruction of **prakṛti.** It is the sense of 'I'-ness in the eight **prakṛtis** i.e., **mahat, ahaṅkāra, manas** and the five **tanmātrās.** (2) **Vaikārika bandha** of individuals, arising out of attachment to the object of senses. (3) **Dakṣiṇābandha.** In case of householders who desire divine and non-divine objects and are attached to sacrifice, Vedic studies and so on.

**bala-1** बल-१ (YS, VB III 23), strength. **Saṁyama** on three types of feelings i.e., **maitrī, karuṇā,** and **muditā**—bestows the strength of friendliness, compassion and joy respectively from which arise powers of unfailing energy.

**bala-2** बल-२ (YS, VB III 24), strength. By practising **saṁyama** on the strength of different animals or birds or anything having power, one acquires the similar powers. By practising **saṁyama** on the strength of element of *vainateya* or **vāyu**, one acquires the similar powers.

**bahirakalpitāvṛtti** बहिरकल्पितावृत्ति (YS III 43), **citta**² spontaneously going to an object outside the body. *Patañjali* calls it **mahāvidehā. Bahirakalpitāvṛtti** of a **citta**² would therefore, be **videhā**. It would be **kalpitā**, i.e. deliberate, as opposed to the **bahirakalpitāvṛtti,** which is natural and spontaneous. **Vṛtti** in this context means acquiring knowledge by dint of concentration. The idea is that at a certain stage of progress in **yoga**¹, a *yogī* acquires the ability of taking his **citta**² for concentration deliberately to an object out there. This **siddhi** is called **videhā**. At a still higher stage of progress, however, the *yogī's* **citta**² goes out to comprehend distant objects naturally and spontaneously. When this stage is reached there is nothing in the world which can remain hidden from the *yogī*. As soon as he thinks of something, the thing stands out before him, as if he were perceiving it, without any effort of concentration. According to VB, however, **bahirakalpitāvṛtti** is a position taken up by a **citta**[1] deliberately and spontaneously outside the body, leaving it like a dead thing.

**bahiraṅga** बहिरंग (YS III 8), of the nature of comparatively overt behaviour directed towards men, animals or things, or of the nature of mental activity with a comparatively more concrete content. **Yama, niyama, āsana**[1], **prāṇāyāma**[2] and **pratyāhāra** are **bahiraṅgayoga**[1] as compared to **dhāraṇā, dhyāna** and **samādhi;** and **savitarkā, nirvitarkā, savicārā** and **nirvicārā samāpattis** are **bahiraṅga** as compared to **nirbījasamādhi**.

The first five **yogāṅgas** are of the nature of overt behaviour to some extent and the last three are primarily and essentially mental. But the gross or subtle objects of **dhāraṇā, dhyāna** and **samādhi** are concrete as compared to the content of **nirbījasamādhi**, viz. **ānanda** and **asmitā**.

**bahirlakṣya** बहिर्लक्ष्य (ATU 6), one of the three objects towards which the mind is directed in **tārakayoga. Bahirlakṣya** is localised in space in front of the *yogī* at a distance of 3, 4½, 7½ or 9 inches from his nose. It appears that the distance increases by practice, as the word *kramāt* क्रमात् (by degrees) is used. A sky of two colours, which the *yogīs* see, is said to be a **bahirlakṣya.**

**bahiṣkṛta** बहिष्कृत (GS I 14, 25), one of the four kinds of **antardhauti** the latter part of which is called **prakṣālana. Bahiṣkṛtadhauti** consists in filling the stomach with air by **kākīmudrā**, retaining it for one hour—keeping the direction of movement downward so that the air may not escape through the mouth and then standing in navel deep water and, washing the protruded rectum thoroughly, returning it to its place. The ability to retain water in the stomach for one hour is a pre-requisite for **bahiṣkṛta.** Without this ability, obviously one cannot succeed in this **dhauti**.

**bahumata** बहुमत (BY XI 13), literally it means diversities of opinions, but here it means highly esteemed person. One who understands, recites and acts in conformity with the sacred texts is understood to be highly esteemed.

**bādhā** बाधा (HP V 23, 24), affliction due to faulty practice of **yoga.** The real *yogī* without being afraid of any such obstacles should go on increasing the practice of **yoga** and overcome the affliction through the practice of **yoga** itself.

**bāhya-1** बाह्य-१ (SK 33, 50), external. The five sense-organs and the five action organs are said to be **bāhya karaṇas** as compared to the **antaḥkaraṇa**; and the five *tuṣṭis*, which consist in detachment from the five kinds of objects of perception, are described as **bāhya tuṣṭis** as compared to the four **ādhyātmika** (inner) **tuṣṭis.** They are all **bāhya** in so far as they have to do with external objects. The sense organs sense the objects from which detachment is to be cultivated and the action organs operate the organs of activity, viz. muscles, glands, etc. The sense and action organs as well as muscles etc. are all **bāhya** as compared to the transmigrating self (**aindriya viśeṣa**).

**bāhya-2** बाह्य-२ (VS I 34), external. **Yama, niyama, āsana** and **prāṇāyāma**— these four are external aspects of **yoga.**

**bāhya-3** बाह्य-३ (VS I 22), action prescribed by the *Veda* which require physical means such as body and material objects and which are performed with full knowledge, devotion and without expecting any rewards are said to be external actions helpful in the attainment of liberation.

**bāhyarūpagrahaṇa** बाह्यरूपग्रहण (ATU 10), seeing a light when the retina is stimulated by a ray of light falling on it from outside. *Antararūpagrahaṇa* (seeing a light which may appear by an internal stimulation) is visual **anusandhāna**[2]. For both these experiences the instrumentality of **manas**[2] (mind) and **cakṣu**[3] (eye) is needed. For the former, of course the use of the eyeball, including all its parts, is required in addition to the **cakṣu**[3] **indriya**[2] which is not an anatomical structure.

**bāhyaviṣaya** बाह्यविषय (YS II 51), exhalation (cf. **prāṇāyāma**[3]).

**bāhyavṛttiprāṇāyāma** बाह्यवृत्तिप्राणायाम (YS II 50), **prāṇāyāma**[3] (stopping of breath) after complete exhalation when the lungs are empty.

**bāhyaśauca** बाह्यशौच (SAU I 14), external cleanliness. This is achieved through the aid of earth and water.

**bāhyākāśa** बाह्याकाश (VS IV 3), external ether or ether outside the body. The concentration of external ether combined with internal **ākāśa** within one's heart is called **dhāraṇā.**

**bindu-1** बिन्दु-१ (YSU I 167, 170, II 12, III 11, V 4, 28, 34, 47, VI 49, 70, 72, 73, 75; DBU 105), the internally aroused white light seen by the *yogī* between the eyebrows (cf. *Patañjali's jyotiṣmatīpravṛtti* ज्योतिष्मतीप्रवृत्ति). **Bindu** and **nāda**[1] (centrally aroused sound) combined constitute a significant symbol of **brahman.**

**Bindu** is said to arise from **mūlādhāra** (at the base of the spine) though it is seen between the eyebrows. The meaning is that by stimulating the **mūlādhāra** the *yogī* succeeds in his **yoga,** raises **prāṇa** upwards and sees a light in the head. This light is the **bindu.**

**bindu-2** बिन्दु-२ (VU V 37), that which is raised by the *yogīs* up to the head along the **suṣumnā nāḍī**. It is sometimes called **prāṇa**, sometimes a combination of **prāṇa** and **apāna,** sometimes **apāna** and sometimes **vāyu**. By stopping **bindu** anywhere on its way in the **suṣumnā** (spinal cord) heat is generated in the spinal marrow and the liquid of the cord is dried up. This gives strength to the body.

**bindu-3** बिन्दु-३ (VU V 50) a form taken by **śiva** (**brahman**) himself. **Mūlādhāra** (at the base of the spine) is supposed to be the seat of **bindurūpaśiva.** According to DBU, the perfect *yogī* has to realize this **bindu** which is **maheśvara** Himself.

**bindu-4** बिन्दु-४ (YCU 60), secretion from the spinal cord. Two such secretions are mentioned in connection with **yoga**—one from the upper part, may be the throat, and the other from the lower parts. The former is supposed to be white and the latter red.

**bindu-5** बिन्दु-५ (HP III 42), secretion from the **candra** in the throat. In the context of **vajrolīmudrā**, if this secretion escapes the **bhānu** in the chest and reaches the pelvic region, the *yogīs* raise it up again by performing **yonimudrā**.

**bindujaya** बिन्दुजय (HP II 78), control over the ejaculation of semen. It is one of the characteristics of success in **haṭhayoga**.

**bindunātha** बिन्दुनाथ (HP I 7), name of one of the **siddhas** of **haṭhayoga.**

**bindumadhya** बिन्दुमध्य (VU V 32), the spot inside the top of the head. According to this text, the successful *yogī* sees the divine light inside his chest or at the tip of his nose or inside, on top of his head.

**bindumadhyadhyāna** बिन्दुमध्यध्यान (GS VI 1, 12), the **dhyāna** (meditation) of which the object has no sensory aspect—neither the image of a God nor of a **guru**$^{2}$, nor the sensation of a light. When the **kuṇḍalinī** reaches above the level of the eyes, then according to *Gheraṇḍa,* no light is seen.

A **dhyāna** on that "nothing" so far as sensing goes, is **sūkṣma dhyāna** or **bindudhyāna** according to GS. But rising of **Kuṇḍalinī**$^{1}$ to the top of the head is not devoid of unique experience. It is a complete, rich experience.

**bindurūpiṇī** बिन्दुरूपिणी (YSU III 2), extremely subtle (=**sūkṣma**). The *svādhāra* form of the **vākśakti** (speech) in the **mūlādhāra** (at the base of the spine) is extremely subtle.

**bindulakṣaṇa** बिन्दुलक्षण (BY IX 9), **bindu** here refers to the flame, having the form of **bindu. Ātman** has been described as having the form of **bindu** which is its gross manifestation.

**bindusiddhi** बिन्दुसिद्धि (GS III 47), success in retaining semen i.e., remaining celebate by practising **vajrolī** which is here said to yield fruit to the *yogī* even if he is enjoying the many pleasures of life. The **vajrolī mudrā** of GS is quite different from **vajrolī** as understood by other writers.

**bindustambhana** बिन्दुस्तम्भन (SSP II 13), control over ejaculation of semen. This is required in the practice of **vajrolī** which consists in contraction of the penis and thereby piercing three knots viz., **brahmā, viṣṇu** and **rudra** and taking shelter at *brahmaguphā* (in the **ājñācakra**).

**bila** बिल (ATU 11; ANU 26), hollow, cavity. In **tāraka-yoga** light is seen inside the hollow between the two eyebrows. ANU mentions it as one of the spots in the body where *yogīs* place the object of their concentration and realization and calls it one of the entrances to the routes which lead to liberation and take one to **brahman**.

**bileśaya** बिलेशय (HP I 5), one of the great authorities of **haṭhayoga.**

**bīja-1** बीज-१ (YS, VB I 46), **vitarka** and **vicāra** of **samādhi**. These are the two kinds of contents of **sabījasamādhi**—two types of **viṣaya. Nirbījasamādhi** has no such content. **Ānanda** and **asmitā** are not considered by *Patañjali* to be **viṣayas.**

**bīja-2** बीज-२ (YS I 25; VB II 4, 11, 23, III 55), potentiality, root cause, possibility of sprouting forth. **Bīja**$^{2}$ of a mental disposition is its ability to result in mental activity. When that is burnt the disposition becomes completely ineffective.

**bīja-3** बीज-३ (G 70; GS III 61, 63, V 36, 39, 47, 52, 54, VI 10), a single syllabled **mantra**$^{2}$ or a mystical letter forming a **mantra**$^{2}$ or an essential part of a **mantra**$^{2}$.

**buddha** बुद्ध (HP I 6), name of the great

**siddha** of **haṭhayoga**.

**buddhi-1** बुद्धि-१ (YS IV 22; VB I 36, II 6, 24, 25, 27, III 35), **citta**$^{1}$ which is **guṇātmaka**. In II 6 *Vyāsa* equates it with **darśanaśakti** as opposed to **dṛkśakti** which is **puruṣa**$^{1}$. By using the expression **buddhisaṁvit** for knowledge gained by **citta**$^{2}$, VB equates **buddhi**$^{1}$ with **citta**$^{2}$ in I 36.

**buddhi-2** बुद्धि-२ (YS IV 21; VB I 11, 36, II 20, III 17, 52, IV 21-2), process of consciousness, as opposed to object of consciousness (**grahaṇa** as opposed to **grāhya**). If another process of consciousness is required for introspecting a process of consciousness, then there will be no end to such processes of consiousness and there will be an infinite regress, which is a logical fallacy.

By virtue of retentivity in **citta**$^{1}$, every mental activity leaves behind an after-effect which tends to give rise to a similar mental process as well as to call up an image of the object of the previous mental process. This way of the working of the mind was seen clearly by *Vyāsa*.

**buddhi-3** बुद्धि-३ (SK 23, 35-7, 49; BY IX 182-3-5), deciding, selecting, determining. This is how *Īśvarkṛṣṇa* explains **buddhi**$^{3}$. But he calls **buddhi**$^{3}$ an **antaḥakaraṇa** and holds that the **bhāvas**$^{2}$ are in **buddhi**; and **bhāvas**$^{2}$, according to him, inhere in **liṅga**$^{1}$ and go with it as it transmigrates. All this makes a neat consistent theory. **Liṅga**$^{1}$ contains **buddhi** which is one of the **karaṇas**$^{2}$ of which the **liṅga**$^{1}$ is made up. Thus **mahat** and **buddhi**$^{3}$ are not identical. **Buddhi** is the **mahat** element in **liṅga**$^{1}$, and as an **antaḥ-karaṇa**, its function is also called **buddhi**$^{3}$. **Buddhi**$^{3}$ has thus a functional as well as a structural side. BY refers to **buddhi** as one of the **antaḥkaraṇas** and enjoins the contemplation of the **indriyas** and their psychological objects in **buddhi** and of the three **antaḥkaraṇas** and the **bhūtas** in **prakṛti** (**pradhāna**).

**buddhi-4** बुद्धि-४ (VB I 35), abiding dispositions generated by experience, including learning in different ways. *Dṛḍha* दृढ़ **buddhi**$^{4}$ is a firm conviction so generated.

**buddhi-5** बुद्धि-५ (BG II 39), discriminate discernment.

**buddhi-6** बुद्धि-६ (BG II 53, 65), intellect.

**buddhi-7** बुद्धि-७ (BG II 41, 66), determinate knowledge. The determinate knowledge belongs to a steady-minded person.

**buddhi-8** बुद्धि-८ (BG III 40, 42, VII 4), the intellect is said to be seat of the soul in the body. It is superior to mind and senses. It is one of the evolutes of **prakṛti**.

**buddhi-9** बुद्धि-९ (BG VII 10), the Lord himself (identified as intelligence of the intellect).

**buddhi-10** बुद्धि-१० (SSP I 45), it is one of the five internal sense organs having discrimination, non-attachment, peace, contentment and forgiveness as its characteristics.

**buddhinirmala** बुद्धिनिर्मल (KU 11), so subtle as to be cognised only by an untainted intellect. According to this text, the vital core of joints is something which can neither be perceived nor understood by people of ordinary intelligence.

**buddhisaṁvit** बुद्धिसंवित् (VBh I 36), consciousness of intellect. While concentrating on the heart lotus, there arises the consciousness of intellect.

**buddhisattva** बुद्धिसत्त्व (VB, VBh I 36), dominance of **sattva** in intelligence. It is supposed to be luminous and all pervading due to dominance of **sattva.** According to VBh, *Patañjali* has established here the all pervasiveness of mind.

**buddhīndriya** बुद्धीन्द्रिय (SK 26, 34) sense organ (cf. **indriya** and **karaṇa**). There are five senses in all **śrotra, tvak, cakṣu, rasanā** and **ghrāṇa**,—auditory, cutaneous, visual, olfactory and gustatory sense, respectively. We use them for sensing and **manas** and the senses together for perceiving.

**baindavasthāna** वैन्दवस्थान (YKU III 8), middle of the eyebrows, which is here supposed to be the seat of **bindu**$^{2}$. The *yogī* is advised to make the **vāyu** which is rising up along his spinal cord rest finally at this spot, presumably inside just below the spot between the eyebrows.

**bodhaka** बोधक (BVU 51), one of the three kinds of **ācārya (guru**$^{2}$**)**. This kind of **guru**$^{2}$ is a real teacher and not only one who prompts, i.e. a **codaka**.

**brahma** ब्रह्म (BY II 115, 125), one of the ten synonyms for **oṁkāra. Om** is described as the source of three varieties of **brahma**.

**brahmakāyika** ब्रह्मकायिक (VB III 26), one of the four classes of Gods residing in the first world of **brahma** called **janoloka.** These gods have control over the elements and senses.

**brahmagranthi** ब्रह्मग्रन्थि (VU V 65; YKU I 67, 85; BVU 70; HP I 70), one of the three hurdles (called knots) in its way to be crossed by the **vāyu** rising up along the spinal cord. This is the first and the lowest hurdle. In YKU **kuṇḍalinī** is said to overcome this obstacle, i.e. pierce this knot.

According to HP, this obstruction is felt at the level of the heart. The rising **prāṇa** of the *yogī* who has attained the **ārambha avasthā** pierces this knot.

**brahmacakra** ब्रह्मचक्र (SSP II 1), the **cakra** situated in the **ādhārasthāna** (perineum). According to SSP, this is first in the series of nine **cakras** in the body. This is supposed to be having three circles, triangular like **yoni** and also supposed to be the originating point of **nāḍī**.

**brahmacarya-1** ब्रह्मचर्य-१ (YS II 30, 38; SAU I (1) 4; YSH II 104-5; BY II 37, 104), continence—one of the five **yamas** (abstinences). The perfectly continent *yogī* alone can acquire the energy required for **yoga** effort.

According to SAU, it is perfect continence, in mind, word and deed; i.e. a **brahmacārī** (a continent person) neither thinks of, nor talks about, nor indulges in, sexual acts in any form. In YSH it is described as the one of causes of **mokṣa,** long life, health, strength influence and courage (IV 104-5). Much is written here against the female sex, but an honest married life is also mentioned as a kind of **brahmacarya;** though sex activity itself is condemned, particularly because it brings about a birth in this world which is full of misery.

According to BY, those who are desirous of becoming one with **brahman** observe **brahmacarya**.

**brahmacarya-2** ब्रह्मचर्य-२ (BG VIII 11, XVII 14), celibacy. One of the austerities.

**brahmacarya-3** ब्रह्मचर्य-३ (VB I 38, 43-45), celibacy. One of the ten **yamas** enumerated by *Vasiṣṭha*. Abandoning sexual intercourse always and everywhere amongst all beings physically, mentally and verbally. *Vasiṣṭha* further gives a detailed description of **Brahmacarya** to be followed by the people of different life stages (*āśrama*). For house-holders *Vasiṣṭha* prescribes a lawful intercourse with one's own wife. For a disciple, submitting oneself at the discipline of his **Guru** is also called **brahmacarya**.

**brahmacārī** ब्रह्मचारी (SSP VI 34), one who possesses the knowledge of all pervading **brahma** within oneself.

**brahmadvāra-1** ब्रह्मद्वार-१ (YCU 37), the door leading to **brahma.** The great goddess **kuṇḍalinī** sleeps closing this very door.

**brahmadvāra-2** ब्रह्मद्वार-२ (G 30; HP III 5), entrance to the **brahmarandhra. Kuṇḍalī** is situated, in such a manner that so long as it is not aroused, extraordinary sensory currents passing upwards along the **suṣumnā** (in the spinal cord) do not find their way up. The sleeping **kuṇḍalī** blocks the passage of **prāṇa**$^{2}$ to **brahmarandhra** in the head. **Brahmadvāramukha** is thus the lower opening of the **suṣumnā**.

**brahman** ब्रह्मन् (GS III 41, 67, VI 1, 16, VII 4, 13, 19; TSB 3; TSM 151, 161-2; ANU 1, 2, 20; ATU 2-3, 10, 17), the one and the only Supreme Reality, beyond which there is nothing. While seeing an internally aroused light if a *yogī* contemplates **brahman,** he becomes **brahman** himself, i.e. realizes his own self.

*Brahmalokānveṣī* ब्रह्मलोकान्वेषी (seeker of the abode of **brahma**) is therefore, the person who seeks to realise the true self. **Brahman** and **ātman**$^{2}$ are generally used as synonyms. Becoming one with **brahman** is considered by the monistic *Vedāntists* to be the realisation of the true self and the only summum bonum.

**brahmanāḍī-1** ब्रह्मनाडी-२ (HP II 46, 66, III 68; YSU I 125, V 17, VI 8, 9; TSM 69; ATU 5), **suṣumnā. Prāṇa**$^{2}$ rises up along this **nāḍī**$^{2}$ and, according to YSU, carries along with it the six **dhātus** of the body as well as **vahni** and **citta**$^{1}$ and all. Although **suṣumnā** is generally supposed to be the spinal cord, it is said to extend from the region of the anus to the top of the head. Inside the **suṣumnā** is the passage for the subtle (imperceptible) **kuṇḍalinī** to travel upwards. That passage, which also extends upto the top of the head, is in all probability referred to as **brahmanāḍī**.

Accumulation of **kapha** etc. anywhere may obstruct the path of **prāṇa**$^{2}$ in this **nāḍī**; but if it is a nervous structure **kapha** cannot literally stick to its mouth, as is said in HP II 66.

**brahmanāḍī-2** ब्रह्मनाडी-२ (VM I 36), name of the **nāḍī** (that leads to **brahman**). In the pericarp of the lotus of the heart the **brahmanāḍī** is situated with upturned face and reaching to the circle of the sun (which is the middle of lotus of the heart).

**brahmapurohita** ब्रह्मपुरोहित (VB III 26), one of the four of Gods living in the first of the worlds of **brahma** i.e. **janoloka.** These Gods have control over the elements and sense-organs.

**brahmamahākāyika** ब्रह्ममहाकायिक (VB III 26), one of the four classes of Gods living in the first of the world of **brahma**. These Gods have control over the elements of the world.

**brahmarandhra-1** ब्रह्मरन्ध्र-१ (G 73; ATU 5; VU V 70; TSM 64, 151; HP IV 16), a point in the brain to which the nerves go in the end. Whether it is the central point on top of the brain, the upper part of the motor area in the parietal lobe near the central sulcus, or it is the midpoint of the thalamus, cannot be said. **Suṣumnā** (in the spinal cord) is said to reach the **brahmarandhra** and *yogīs* are advised to retain **prāṇa**² there. **Brahmarandhra** is the highest **dhyānasthāna** (spot for concentration) on top of the brain. **Suṣumnā** runs from this spot down to the spot where the **kuṇḍalinī** sleeps. The lower end of the **suṣumnā** is probably referred to as the **brahmarandhramukha** (mouth of **brahmarandhra**). It appears that the words *brahmabila* ब्रह्मविल *brahmavivara* ब्रह्मविवर and **brahmarandhra** are used as synonyms.

According to VU, **vāyu** is led to this spot by **pluta** (long) recitation of **om**. Sending up **vāyu** to this spot is, according to DU, an important *yogakriyā* योगक्रिया (yogic practice). When **vāyu** reaches this spot, internally aroused sounds are heard by the *yogīs*. These are sensations of sound which are not caused by any external stimulus.

**brahmarandhra-2** ब्रह्मरन्ध्र-२ (VU V 30; HP III 4), the passage along the **suṣumnā** or inside the **suṣumnā**, the lower end of which is blocked by **kuṇḍalinī**. HP considers **brahmarandhra** to be a synonym for **suṣumnā.**

**brahmarandhramukha** ब्रह्मरन्ध्रमुख (VS II, 17, 26), the orifice of the door-step of **brahmarandhra.** The **suṣumnā** resides in it and is the means to attain liberation.

**brahmarūpiṇī** ब्रह्मरूपिणी (KU 16), **suṣumnā**. It leads to the attainment of the world of **brahma**.

**brahmaloka** ब्रह्मलोक (VB III 26), fifth **loka** in the series of seven **lokas** enumerated by *Vyāsa*.

**brahmavit** ब्रह्मवित् (VS V 19), conversant with **brahman.** According to *Vasiṣtha*, there is nothing in the world which is superior to the one conversant with **brahman**.

**brahmasthāna** ब्रह्मस्थान (DBU 65; HP III 102), **brahmarandhra**.

**brahmā-1** ब्रह्मा-१ (SK 54; G 38; YCU 72; HP II 39), the supreme living being at the top of the *rajoviśāla* रजोविशाल **bhautikasarga;** its bottom being *stamba* स्तम्ब (a blade of grass). Thus the God **brahmā** is at the top of the creation and a blade of grass at the bottom. For G **brahmā** is a mythological personality, whose function is creation of the world. As the myth goes, **brahmā** also practises **prāṇāyāma**² for fear of death. The significance of the myth is that **prāṇāyāma**² is essential for those who want to live long and do an important job. YCU regards **brahmā** to be the lord of **pṛthivī. Brahmā** is called **rajas** because He is said to be the creator.

**brahmā-2** ब्रह्मा-२ (BY IX 83), name of the God. Owing to the qualities of vastness and nourishment and carrying the three *Vedas,* he is called **brahmā.**

**brahmāṇḍa** ब्रह्माण्ड (ATU 9), the macrocosm—the universe which contains the sun and the moon. As compared to the **brahmāṇḍa,** the human body is a microcosm—**piṇḍa** (human body) in which also there are supposed to be the sun and the moon. They are in the head. Whether there are any anatomical structures which can be identified with the sun and the moon mentioned here is not yet known.

**brahmānanda** ब्रह्मानन्द (HP IV 2), supreme bliss, which is supposed to be bestowed upon the *yogī* who succeeds in **samādhi**.

**brāhmī** ब्राह्मी (NBU 11, 16), the twelfth **mātrā** of the **dvādaśamātrā** (composed of 12 parts) **praṇava (om)**. The *mantra-yogī* who dies reciting this **mātrā** is reborn in the **brahmaloka,** from which there is no return.

## bha—भ

**bhaktiyoga** भक्तियोग (GS VII 6, 14), devotion to God. It is the means of bringing about one of the five aspects of **rājayoga.** By **bhaktiyoga** one acquires an ever-living consciousness of one's **iṣṭadevatā** (tutelary deity) residing in one's heart (i.e. within oneself) and gets full of happiness (bliss) so that the *yogī* forgets himself, sheds tears and gets gooseflesh. This leads to **samādhi** and **manonmanī**.

**bhaga** भग (BY IX 91), prosperity. The epithet of sun. **Bhaga** is the term used for wealth (*dhana*). Since sun gives wealth he is named **bhaga**.

**bhadra** भद्र (VU V16; GS II 3; HP I 34), one of the principal **āsanas** (poses) (cf. **bhadrāsana** below).

**bhadrāsana-1** भद्रासन-१ (GS II 9-10; HP I 53-4; SAU I (3) 8; DU III 1, 7; ANU 18), one of the principal **āsanas** (poses). It consists, according to GS, in placing the heels crosswise under the testes, crossing the arms (behind the back) and grasping the big toes, adopting the chinlock (**jālandhara**) and fixing the gaze on the tip of the nose. It is claimed by GS that the practice of this **āsana** keeps one away from every kind of diseases.

SAU and DU omit crossing of arms behind the back, instead, DU advises fixing the two heels on either side of the perineum and keeping them there by force using the two hands. ANU includes this **āsana** among the four principal ones. He recommends this pose for **agnidhāraṇā**.

**bhadrāsana-2** भद्रासन-२ (VS I 67, 79; VM II 46), one of the ten important **āsanas** enumerated by *Vasiṣṭha.* Its technique consists in keeping the two ankles under the scrotum on either side of the perineum correspondingly, firmly holding with the hands the feet so as to touch the sides, one should remain steady. This removes diseases and effects of poison. *Vācaspati* gives its technique as bringing the soles together and close to the scrotum, one should make a hollow of one's hands and place them over it in the shape of tortoise.

**bharga** भर्ग (BY IX 46). According to BY, *'bha'* means that which illuminates the universe, *'ra'* stands for the rejoice and *'ga'* for abundance.

**bhavapratyaya** भवप्रत्यय (YS, VBh I 19), caused by birth. One of the two kinds of **asamprajñāta samādhi**. The other being **upāyapratyaya. Bhavapratyaya** belongs to the **videhas** (without bodies: gods). Their **asamprajñāta yoga** is obtained without the practices of any means.

**bhastrikākumbhaka** भस्त्रिकाकुम्भक = **bhastrā** भस्त्रा (GS V 70-2; HP II 44, 67, III 111, 118; YSU I 88, 96-100), one of the **sahita kumbhakas.** According to GS, it consists in filling the chest to capacity by inhaling through the nostrils and emptying it by pressing the abdomen in the manner an iron-smith inflates his bellows and empties it, and after repeating the process twenty times, suspending respiration for a while. The whole operation is repeated thrice.

YSU recommends the last inhalation and the last exhalation to be of one by contracting the throat a little and exhalation through the left nostril alone.

This **kumbhaka** is said to cure all diseases of the body caused by the excess of any of the three humours—**vāta, pitta** or **kapha**—and to increase the digestive heat. It aids in the arousal of **kuṇḍalinī**$^1$ and removes the diseases of the mouth as well.

According to YSU, it clears the entrance to the **brahmanāḍī** (in the spinal cord).

According to HP, for practising **bhastrikākumbhaka**$^1$, first we have to adopt the **padmāsana** pose, then, holding the body erect, we have to exhale effortfully through both nostrils producing a hissing sound and causing a cutaneous sensation to be felt in the back, the throat and the top of the head below the skull, and then to inhale quickly automatically. This process is to be repeated several times. We are required to move the air diligently in the manner the blacksmith works his bellows.

As fatigue is felt, we inhale deeply but quickly through the right nostril and, after retaining as prescribed, exhale through the left nostril.

**bhāgya** भाग्य = **bhāgyatuṣṭi** भाग्यतुष्टि (SK 50), one of the four **ādhyātmika** (pertaining to the self) contentments. A person who is content with his **bhāgya** (fate) loses the impulse to go further in the right direction.

**bhānu** भानु (G 59; HP III 78, 112), **nābhi** in which **sūrya** is situated. Hence these three words are in a sense synonymous.

**bhānukī** भानुकी (HP I 8), one of the great *haṭhayogīs*.

**bhālabhāti** भालभाति (GS I 54), **kapālabhāti**.

**bhālarandhra** भालरन्ध्र (GS I 33), **kapālavaktra**.

**bhāva-1** भाव-१ (VB IV 12), being in existence. The past and the future do not exist though they really are. They are not actual (cf. **adhvabheda**), nevertheless they are real.

**bhāva-2** भाव-२ (SK 40, 43, 52), the dispositions which characterise an individual **liṅga** (transmigrating soul). The **liṅga** of every individual **puruṣa** is haunted by its **bhāvas**, which form an abiding attitude of the mind. They may be acquired and yet cling to the **liṅga** during the course of lives. The **bhāvas** are here said to be eight in number, viz. **dharma** (merit), **adharma** (sin), **jñāna** (knowledge), **ajñāna** (ignorance) **vairāgya** (detachment), **avairāgya** (attachment), **aiśvarya** (competence) and **anaiśvarya** (incompetence).

**bhāva-3** भाव-३ (TBU I 14, 31 42), idea (thought). The ideas of **lobha** (greed), **moha** (attachment), **bhaya** (fear) etc. are absolutely foreign to the person who has realized the **brahman.** The *yogī* is advised to have **brahmabhāvanā** (thought) as the permanent background of his consciousness.

**bhāvanā-1** भावना-१ (YS I 28, II 33-4), reminding oneself, calling to memory. In I 28 reference is to God for whom stands the sacred word **om**.

While one recites this **mantra** (sacred aphorism), one brings to one's mind its meaning, i.e. God (see **pratipakṣabhāvana**).

**bhāvanā-2** भावना-२ (YS I 33, IV 25), attitude of mind, sentiment. **Maitrī** (friendship) etc. are such sentiments advised to be developed towards those who are seen enjoying happiness. The attitude of curiosity about one's own past and future disappears after attaining **vivekakhyāti.**

**bhāvanā-3** भावना-३ (VB, VBh I 33, III 23), cultivating sentiments. Friendliness, compassion and joy are the three sentiments. *Vyāsa* further says that by cultivation of these sentiments, there arises **samādhi** which is further equated with **saṁyama.** *Vijñānabhikṣu* understands that **bhāvanā** itself is **samādhi**.

**bhāvitasmartavya** भावितस्मर्तव्य (VB I 11), an imagined object taken to be real, a hallucination, e.g. a dream.

It is one of the two kinds of memory images mentioned by VB, the other being **abhāvitasmartavya** which is a memory image, taken as such.

**bhukti** भुक्ति (VS V 8), the enjoyment. Also known as **kṣetrjña** enjoying favourable and unfavourable fruits.

**bhujagī-1** भुजगी-१ = **bhujanginī** भुजंगिनी (GS II 43; HP III 10), **kuṇḍalinī.**

**bhujagī-2** भुजगी-२ (GS III 69), one of the **mudrās.** It consists in protruding the lips and inhaling through the mouth. *Gheraṇḍa* is all praise for it.

**bhujaṅgāsana** भुजंगासन (GS II 43), serpent or cobra posture. It is desirable to arouse the **kuṇḍalinī** force, increase body heat and destroy all diseases.

**bhuvarloka** भुवर्लोक (NBU 3), one of the six higher regions of creation above the earth (cf. **janoloka).** It is imagined as the knees of the **haṁsa** (swan) which represents the *virāṭrūpa* (all pervading aspect) of the Supreme Reality.

**bhuvodhāraṇā** भुवोधारणा = **stambhanī** स्तम्भनी = **adhodhāraṇā** अधोधारणा (G 69, 74; GS III 59), one of the five **dhāraṇās.** The object of this **dhāraṇā** is **pṛthvī;** i.e. the content of consciousness in this kind of meditation is the element earth.

**bhūta-1** भूत-१ (YS II 18; III 13, 17, 44), the material side of the universe including the material objects, the five elements, and the five **tanmātrās** (the matter of which the elements are the forms). The **tanmātrās** take the form of **ākāśa** etc. and the material aspect of **mahat** takes the form of the five **tanmātrās.** All these come under **bhūta**[1], as do the material objects.

**bhūta-2** भूत-२ (VB I 25, II 15), living beings.

**bhūta-3** भूत-३ (VB III 52), the past.

**bhūta-4** भूत-४ (VB II 19; G 68, 74; TSB 4; TSM 2, 4, 6, 133, 140; SK 22, 38), the five elements usually called: ether, air, fire, water, and earth. According to TSM, the entire universe, even the **indriyas**[2] (sensory and action organs) and the **cittas** (the transmigrating souls) originate from these five **bhūtas—ākāśa, vāyu, agni, ap** and **pṛthivī.**

**bhūta-5** भूत-५ (SK 69; ABU 22), everything that exists. The philosophy embodied in SK discusses the origin, maintenance and destruction of everything that exists.

According to ABU, everything is in **brahman**, who is in everything. The **Sāṅkhya** *Kārikā* view is different.

It is dualistic. According to this view, in addition to the **puruṣa, prakṛti** also exists in its own right. **Bhūtas**$^{5}$ are **prākṛtika** (of the nature of **prakṛti**) reality.

**bhūtadhāraṇa** भूतधारण (VU V 6), not allowing any of the five **mahābhūtas** (elements), of which the body is made up, to wane; i.e. keeping them strong and active so that the body may live. If the earth element wanes, wrinkles appear on the face. When water wastes away, hair turns grey. When fire loses its potency, appetite is lost. When air loses strength, body begins to tremble. When ether gets weak, life itself wanes.

**bhūtātmā-1** भूतात्मा-१ (ABU 12), **ātmā**$^{1}$ which is the essence and substratum of everything (cf. **bhūta**).

**bhūtātmā-2** भूतात्मा-२ (VS V 5), soul residing in individuals. According to *Vasiṣṭha*, one soul is established in different creatures and that very one soul seems sometimes one and sometimes many like the moon's reflection in water.

**bhūtādi** भूतादि (SK 25), one of the two aspects of **ahaṅkāra**, the other being *vaikṛta* वैकृत. *Vaikṛtāhaṅkāra* वैकृताहंकार and **bhūtādi** are the two names given respectively to that aspect of **ahaṅkāra** in which **sattva**$^{2}$ predominates and to that in which **tamas**$^{2}$ predominates. **Bhūtādi** is the material side and *vaikṛtāhaṅkāra*—the immaterial side of **guṇātmaka** (of the nature of **guṇas**) reality.

**bhūmi-1** भूमि-१ (VB II 19), the earth element **pṛthvī**.

**bhūmi-2** भूमि-२ (VB III 45; ANU 17), ground. For practising **dhyāna**, etc. ANU advises the *yogī* to sit either on bare ground or on a seat made of grass, provided they are perfectly clean.

**bhūmi-3** भूमि-३ = **bhūmikā** भूमिका (YS III 6; VB I 30; VU IV (1) 1-12, (2) 1, 6, 8-12, 16, V 72, 74-5), a stage in the progress of **yoga**. According to VU, the stages in the development of **yoga** form a continuum as the sounds represented by the three and a half letters of the word **om** do. They merge one into another imperceptibly and form practically one syllable. In the same way the various stages of **yoga** are not entirely separate from one another. They make up one **yoga.** Four **bhūmikās** of **yoga** are mentioned in VU **ārambha, ghaṭa, paricaya** and **niṣpatti**.

**bhūmi-4** भूमि-४ (SSP I 38), earth, one of the component elements of the physical body. It has five characteristics—bone, flesh, skin, nerves and pores.

**bhūmityāga** भूमित्याग (GS V 56), rising above the ground. It is said to be the last stage of **lāghava** (lightness), which is one of the seven disciplines achieved by **prāṇāyāma**$^{2}$. The practice of **uttama** (advanced) **prāṇāyāma**$^{2}$ is said to bring this ability to the *yogī*. It is in fact a feeling of absolute weightlessness.

**bhūrādayaḥ** भूरादय: (YKU III 22), the fourteen divisions of the universe—earth, six above the earth (*bhūḥ* भू:), and seven below. When the *yogī* realises the Supreme Self, these *lokas* all disappear for him. They do not exist for him any longer, because he gets none of his purposes served by them (cf. YS II 22). In *Patañjali's* language a *yogī* at this stage does not entertain any **pariṇāmas**.

**bhūrloka** भूर्लोक (NBU 3; VB III 26), first of the seven **bhuvanas** mentioned by VB. It extends from the lowest region called *avīci* अवीचि to the sky above the earth and includes seven *pātālas* and the earth. According to NBU, it is one of the seven higher regions of creation (cf. **janoloka**). It is imagined as the feet of the **haṁsa** (swan), which represents the **virāṭ** (all pervading) **rūpa** of the one Reality.

**bhṛṅganāda** भृंगनाद (GS VII 9; HP II 68), **bhrāmarīnāda**—the sound like that of a black bee or a hollow top going round and round. According to GS, it is one of the many sounds which a *yogī* hears when he succeeds in **bhrāmarīkumbhaka**.

**bheda-1** भेद-१ (SK 15, 46-8; TSB 4), a thing different from others. Things of the same kind which are in some way different from one another are the various limited modifications of one and the same undifferentiated substance; and since all the various finite things of the world differ from one another, there must be a common mother-substance of which they are all modifications i.e., there must be an unlimited and ultimate primeval entity which is not manifest.

**bheda-2** भेद-२ (SK 68; TSM 129), separation, SK refers to the separation of the soul from the body and TSM to the points of separation in the body, probably the joints.

**bheda-3** भेद-३ (SK 27), difference. Mutual difference among the eleven senses is external. Their essence is one, viz., *vaikṛtāhaṅkāra*. According to SK, **puruṣa** gets emancipation of both orders having nothing to do with **prakṛti** while living (a life ordinarily known as **jīvanmukti** and absolute and permanent freedom from every kind of connection with **prakṛti**—only when the body falls.

**bhedavādī** भेदवादी (SSP VI 56), discriminator. One who realises with profound discrimination about the ultimate, and all- pervading principle.

**bhairavayogī** भैरवयोगी (HP I 6), one of the important *yogīs* of **haṭhayoga**.

**bhoktā-1** भोक्ता-१ (VB I 24, II 18), enjoyer. *Patañjali* has described **puruṣa** as **draṣṭā** (seer) and not as **bhoktā**. *Īśvarakṛṣṇa,* however, believes that **puruṣa** is the **bhoktā** of the miseries of old age and agony of death and the **prakṛti** (nature) works for bringing him **apavarga**. VB has said in II 18 that **bhoga** and **apavarga** are by **buddhi** and in **buddhi.** But they are attributed to **puruṣa**.

**bhoktā-2** भोक्ता-२ (VS V 8), the enjoyer. One of the five substances recognised by *Vasiṣṭha.* The other four are **bhogya, bhukti, bhogāyatana** and **indriya**.

**bhoktṛbhāva** भोक्तृभाव (SK 7), feeling pleasure and pain. All of us are affected by this hedonic tone of our experiences; and this is put forward by *Īśvarakṛṣṇa* as a proof of the existence of **puruṣas**.

**bhoga-1** भोग-१ (YS II 13, 18, III 35). *Patañjali's* definition of **bhoga** is similar to that of his **kleśa asmitā** which springs from **avidyā.** Any experience so long as the **kleśa asmitā** is not laid to sleep is **bhoga** ultimately due to **avidyā**. So long as **asmitā** is functioning the attitude of **citta** is that of **bhoga.** When **asmitā** becomes inactive it becomes **apavarga.** In that state the **citta** has realised that there is **puruṣa** and that 'I am not that'. *Patañjali* does not attribute **bhoga** and **apavarga** to **puruṣa** in any sense. Nor does he seem to believe that the purpose of **saṁyoga** is **bhoga** and **apavarga** of **puruṣa.**

**bhoga-2** भोग-२ (VB II 13), a kind of experience as a result of **karmāśayas.**

**bhogalālasā** भोगलालसा (TBU I 40), desire to enjoy. This is one of nine **vighnas** (impediments) in the way of **samādhi.** It corresponds to *Patañjali's* **avirati.**

**bhogāyatana** भोगायतन (VS V 7-8), body, the place of enjoyment. One of the five substances recognised by *Vasiṣṭha.* Body has been conceived to be the place of enjoyment.

**bhogya** भोग्य (VS V 8), object of enjoyment. One of the five substances recognised by VS.

**bhautikasarga** भौतिकसर्ग (SK 53), various types of life made available by **pradhāna** for **puruṣas**² to live. In SK 54 they are described as *brahmādistambaparyanta* ब्रह्मादिस्तम्बपर्यन्त (from **brahmā** down to a blade of grass). Of these there are eight varieties of super-human life, five of animal and plant life and only one kind of human life.

**Sattva** is said to predominate in lives at the upper end of this scale. In *Kārikā* 44 **dharma** is given as the means of rising in the lives. Practising **dharma** leads to a superior order of life which is preponderantly **sāttvika;** but according to SK, it is *kevalajñāna* that leads the aspirant to **apavarga** and not **dharma.**

**bhauma** भौम (GS III 59), consisting of the element earth, which is one of the five **tattvas**³ (elements) on which **prāṇadhāraṇā** is prescribed. This **tattva**³ is described as quadrilateral in shape and decorated with geological regions rich in yellow orpiment. Such should not be the description of a **mahābhūta** (element). This image is prescribed for purposes of **dhāraṇā** (concentration). This does not of course mean that the **pṛthivī mahābhūta** is actually such as described above.

**bhramarasṛṣṭi** भ्रमरसृष्टि (YSU VI 19), internally aroused sounds of the nature of *Patañjali's* **viṣayavatī pravṛtti**. If a *yogī* begins to hear these sounds, he should concentrate on the sound which he hears, driving away all the worldly thoughts.

**bhrānti** भ्रान्ति (YKU I 60), a wrong notion leading to a wrong path (cf. **bhrāntidarśana**). This is, according to this text, one of the ten **vighnas** (impediments) in the path of **yoga.**

**bhrāntidarśana** भ्रान्तिदर्शन (YS I 30), a delusion either about the nature of reality etc. (i.e. a wrong philosophy) or more often, about one's own achievements. It is one of the nine **antarāyas** (impediments in the path of **yoga**).

**bhrāmaṇī** भ्रामणी (G 74), one of the five **dhāraṇās** is performed on air element.

**bhrāmarī** भ्रामरी (HP II 44; GS V 46, VII 5), HP describes **bhrāmarī kumbhaka** as accompanied **bhṛṅganāda** and *bhṛṅgīnāda* भृंगीनाद (sound of a female bee) during **pūraka** and **recaka** respectively.

According to GS, **bhrāmarī (kumbhaka)** is inhalation and suspension of breathing after closing the ears with hands at midnight at a place where no other sounds are heard. In this condition the *yogī* listens by his right ear to an internally aroused sound; and by daily intermittent practice he succeeds in hearing various such sounds. With this sound blends an internally aroused light and the *yogī* is advised to get absorbed in that light so that his mind disappears in the end with the light and the sound and all. Thus the *yogī* gets lost and reaches the highest stage of **yoga** often called **paramapada** (highest abode) of **viṣṇu**. Thus, success in **bhrāmarī kumbhaka** (as it is called) leads to success in **samādhi**. According to *Gheraṇḍa*, no **recaka** follows this **kumbhaka**; that is, **recaka** is not an integral or essential part of this **prāṇāyāma**, as it is not of **mūrcchā** or **kevalakumbhakas**. It is one of the eight types of **kumbhaka**² according to GS as well as HP. In VII 10 GS brings in **bhṛṅganāda** during **recaka** also and considers **samāpatti** in it to be **samādhi**. Most probably this whole, of which **bhrāmarī-kumbhaka** is a part and which *Gheraṇḍa* calls just **bhrāmarī** in VII 5, is one of his **mudrās**.

**bhruvormadhya-1** भ्रुवोर्मध्य-१ (BG VIII 10), middle of the eyebrows. Traditionally it is believed to be the meeting point of **iḍā, piṅgalā** and **suṣumnā** where **prāṇa** is fixed after raising it through **suṣumnā**.

**bhruvormadhya-2** भ्रुवोर्मध्य-२ (VS III 64, 72), middle of the eyebrows considered as one of the eighteen vital points.

**bhrūcakra** भ्रूचक्र (SSP II 7), seventh **cakras** popularly called **ājñā cakra** in the series of nine **cakras.** It is said to be the seat of intuitive knowledge and bestows the power of speech.

**bhrūdahara** भ्रूदहर (ATU 2), subtle point in between the eyebrows, also recognised as abode of **saccidānanda.**

**bhrūmadhya** भ्रूमध्य = **(bhrūrantara** भ्रूरन्तर) (G 8, 34, 84, 86; GS II 23), one of the nine **dhyānasthānas** (spots in the body on which the *yogīs* concentrate). It is the spot inside the point above the nose between the two eyebrows. **Bhrūmadhyadṛṣṭi** is prescribed as a part of **khecarī. Bhrūmadhyadṛṣṭi** is prescribed as a part of **matsyendrāsana** by GS and of **siddhāsana** by G.

## ma—म

**makarāsana** मकरासन (GS II 6, 40), one of the thirtytwo **āsanas** mentioned by *Gheraṇḍa.* It consists in lying on the ground with face downwards, the chest touching the ground, the two legs stretched apart fully and the head held by the two hands. This **āsana** promotes digestion.

**makāra-1** मकार-१ (GS V 51), the letter "*ma* म", which is the *bījamantra* (the most important letter) of the sacred word or aphorism denoting **maheśvara** and is to be repeated thirtytwo times while exhaling during the performance of the **sagarbha sahita kumbhaka.**

**makāra-2** मकार-२ (ANU 4), the nasal sound of "*ma* म". But, for **sūkṣma dhyāna**, the *yogī* is advised to take resort to the **asvara makāra,** which obviously is no sound at all. This is the **akṣarabrahma.**

**maṇayaḥ** मणयः (YSU I 118), the vertebrae through which **suṣumnā** passes. **Suṣumnā** is, therefore, the spinal cord for something running in or along with it; and obviously the **prāṇa**³ which courses through it is a nervous impulse. The ancient Hindus' knowledge of anatomy seems to be quite deep in this subject.

**maṇipūra** मणिपूर (YKU III 9, 11), one of the six **cakras**—literally wheels—but here centres in the body. When **prāṇa**[2] is sent up along the **suṣumnā** (the spinal cord), as they say, it traverses all the **cakras**. The *yogī* is supposed to take this **prāṇa**[2] through the **cakras** consciously and intentionally—probably performing **dhyāna** (concentrating) on each of them—and thus knowing all about them as he goes from one **cakra** to another. **Maṇipūra** is situated in the region of the navel.

**maṇipūraka** मणिपूरक (G 15, 61, 80; YSU I 172, V 9; YCU 13; DBU 49), **nābhi** which may be the solar (coeliac) plexus (cf. **maṇipūra**). This centre is said to have, on the analogy of a wheel, ten spokes—may be ten offshoots.

**maṇḍala-1** मण्डल-१ (ANU 26) the highest point for concentration in the head, here called the innermost door opening the attainment of the **ātman** (the Supreme Self)—the uppermost *mokṣadvāra* मोक्षद्वार (door to liberation).

**maṇḍala-2** मण्डल-२ (ANU 38), the entire system of centres for concentration in the body. These are also called doors opening into the attainment of the Self.

**maṇḍala-3** मण्डल-३ (HP III 117), a particular time unit consisting of a period of 40 days.

**maṇḍūkāsana** मण्डूकासन (GS II 5, 34-5), one of the thirtytwo **āsanas**[1] enumerated by *Gheraṇḍa*. It consists in flexing and placing the fore-legs under the two thighs with soles of the two feet turned upwards and the two big toes touching each other. As one would do this and sit on the fore-legs the two knees would naturally be spread out.

**mati-1** मति-१ (DU II 1, 11; TSM 34; SAU I (2) 1, 9; VU V 14), one of the ten **niyamas**. It means having full faith in the ways prescribed by the *Vedas*. While these texts prescribe ten **niyamas** *Patañjali* mentions only five.

**mati-2** मति-२ (VS I 53, 63), one of the ten **niyamas.** It consists in having faith on all the ordains of the scriptures and omitting those which are not advised by the preceptor.

**matsyapīṭha** मत्स्यपीठ (TSM 49), one of the principal **āsanas**[1] according to this text. This is different from **matsyāsana**. This **pīṭha** (**āsana**[1]) consists in placing the right heel at the thicker end of the left thigh encircling the left knee with the right arm and holding the left big toe with the right hand.

**matsyāsana** मत्स्यासन (GS II 21), one of the thirtytwo **āsanas**[1] mentioned and explained in this text. It consists in lying on the back with the footlock and holding the head with the two elbows. Other writers add "arching the spine", and some prescribe supporting the hips on the palms with elbows touching the ground.

**matsyendra** मत्स्येन्द्र (HP I 4), one of the greatest *yogīs* of **haṭhayoga** whose disciple was *Gorakṣa*.

**matsyendrāsana** मत्स्येन्द्रासन (GS II 4, 23; HP I 26-7, 37, 48; TSM 49), one of the principal **āsanas**. According to GS, it consists in flexing the left leg; placing the left foot on the right knee, the right elbow on it, and the face on the right hand. The abdomen is to be kept a little withdrawn and the gaze fixed between the eyebrows.

This description of **matsyendrāsana** is far from being clear or adequate. HP explains this important **āsana** as follows:— flexing the right leg completely and placing the right foot at the root of the left thigh above it, take the left foot round the right knee, place it on the far side of the right thigh and hold its big toe while turning the head completely towards the left and grasping the right ankle by the left hand. HP calls it an **āsana** taught by *Matsyendranātha*, while TSM gives it the name **matsyapīṭhaka**, where the word *matsya* मत्स्य does not mean fish.

**mathana** मथन = **sumathana** सुमथन (YKU II 43, 46, 47), rotating. For **khecarīmudrā**, according to this text, a swab is inserted up to the top in a nostril and gently rotated.

**madhupratīka-1** मधुप्रतीक-१ (VB III 48), a *yogī* at the third stage of development (progress in **yoga**) acquires abilities like ESP (**vikaraṇabhāva**). These **siddhis** (achievements) are called **madhupratīkas** by VB.

**madhupratīka-2** मधुप्रतीक-२ (VBh III 48), the term used for three yogic occult powers combined together. These three powers are: speed like that of the mind, knowledge without the aid of sense organs and mastery over the first cause.

**madhubhūmika** मधुभूमिक (VB III 51), a *yogī* at the second stage of progress in **yoga** called **madhumatībhūmi,** where **prajñā** (supernormal insight) is **ṛtambharā** (showing the truth).

**madhumatībhūmi** मधुमतीभूमि (VB III 51), **madhubhūmi**, second of the four stages of progress in **yoga.** It is characterised by **ṛtambharāprajñā** (cf. **madhubūmika**).

**madhya-1** मध्य-१ (YS I 22), one of the three degrees of intensity of **tīvrasaṁvega**, the other two being **mṛdu** and **adhimātra**. The intensity of **madhya saṁvega** is intermediate between those of **mṛdu** and **adhimātra saṁvegas**.

**madhya-2** मध्य-२ = **madhyama** मध्यम = **madhyamārga** मध्यमार्ग (HP II 42, III 4, IV 14, 16, 72, 114), **suṣumnā**.

**madhya-3** मध्य-३ (HP IV 85, 86), in the intermediatory stage of the practice of **nādānusandhāna.** This stage may be equated with **paricayāvasthā,** the third stage in the sequence of four stages of **nādānusandhāna.** During this stage those internally aroused sounds are heard which are resembling with the sounds of a small drum, a conch, a bell and a gong.

**madhyaga** मध्यग (HP II 4), middle path. Here it means along the path of **suṣumnā.** If **nāḍīs** are full of impurities, the proper channel of **prāṇa** towards **suṣumnā** is not possible and thus impurities work as a great obstruction in the attainment of success in **haṭhayoga,** since **haṭhayoga** essentially prerequires the travelling of **prāṇa** along the path of **suṣumnā**.

**madhyacakra** मध्यचक्र (HP III 72), the state of **iḍā** and **piṅgalā**[1] passages being completely blocked. This controls the sixteen **ādhāras** by regulating the flow of nervous currents through the neck-throat region.

*Brahmānanda* in his commentary *Jyotsnā* describes it as the **viśuddhi cakra** which controls all the sixteen **ādhāras.**

**madhyamanāḍī** मध्यमनाडी (HP III 120), **suṣumnā.** Practice of **āsana, prāṇāyāma** and **mudrā** is said to render it an easy passage for **kuṇḍalī** to go upwards.

**madhyamaprāṇāyāma-1** मध्यमप्राणायाम-१ (G 48, 49; TSM 105-6), one of the three stages of progress in **prāṇāyāma.** It is characterised by (1) each of its three components being of twentyfour **mātrās** (units) and (2) trembling. Perfect **prāṇāyāma** is termed **uttamaprāṇāyāma.** *Yogīs* who have by practice learnt **madhyama prāṇāyāma** to this extent feel that their spinal cord is throbbing. (cf. *merukampa)*

**madhyamaprāṇāyāma-2** मध्यमप्राणायाम-२ (BY VIII 9-11), an intermediate stage, but here it means the second stage in the sequence of three stages of the successful practice of **prāṇāyāma.** BY suggests twentyfour **mātrās** for the second variety of **prāṇāyāma.** According to HP, this second stage causes tremor in the body.

**madhyamā** मध्यमा (YKU III 19; YSU III 4), **parā, paśyantī, madhyamā** and **vaikharī** are said to be energies which are said to reside in the **mūlādhāra, hṛdaya, kaṇṭha** and mouth respectively and are responsible for developing **nāda** (speech) gradually into spoken word. **Madhyamā** thus appears to be the conative consciousness of spoken word before it is actually uttered.

**madhyalakṣya** मध्यलक्ष्य (ATU 7), a **lakṣya** (object of meditation) localised neither exclusively inside the body nor quite outside. It is, therefore, called *bāhyābhyantarastha* बाह्याभ्यान्तरस्थ **vyomapañcaka.** The *yogī* sees the **vyomapañcaka** in him and himself in it. He then assumes the form of this **lakṣya**; that is **samāpatti** in it. The *yogī's* mind becomes one with the **lakṣya.** The **madhyalakṣya** is described thus in general terms, "as if there was an unbroken orb of the morning sun of a brilliant elementary (primary) colour; as if there was a range of flames of fire; as if it were absolutely pure sky". In the beginning it is only a feeling of the *yogī*, but as he continues to gaze, he actually sees the **vyomapañcaka.** All the five colours of the sky are not seen at once but one after the other.

**madhyaśakti** मध्यशक्ति (SSP IV 16), one of the three names of **kuṇḍalinī** residing in the body, the other two are **adhaḥśakti** and **ūrdhvaśakti**. When all the three are tackled simultaneously, one reaches the highest abode.

**madhyāhnārkamaṇḍala** मध्याह्नार्कमण्डल (MBU II (1) 10), midday sun, one of the visions seen when a *yogī* is about to succeed in **śāmbhavīmudrā**. These are, therefore, called *cihnas* (signs) of success. Six of them are mentioned in order. But perhaps they are not always seen in that order. In one and the same sitting the *yogī* may see several of them in any order. It is also possible that a *yogī* sees only one *cihna* (sign) for sometime and then begins to see others in any order. The midday sun is the sixth in order.

**manas-1** मनस्-१ (SSP I 44), mind. It has five characteristics—positive thoughts, negative thoughts, oblivion, inertia and cogitation.

**manas-2** मनस्-२ (VBh I 35), a synonym for **citta** "*atra ca manas iti vacanād manaścittayoraikateti bodhyam* अत्र च मनस् इति वचनाद् मनश्चित्तयोरैकतेति बोध्यम्".

**manas-3** मनस्-३ (YS I 35, II 53), cognition—the knowing aspect of consciousness for which *Patañjali* has used a concrete instead of an abstract term. He means rising of **cittavṛttis**.

Practice of **prāṇāyāma**[2], as well as sensations internally aroused, stabilizes **manas**[1] in this sense.

**manas-4** मनस्-४ (SK 27; G 2, 31, 68, 75, 94; HP II 42, III 121, 123, IV 5, 15; GS IV 2-7, V 57; TSM 14, 21, 114, 116, 129, 134; TBU I 4, 20, 34-5, 39; YKU III 4-6; BY VIII 51, IX 117, 182, 185), one of the three components of **antaḥkaraṇa** which is supposed to play a double role. As an **indriya manas** converts sensations into perception of a concrete object and vague impulses into those for performing this or that definite action. As *saṅkalpaka* संकल्पक it entertains wishes and desires even when none of the ten **indriyas** is working. SK speaks of eleven **indriyas** but of thirteen **karaṇas**[2].

BY advises contemplation of **manas** in **buddhi.**

**manana** मनन (DU II 14), one of the two kinds of **mānasa japa** (mental recitation), the other being **dhyāna.** It consists in calling up an image, which may be absent in **dhyāna**.

**manaḥsthairya** मनःस्थैर्य (HP II 42), steadiness of mind. When **māruta** or **prāṇa** enters **suṣumnā**, mind attains steadiness. This is possible through the regular and long practice of **prāṇāyāma**.

**manaḥprasāda** मनःप्रसाद (BG XVII 16), tranquillity of mind. This is one of the mental austerities.

**manaḥspanda** मनःस्पन्द (SAU I (7) 28), arising of **cittavṛttis. Manaḥspanda** stops when the practice of **prāṇāyāma** becomes easy and pleasant, as also in concentration i.e. when **dhyāna** succeeds. In fact success in **dhyāna** is **manaḥspandanirodha—cittavṛttinirodha**.

**manogati** मनोगति (GS III 58), the ability to go everywhere as one's mind does. According to this text, the *yogī* who masters the **dhāraṇās** can take a trip to the paradise in his mortal body.

**manojavitva-1** मनोजवित्व-१ (YS III 48), speed as fast as that of mind. A *yogī* acquires this speed of movement if he is successful in **saṁyama** on **grahaṇa, svarūpa, asmitā**[3], **anvaya** and **arthavatva**— the psychical side of **prakṛti**[2] (nature).

**manojavitva-2** मनोजवित्व-२ (VB III 48), **manojavatva** मनोजवत्व (VS III 30), speed like that of the mind. According to VB, speed of the mind means that the body acquires very quick motion. The practice of **saṁyama** on the process of knowing on the essential attribute, on the sense of 'I', on inherence and on the purposefulness of sensation bestows **indriyajaya** which further gives power like **manojavitva** etc. VS mentions it to be the result of **kevalakumbhaka.**

**manoduṣṭa** मनोदुष्ट (BY XI 49), person with mental impurities. Through *sanyāsa* one becomes devoid of such impurities.

**manonmanī-1** मनोन्मनी-१ (GS V 57, 91, VII 15), a state of mind which supervenes on performing **prāṇāyāma**[2] successfully or developing complete *bhakti* भक्ति (devotion). Its physiological condition includes tears and gooseflesh. Another characteristic feature of the physiological condition is that the rate of breathing is increased from 15 per minute to 30 per minute. *Gheraṇḍa* has not used **manonmanī** and **unmanī** as synonyms, as HP has done. According to GS, the former may ultimately develop into the latter, which he has made synonymous with **rājayoga**.

**manonmanī-2** मनोन्मनी-२ (NBU 48; HP II 42, III 53, IV 3, 20, 64), merging of the self (= **samāpatti**) in something which is not a sound emitted or heard, or any other **viṣaya**$^4$ (content of consciousness) for that matter. The condition is the same as *Patañjali's* **nirbījasamādhi** and GS's **manomūrchā.** According to HP, this condition arises when **prāṇa**$^2$ courses through **suṣumnā**. This author also uses **manonmanī**$^2$ as a synonym of **rājayoga.** In HP II 42 **manonmanī** is equated with steadiness of mind.

**manomūrchā** मनोमूर्छा (GS V 83, VII 6, 16; HP II 69), one of the six aspects of **rājayoga** according to GS. It consists in merging the individual self in the **ātman**$^2$ (**brahman**). In this state the mind looses itself in the **ātman** in the sense that there remains the **ātman**$^2$ and **ātman**$^2$ alone **in** consciousness (cf. **samāpatti**).

They seem to make no difference between **manomūrchā** and **mūrchā kumbhaka** and *Gheraṇḍa's* **mūrchā kumbhaka** seems to be a state of **samāpatti** in which **ātmā**$^2$ is the **tat** and **manas**$^2$ the **tatstha**.

**Manomūrchā** is described in VII 6 as this aspect of **rājayoga**, which is probably the culmination of **mūrchā kumbhaka** according to GS. HP talks of losing the mind without bringing in **ātman**.

**manoyāga** मनोयाग (PBU (P) 18), mental sacrifice. The act of bringing about the union of the direct and the transcendent **ātman** by the realization "that thou art", "I am **Brahman**"—is the mental sacrifice.

**mantra-1** मन्त्र-१ (YS IV 1), **mantrayoga**—one of the methods of gaining **siddhis**$^2$ (supernatural powers). According to VB, the abilities of flying in the air, etc. can be acquired by **mantra**$^2$ **yoga.** According to HP, the *yogī* who succeeds in **samādhi** is beyond the reach of any **mantra**$^1$. *Patañjali* advises recitation of **om** which signifies **īśvara**. This recitation is obviously **mantrayoga**.

**mantra-2** मन्त्र-२ (YSU I 131), breathing—**haṁsa**$^2$ =expiration and inspiration. Expiration is mentioned first as we do not breathe because we need oxygen and take it in, but because there is excess of $CO_2$ in us and the need of expiration. This shows their sound knowledge of physiology. When quickly repeated, **haṁsa**$^2$ becomes **so'ham**. This recitation is called **mantrayoga**.

**mantra-3** मन्त्र-३ (YSU II 18, 20) a sacred word or words, repeated in **mantrayoga. Om**$^2$ is said to be the most important of **mantras.**

**mantrayoga** मन्त्रयोग (YTU 19; YSU I 130—132), one of the four kinds of **yoga** mentioned in YTU, the other three being **laya, hatha** and **rāja**. If a person recites a **mantra**$^3$, pronouncing the syllables etc. correctly, for twelve years, he gets certain extraordinary powers like knowing about absent things and reducing his body to an extremely small size.

According to YSU, success in **mantrayoga** transforms respiration into self-realisation. The former ceases and the latter dawns. This is said to take place in the **suṣumnā** (inside the spinal cord), as the rising of **prāṇa**$^2$ up along the **suṣumnā** is supposed to be the way which leads to self-realisation. "**Om**" is considered, in this text, to be the *mūlamantra*, the root of all the **mantras**.

**manthāna** मन्थान (HP I 6), one of the great *Yogīs* of **haṭhayoga** of unknown nomenclature. One of the predecessors of *Svātmārāma*.

**mayūrāsana-1** मयूरासन-१ = **māyūrapīṭha** मायूरपीठ (GS II 5, 29-30; HP I 30; VU V 15; DU III 1, 11; TSM 48), one of the principal **āsanas**. It consists in resting the palms of both hands on the ground; then placing the parts of the abdomen on either side of the navel on the two elbows, and then adopting the pose by raising the head and the feet in the air parallel to the floor like a horizontal stick. The practice of this **āsana** assimilates unwholesome and overeaten food, promotes **jaṭharāgni** (digestive heat), neutralises poisons and cures all diseases like enlargement of spleen and liver. In a word, this **āsana** makes the *yogī* free from all ailments. The *yogī* balances his body on his elbows as a peacock does on his legs and keeps his head and feet raised horizontally above the ground.

**mayūrāsana-2** मयूरासन-२ (VS I 67, 76-77), peacock pose. One of the ten **āsanas** enumerated by *Vasiṣṭha*. Its technique consists in placing hands well on the ground, elbows on both sides of the navel and the body like a stick in the air.

**maraṇa-1** मरण-१ (HP II 3, III 38, 87), death, which ensues when life activity is completely exhausted and one is unable to breathe. Slower the respiratory process slower is the rate of exhaustion. Hence *yogīs* are advised to minimize respiratory activity by practising **prāṇāyāma.** It is claimed for **khecarī** that the person who practises it successfully never gets exhausted and therefore does not die. The meaning seems to be that he does not die so long as he is in the state of **khecarī**. In the context of **vajrolī** it is said that one who practises this **mudrā** enjoys a long life.

**maraṇa-2** मरण-२ (HP III 7, 13), death which is followed by another birth. The practice of the ten **mudrās**, particularly **mahāmudrā** is said to make one immortal in the sense that he is not born again after his body falls.

**maraṇa-3** मरण-३ (HP III 11), cessation of activity. Activity which has to do with **iḍā** and **piṅgalā** stops in the state of **mahāmudrā**.

**marut-1** मरुत्-१ (HP II 40), breath. So long as suspension of respiration is maintained by **prāṇāyāma**, there arises no mental process and one does not die.

If air is swallowed to capacity one floats on water like a lotus leaf.

**marut-2** मरुत्-२ (HP III 7), a god.

**marutsiddhi** मरुत्सिद्धि (GS III 17), the ability of starting a current (probably a nervous impulse which gives a sensation) from the **mūlādhāra** (the centre for meditation at the base of the spine) which, in the words of *Vācaspatimiśra*, is sensed as a *pipīlikāsparśa* पिपीलिकास्पर्श (creeping sensation) rising towards the head. If a person practises **mūlabandha** (contracting the anal muscles) he acquires this ability soon.

**marunnirodha** मरुन्निरोध (SSP VIII 19), holding of the breath. Having drawn the external air through nostrils and held inside is called **marunnirodha** of **pūraka** phase.

**marman** मर्मन् (KU 12, 13, 14), the

innermost part of a joint— most probably a nervous structure, a nerve centre. Two of them are mentioned in this *Upaniṣad*—the ankle joint (*pādasyopari* पादस्योपरि **marman**) and the knee joint (**marmajaṅgha**). They are to be cut by **prāṇadhāraṇā**—the **dhyānayoga** of this *Upaniṣad*. Life is supposed to be concentrated in the **marmans** and for this reason we are firmly attached to them, and that attachment is to be removed. The number of **marmasthānas** is here said to be eighteen.

**marmasthāna-1** मर्मस्थान-१ (TSM 129), eighteen innermost parts of the body, including the nine **dhyānasthānas** (spots for meditation) of *Gorakṣa*, are called **marmasthānas** in this *Upaniṣad* and **prāṇadhāraṇā** is recommended on each of them. cf. **marman**.

**marmasthāna-2** मर्मस्थान-२ (VS III 61), vital points. There are eighteen vital points from toe to head in the body as recognised by *Vasiṣṭha*. For the practice of **pratyāhāra,** one is directed to hold the air at different **marmasthānas** starting from toe and after pulling it from each and every place, ultimately it should be held at **vyoma**, i.e. bregma, i.e., the eighteenth **marmasthāna.** The eighteen **marmasthānas** are—(1) the big toes, (2) the ankles, (3) middle of the calves, (4) upper end of the skin, (5) knee, (6) middle of the thigh, (7) bottom of anus, (8) middle of the body, (9) penis, (10) navel, (11) middle of the heart, (12) cavity of the throat, (13) root of the tongue, (14) root of the nose, (15) region of the eyes, (16) between the eyebrows, (17) forehead, and (18) **vyoma** (bregma).

**mala-1** मल-१ (ANU 7, 20; HP II 37-8), impurity. This word is used for (1) the impurities (matter other than the metal) with which metals are found mixed up in ores and which are removed by fanning the fire used to heat them and (2) the *indriyakṛtadoṣas* इन्द्रियकृतदोष (difficulties caused by sense and action organs), which are removed by **prāṇāyāma**², **japa** and **dharma** (righteousness). **Sthūladhyāna** is also prescribed for getting rid of **malas**.

HP includes impurities of the body like phlegm, bile, mucus, which are removed by doing **ṣaṭkarma** and **prāṇāyāma**².

**mala-2** मल-२ (GS I 22), excreta, faeces.

**mala-3** मल-३ (GS V 35; HP I 39, II 4-6, III 119), any kind of obstruction for **prāṇa**² in any **nāḍī.** In one sense **prāṇa** courses through the respiratory organs which also are called **nāḍīs**¹. In another sense it travels in the nervous structures like the **suṣumnā**. All these **nāḍīs** are to be kept clean by a *yogī*, as also the **nāḍīs** through which waste products are eliminated.

**maladeha** मलदेह (GS I 19), body full of impurities (cf. **mala**¹). The body made clean in every way by removing all the impurities is transformed into a *devadeha* (specially purified body), literally the body of a god. Other bodies are **maladehas**.

**malaśodhana** मलशोधन (HP I 39), purification (of the impurities). It is said that out of eightyfour **āsanas**, only **siddhāsana** is capable of purifying seventytwo thousand **nāḍīs.** **Malaśodhana** of the **nāḍīs** is one of the important aspects for bringing the **marut** to travel along the middle path, one of the essential requisite conditions for the success in **haṭhayoga.**

**malākula** मलाकुल (HP II 4, 5), **mala** = impurities, wasteproducts, **ākula** =full of. Thus the compound word means—full of impurities. When the **nāḍīs** are clogged with impurities, the free flow of **prāṇa** is obstructed.

**mahat** महत् (VB II 19; SK 3, 8, 22, 40, 56; TSB 3; BY III 27, IX 185), first differentiation in the completely undifferentiated primeval substance—**pradhāna**. It is the **liṅgamātra guṇaparva** of *Patañjali*. SK calls it a **prakṛtivikṛti** (something which appears something else and in which appears other things). It is itself a differentiation in which other aspects differentiate. It is a form of some matter and is itself a matter of the forms which it takes. **Mahat** is a form of the primeval substance—**pradhāna** and is itself the matter of the *vaikṛtāhaṅkāra* and **bhūtādi. Avyakta**² is the potentiality of which **mahat** is actuality; but **mahat** itself is also a potentiality of which **ahaṅkāra** is actuality. The only actualities, in fact, are the **śānta, ghora** and **mūḍha viśeṣas**; and in the last analysis, the only ultimate potentiality is **avyakta². Avyakta²** is a mere potentiality and these **viśeṣas** are the only actualities—actualities in the strict sense of the word. **Mahat, ahaṅkāra, indriyas** and **tanmātrās** are neither mere potentialities nor actualities in this sense. In theory they are actualities of some potentialities and potentialities of some actualities. But from the practical point of view all these are mere potentialities. It is only for the scientist or the philosopher that they are actualities of some deeper potentialities. They have no *vyāvahārika* व्यावहारिक (pragmatic) existence, although for the philosophers and the scientists who know them they are real and exist immanently in everything. **Avyakta²** is the last potentiality—the ultimate reality about which neither the scientist nor the philosopher knows anything. According to *Vyāsa*, we cannot even say whether it exists or does not exist (II 19). Yet it is an ultimate reality, as real as the **puruṣas.** This is the **Sāṅkhya** theory.

**Mahat** is thus neither a bare potentiality nor a true actuality. It is an actuality as compared to **avyakta** and a potentiality as compared to **ahaṅkāra**. For the layman it is of no value or significance. It has no pragmatic existence. But, for the philosopher or the scientist who knows about it, it is there and exists immanently in things of practical value about which we all know. The things exist in and through it (cf. VB II 19), though we perceive and imagine only things—not **mahat**, which we can neither see nor imagine. TSB adopts the **Sāṅkhya** theory in so far as it holds that the five **mahābhūtas** are development in the five **tanmātrās,** these in **ahaṅkāra** and **ahaṅkāra** in **mahat,** which according to this text, is the first form taken by **avyakta²**. According to BY, both **mahat** (with all that it contains) and **avyakta** should be contemplated in **puruṣa³**.

**mahatī** महती (NBU 11), ninth **mātrā** in the series of twelve **mātrās** of **praṇava**. Each **mātrā** has been named differently, although collectively all are known as **praṇava.** The

**mantrayogī** who dies reciting this **mātrā** is reborn in **maharloka**.

**mahattva** महत्त्व (YS I 40), extreme vastness. The choice for **dhyāna** (meditation) may fall on any object from the biggest to the smallest. The **mahattva yoga**$^5$ of **prakṛti** is the immense potentiality of **prakṛti**.

**mahākāśa-1** महाकाश-१ (MBU I (2) 13, IV 2, 3; ATU 7), one of the **vyomapañcakas**. ATU gives this name to one of the five forms of his **madhyalakṣya.** This **mahākāśa** is bright like the destructive fire of the end of the world. Of course nobody knows what exactly it is except a successful *yogī*.

**mahākāśa-2** महाकाश-२ (SSP I 31), ether element. One of the five gross elements, which has five characteristics—emptiness, looplessness, beyond touch, having blue colour and sonorous.

**mahākleśa** महाक्लेश (HP III 13), highly agonizing diseases. *Svātmārāma* gives a list of such diseases as consumption (**kṣaya**), skin diseases, constipation, glandular enlargement and indigestion. **Mahākleśa** has been recognised as **doṣa** i.e. diseases—*mahākleśādayo dosāḥ. Brahmānanda* in his commentary on this verse identifies **mahākleśas** with Patañjalean concept of **kleśa.**

**mahākhaga** महाखग (GS III 8; HP III 55), literally the big bird. Reference is to the creeping sensations felt in the back. Since they are felt as something rising upwards they are compared to a soaring bird. This experience of the *yogīs* is generally described as **prāṇa**$^2$ rising up along the **suṣumnā.**

**mahateja** महातेज (SSP I 33), the great element fire. It has five charactristics—combustion, digestibility, heat, luminosity and red colour.

**mahānirodha** महानिरोध (BY VIII 21), great control of breath. Having let the air out fully from the nostrils and holding it outside without inhaling, it is called **mahānirodha.**

**mahāpatha** महापथ (HP III 4), **suṣumnā.**

**mahāpadma-1** महापद्म-१ (GS VI 9), the **dhyānasthāna** (spot for meditation) at the top of the head described as the *sahasradala* सहस्रदल (thousand petalled) **mahāpadma.** It is obviously the most important spot in the human body and its functions are legion.

**mahāpadma-2** महापद्म-२ (G 61). From the context in G, it appears that *Gorakṣa's* **mahāpadma** is the **dhyānasthāna** next above the **anāhata** or **hṛdaya** in the chest.

**mahāprāṇa** महाप्राण (VS III 55), cosmic **prāṇa.**

**mahāpṛthvī** महापृथ्वी (SSP I 35), earth. One of the five gross elements. It is characterised as extensiveness changing form, solid, smell and yellow colour. These are the five qualities of earth.

**mahābandha** महाबन्ध (GS III 18-19; HP III 18-25; YTU 26, 115), one of the important **mudrās.** It consists in covering the anus by the left heel, slowly and carefully pressing this heel with the right foot, gently contracting the anal muscles, and retaining the degree of contraction by **jālandhara bandha** (chinlock). This pose is praised much for the benefits derived from it. According to YTU, **mahābandha** is one of the twenty members of **haṭhayoga** and consists in placing the left heel against the perineum, stretching the right leg and holding the right foot with both hands, fixing the chin firmly to the chest (**jālandharabandha**), inhaling with both nostrils, restraining breath according to one's capacity, and then exhaling. This is to be repeated by flexing the right leg and extending the left. These two descriptions of this **bandha,** though agreeing in several points are not exactly the same.

**mahābhāsvara** महाभास्वर (VB III 26), a class of gods who reside in the second **bhuvana** (world), i.e. **tapoloka,** along with the **ābhāsvaras** and **satyamahābhāsvaras.**

**mahābhūta** महाभूत (VB II 28; YCU 72), the five elements earth, air, water, fire and ether.

**mahāmudrā** महामुद्रा = **mahatīmudrā** महतीमुद्रा (G 32-3; GS III 6; HP III 12-17; YCU 69, 70), one of the five **mudrās.** By practising them a *yogī* becomes successful in **yoga.** This pose is a combination of a pose resembling **paścimatāna** (with one foot only) and **prāṇāyāma.**

**Mahāmudrā** consists in (1) placing the chin on the chest (**jālandharabandha**), (2) pressing the **yonisthāna** (perineum) with the left heel, (3) holding the outstretched right foot with both hands and (4) doing **prāṇāyāma**[2] in this position, and (GS adds) (5) fixing the gaze between the eyebrows.

According to YCU and HP, **mahāmudrā** is to be repeated by changing the position of the two legs each time and the number of times each leg is flexed is to be equal to that for which that leg is extended. This **mudrā** is called **mahābandha** by YTU. The practice of this **mudrā** considerably enhances digestive ability and cures all kinds of diseases and according to HP, sends **kuṇḍalinī**[1] upwards along the **suṣumnā** (cf. *Brahmānanda*).

**mahāmeru** महामेरु (VU V 62), a synonym for **sahasrāracakra.**

**mahāmoha** महामोह (SK 48; VB I 8), one of the five forms of the **kleśa viparyaya** =(YS's **avidyā**). According to *Vyāsa,* **mahāmoha** is another name for **rāga.** Attachment to five kinds of externally aroused and five kinds of internally aroused (cf. VB I 35) experiences is the tenfold **mahāmoha** according to *Vācaspati Miśra* (cf. SK 48).

**mahāyoga** महायोग (YSU I 130), *yogacatuṣṭaya* योगचतुष्टय (the fourfold **yoga**) in which **mantrayoga, haṭhayoga, layayoga** and **rājayoga** are all combined.

**mahāliṅga** महालिंग (G 12), a strange structure inside the *yoni* (perineum). That it faces backwards towards the **suṣumnā** (the spinal cord) means that its sphere of activity is along the **suṣumnā**. When **kuṇḍalī** is aroused the *yogī* sees a distinctly formed image—an image like that of a gem (jewel). It is said that it appears when the **śakti** (energy) in the **mahāliṅga** and **kuṇḍalīśakti** are aroused. They may be ultimately the same **śakti.**

**mahāvāyu** महावायु (SSP I 32), air element, one of the five gross elements. Its five characteristic features are — movability, directibility, tactuality, dryness, and having smoke-colour.

**mahāvideha** महाविदेह (YS III 43), **bahirakalpitāvṛtti**. It is not a **cittavṛtti.** *Vyāsa* calls it a **dhāraṇā**—that in which the **citta** leaves the body and goes to another object, which may be another body. *Bhoja* however, explains it as a **vṛtti**

in which the *yogī* looses even sense of his having a body.

**mahāvedha** महावेध (GS III 18-20; YTU 26; HP III 6, 24-28), one of the principal **mudras** according to GS. It consists in first adopting the **mahābandha** pose, and then getting into the **uḍḍiyāna** posture (by raising the diaphragm) and suspending respiration. According to YTU, if while in the **mahābandha** posture, a *yogī* practises concentration, stopping his breath, then **anila (prāṇa²)** soon rises, i.e., he begins to have the creeping sensations in the back. This performance is strongly recommended as a means of success in **yoga**.

**mahāvrata-1** महाव्रत-१ (YS II 31), the **yamas** (restraints) strictly to be observed without any exceptions whatsoever. Perhaps the use of the word is necessitated by the fact that a beginner in **yoga** may not be able to follow the **yamas** rigorously and for him, during the course of early practice, an *aṇuvrata* अणुव्रत (easy restraint) is suggested.

**mahāvrata-2** महाव्रत-२ (SSP VI 47), a variety of **sādhakas** of the *Nātha* cult. One who has taken the vow of persuing the highest **tattva.**

**mahāvyāhṛti** महाव्याहृति (BY III 5, 6), seven **vyāhṛtis** which are— *bhūr, bhuvaḥ, svaḥ, mahaḥ, janaḥ, tapaḥ* and *satyam*. These· are prescribed during the practice of **prāṇāyāma.**

**mahāśakti** महाशक्ति (HP IV 10), great force, as synonym for **kuṇḍalinī**.

**mahāśūnya** महाशून्य (HP IV 74), the space below the spot, between the eyebrows. **Prāṇa²** reaches this spot, which is said to be the source of all **siddhis,** in the **paricaya- avasthā** of **yoga**.

**mahāsalila** महासलिल (SSP I 34), water element, one of the five gross elements. Its five characteristic features are flowing, drenching, liquidity, gustatory, and having white colour.

**mahāsākārapiṇḍa** महासाकारपिण्ड (SSP I 35), a synonym for *Ādinātha* **śiva**, the first expounder of **haṭhayoga** of *Nātha* cult.

**mahāsiddha** महासिद्ध (HP I 9; SSP V 53), one who has achieved the power of **haṭhayoga.** HP gives a list of about 34 **siddhas** who have achieved the success in **haṭhayoga** and thus have broken the law of death by its power. One who has devotional attitude towards his **guru** and cautiously equalising the **pādapiṇḍa** and also stabilizing oneself in universal bliss—becomes **mahāsiddha**.

**maheśvara** महेश्वर (G 5; SAU III (2) 5), synonym for **śiva**, conceived as first expounder of **haṭhayoga.** Thus, perhaps here it has been said that he knows even the minute details of all the **āsanas**.

**māṇḍūkī** माण्डूकी (GS III 2, 51-2), one of the five animal **mudrās** described by *Gheraṇḍa*. It consists in closing the mouth and moving the root of the tongue without displacing the whole tongue and slowly imbibing the pure secretion which thus oozes. **Māṇḍūkīmudrā** is said to ward off old age (keeping the practicant ever-young) and prevents the hair from turning gray.

**mātaṅgī** मातंगी= **mātaṅginī** मातंगिनी (GS III 3, 68), one of the five **mudrās** named after animals mentioned by *Gheraṇḍa*. It consists in remaining in neck-deep water for taking in water through both nostrils and throwing it out through the mouth, again taking in through the mouth and throwing out through the nose. This process is to be repeated several times. This **mudrā** is said to overcome old age and death. If a *yogī* performs this **mudrā** in a secluded place, where there is nobody to see him, with his mind not wandering from his ultimate purpose, he becomes like an elephant. The exact qualities of the elephants, which success in this **mudrā** brings to the *yogī*, are not mentioned. Probably the reference is to great strength and composure of this animal.

A *yogī* who succeeds in **mātaṅgī mudrā** remains extremely happy wherever he may be and whatever he may be doing.

**mātāpitṛja** मातापितृज (SK 39), inherited bodies. The *pañcha*-**mahābhūtas** (the five elements) are said to be the **śānta, ghora** and **mūḍha viśeṣas**, But, in fact, the three **viśeṣas—sūkṣma, mātāpitṛja** and **prabhūta** are the **śānta, ghora** and **mūḍha viśeṣas** respectively. The first of them have their base in **vaikṛta (sāttvika—***rājasika)* **ahaṅkāra** and the second and the third in **bhūtādi—***rājasika-tāmasika* **ahaṅkāra. Sattva**$^2$ predominates in the first, **rajas** in the second and **tamas** in the third.

Of every living being the transmigrating self is the **sūkṣma** part, that which the living being gets from the parents is **mātāpitṛja** part, and the contribution of the **mahābhūtas**, which is responsible for growth of the body, the **prabhūta** part.

**mātrā-1** मात्रा-१(GS V 40, 55; YTU 40-2; TSM 96-7), a unit of time for measuring the duration of **pūraka** (inhaling), **kumbhaka** (suspending respiration) and **recaka** (exhaling). It is described as the time taken by the palm, placed on the kneecap, for making one circular movement, which according to YTU, should be followed by a single snap of fingers to make one **mātrā**. For the measurement of the length of **pūraka, kumbhaka** and **recaka** in relation to one another, they advise counting of **mātrās**; as for example, if a **pūraka** is of sixteen **mātrās, kumbhaka** should be of sixtyfour and **recaka** of thirtytwo **mātrās**. Similarly, the time required for uttering a short vowel is said to be one **mātrā** and that required for uttering a long vowel two **mātrās.** The **uttama** (superior) type of **sahita sagarbha prāṇāyāma** covers 20, 80 and 40 **mātrās**; the **madhyama** (intermediate) one 16, 64 and 32 and the **adhama** (inferior) one 12, 48 and 24. *Bhāvāgaṇeśa* and VB on II 50 quote from *Mārkaṇḍeya Purāṇa* that a **mātrā** is the time taken by one usual wink of the eye and that if this measure of time is lengthened it is known as **atimātra,** which is defined by the *Bṛhadyogiyājñavalkyasmṛti* (VIII 12-3) as the time taken by a single movement of the arm required, (1) for milking a cow (2), for releasing an arrow or (3) for striking a bell.

According to *Vijñāna Bhikṣu*, as well as *Bṛhadyogiyājñavalkya,* the three components of **prāṇāyāma** should be of equal measure.

*Brahmānanda* on HP II 12 quotes *Yājñavalkya, Skandapurāṇa, Yogacintāmaṇi* etc. and gives the following definitions of the term **mātrā**; the measure of time taken for:—

1) snapping the thumb and the middle finger together three times;
2) making three circular movements round the knee by the palm placed on it;
3) clapping the hands thrice;
4) one respiration;
5) one respiration by a person while asleep;
6) making a circular movement, neither fast nor slow, by the palm around the knee followed by snapping of the thumb and a finger;
7) making one circular movement by the palm around the knee, preceded and followed by snapping of the thumb and finger together.

**mātrā-2** मात्रा-२ (G 93), **tanmātrā**. The theory accepted by *Gorakṣaśataka* is that there are five different kinds of subtle substances (**tanmātrās**) in the five sense-organs which are responsible for the five different kinds of sensation. They are, therefore, called by the same name as the five senses (**viṣayas**). TSB significantly calls them **jaivatanmātras**.

**mātrāsparśa** मात्रास्पर्श (BG II 14), contact of the sense organs with their objects.

**mādhyasthya** माध्यस्थ्य (SK 19), having neither pleasurable nor painful experiences. The idea is that pleasure and pain do not touch **puruṣa**[1]. They are the concern of **puruṣa**[2] only, who has a **guṇātmaka** component.

**mādhyasthyajñāna** माध्यस्थ्यज्ञान (VB IV 15), indifference, which results from **samyagdarśana** (realisation of the Truth).

**mānasa** मानस (HP IV 6, 24, 54, 62), **manas**[2].

**māyā-1** माया-१ (VM IV 13), not the reality—illusion. The objects that we perceive are illusory in the sense that they are transitory forms which the **guṇas** take.

**māyā-2** माया-२ (YSU VI 48), one of the five **śaktis** (energies). This **śakti** is supposed to reside in the fore-part of the forehead, called the *vyomāmbuja* व्योमाम्बुज.

**māyā-3** माया-३ (SSP I 58), one of the five **guṇas** of the **vyaktiśakti**. Other four are **icchā, kriyā, prakṛti** and **vāṇī.** **Māyā** is said to be five-fold in nature—having arrogance, hatred, egoism, immaturity and falsehood.

**māyūranāda** मायूरनाद (DBU 103), internally aroused sound resembling the sound of a peacock.

**māruta-1** मारुत-१ (GS III 29; HP II 32), the wind, the air which blows.

**māruta-2** मारुत-२ (ANU 38; TSM 140, 142; HP II 4, 41-2, III 123, IV 24, 105, 114), **prāṇa**[2] for which both GS and HP use the word **mahākhaga**.

According to ANU, this **prāṇa**[2] is raised from **guda** (a centre at the base of the spine) and taken up to the head. In verse 52 G speaks of a combination of **prāṇa** and **apāna** rising to the head and in I 48 of HP **apānānila** being raised again and again in this manner. In fact it is only a matter of sensory experience which is metaphorically described by the *yogīs* in many ways.

According to ANU, if a *yogī* successfully raises this **māruta** to the **mūrdhā** (head) at the time of death, he is not supposed to be born again and according to HP he attains the knowledge of the Supreme Truth.

**māruta-3** मारुत-३ (GS V 35, 88; ANU 19; HP I 49, IV 24), the air which is inhaled and exhaled. Faster his respiration earlier the man dies; and so long as this air is not expelled at all, as in **ābhyantara kumbhaka** (suspension of respiration after inhalation), there is no death. Mental and respiratory activities go on hand in hand. If one of them ceases the other also ceases.

**māruta-4** मारुत-४ (HP IV 29), **prāṇa**[4].

**mārga-1** मार्ग-१ (ANU 25), the way a *yogī* wishes to tread; i.e., the one leading to the state which he wishes to attain, presumably **mokṣa**.

**mārga-2** मार्ग-२ (G 26), path of a nerve-current. According to the *Gorakṣaśataka,* the normal path for the autonomic nerve-currents is along the two **nāḍīs**[2] known as **iḍā** and **piṅgalā**. This is here called the *vāmadakṣiṇa* वामदक्षिण **mārga**. The path for the currents that are started when the **kuṇḍalī**[1] is aroused is along the **suṣumnā** (the spinal cord) and is called the *paścima* **mārga.**

**mārga-3** मार्ग-३ (G 40), respiratory passage—one on the left side and the other on the right. These are also called the *vāma* वाम (left) and *dakṣiṇa* दक्षिण (right) **mārgas** respectively.

**māhendraloka** माहेन्द्रलोक (VB III 26), the third of the seven worlds which make up the universe. Six kinds of gods reside here.

**mitāhāra-1** मिताहार-१ (GS V 16; TSM 33; YKU I 2, 4; HP I 38, 40, 58; DU I 6; VU V 13; SAU I (1) 4, 13), restraint in eating. It is one of the ten **yamas**. According to YKU and HP, **mitāhāra** consists in eating nourishing, soft and sweet food, well lubricated with ghee, to the 3/4 capacity of the stomach and after offering it to God. YKU, however, does not consider **mitāhāra** to be one of the **yamas.** According to this text, it is the first of the three steps prescribed for attaining *samīrajaya.* HP on the other hand, not only includes it among the **yamas**, it considers it to be the most important of them. DU (I) 19 uses *mitabhojana* मितभोजन as a synonym for **mitāhāra**. GS mentions **mitāhāra** as one of the four prerequisites for **prāṇāyāma**[2] and adds that a *yogī* who does not observe the restrictions of diet falls victim to disease and does not attain success in **yoga**[4].

**mitāhāra-2** मिताहार-२ (VS I 50), measured diet. *Vasiṣṭha* prescribes the measurement of diet consisting of 32 mouthfuls (*grāsa*) of food for householders, 16 for forest-dwellers, 8 for ascetics whereas **brahmacārins** can consume according to their need.

**mithuna** मिथुन (SK 12), combination, fusion, blending with one another. Mixing with one another is one of the four operations of the **guṇas** (cf. **janana**).

**mithyādṛṣṭānta** मिथ्यादृष्टान्त (BY XII 10), false reasoning.

**miśra (karmaphala)** मिश्र (कर्मफल) (BG XVIII 12), mixed **karmaphala**. One of the three kinds of the results of the action, the other two being **iṣṭa** and **aniṣṭa**. A mixture of desirable and undesirable result is called **miśra-karmaphala.**

**mīna** मीन (HP I 5), name of a **siddhayogī**.

**mukta** मुक्त (HP I 49, III 104, IV 107, 110, 112; ATU 12), a person who is free from transmigration. If somebody gets the opportunity of serving a *yogī* who knows the **śāmbhavī mudrā**, the person becomes **mukta** (liberated), according to ATU.

HP mentions the following attainment

of a person who can be called **mukta** that he is perfectly calm and free from every kind of dissatisfaction and lives in a waking state appearing as if he were asleep. In fact, he is neither awake nor asleep, neither remembering anything nor devoid of all memory.

**muktapadmāsana** मुक्तपद्मासन (GS II 21), **padmāsana** without taking the arms round the back and holding the right toe with the right hand and the left toe with the left hand. Here reference is to the foot-lock of this **āsana**$^1$, which is to be adopted for performing **matsyāsana**.

**muktāsana-1** मुक्तासन-१ (GS II 11; HP I 37, IV 67; TSM 46), one of the principal **āsanas.** It consists in placing the right heel on the left side of the frenum below the generative organ and the left heel on the right side and pressing them. GS advises placing the right heel above the left heel in the middle below the generative organ. HP considers this **āsana**$^1$ to be a variety of **siddhāsana** and advises it for **śāmbhavīmudrā**.

**muktāsana-2** मुक्तासन-२ (VS I 67, 81, 82), one of the ten **āsanas** recognised by *Vasiṣtha*. Its technique consists in keeping the left ankle on the penis and the other ankle upon it. Another technique has also been given in which the subtle perineum is pressed from the left by the right ankle.

**mukti** मुक्ति = **vimukti** विमुक्ति = **mokṣa** मोक्ष (G 2, 8, 73, 101; HP I 35, III 59, 101, 103, IV 8, 15, 25, 30; BY IX 34, 43, XI 32, 33; ABU 2-3), the highest end to which all **yoga** is a means. **Yoga**$^4$ is, therefore, aptly described as the *sopāna* or the *sopānamārga* सोपानमार्ग (a ladder) leading to **mukti**.

ABU has used the words **mukti** and **mokṣa** neither in the sense of **sāṅkhyan kaivalya**, nor has it emphasised the cessation of the process of birth and death (**saṁsāra**). It has used these words in the sense of **jīvan-mukti**, which apparently is the *nirviṣayatva* निर्विषयत्व (detachment) preceding **mukti**. Cessation of **saṁsāra** (transmigration) is referred to only in connection with the fourth (**turya**) state of existence. Obviously the meaning is that the person who is **mukta** in this sense ultimately gets freedom from birth and death.

BY declares that only those who are too lazy to do anything believe that **mukti** can be gained by a thorough understanding alone. The fact, according to this text, is that without practising the well known eight **yogāṅgas, mukti** is impossible. **Jñāna** and **karma** in this sense are both necessary.

**muditā** मुदिता (YS I 33), joy. Cultivation of the attitude of joy towards those engaged in meritorious deeds. This helps in attaining mental clarity.

**mudrā-1** मुद्रा-१ (HP I 43, 55-6, III 5, 7, 14, 120-126, IV 35-7, 43-5, 67; SS IV 20, 23-6, 29, 35-6, 47, 53; G 33-4; GS III 1-3, 57, 66; VU V 68), pose, attitude. **Āsanas** are postures, **mudrās** are states midway between **āsana** and **prāṇāyāma** as explained by some writers on **yoga.** They are said to be more subtle than the former. Many **mudrās** involve suspension of breath also, which **āsanas** generally do not. **Mudrās** are obviously much more important for a *yogī* than the **āsanas**. GS has raised them to the dignity of a separate **yogāṅga** (component of **yoga**), though *Patañjali* has not mentioned them at all.

While G mentions only two **mudrās** namely **mahāmudrā** and **khecarī,** GS has included the three **bandhas** (locking of limbs) and the five **bhūtadhāraṇās** also among the **mudrās.** Ten **mudrās** are mentioned in HP and SS. It appears that there is a whole continuum of postures, running from what Swāmī Kuvalayānanda calls cultural poses, through the meditative poses and easy **mudrās,** to **khecarī** and **śāmbhavī** which affect the most vital parts of the nervous system and involve **samādhi.** The particular arrangement of the jaws and the tongue which is a part of **siṁhāsana** is often called **siṁha mudrā.**

According to Swāmī Digambarjī of Kaivalyadhāma, Lonāvla, **mudrā** is the attitude of body and mind which an advanced *yogī* adopts when he is on the verge of a unique spiritual experience (see YOGA TO-DAY, published by the Friends of Yoga Society, Bombay, 1971).

**mudrā-2** मुद्रा-२ (SSP VI 29, 30), that which expresses the bliss of union of individual soul and universal soul. **Mudrā** has been conceived always as auspicious and beneficial since through it one attains the bliss of the union of **jīvātmā** and **paramātmā.** Even God rejoices in **mudrā.**

**mudrikā** मुद्रिका (GS III 51), **mudrā.**

**muni** मुनि (BG II 56, 69, V 6, 28, VI 3, X 26, 37; BY II 65, XI 52), ascetic. One who remains totally unperturbed by adversities, unattached towards the pleasures, who has got rid of passions, fear and anger entirely and whose intelligence has established in stability. One who is well restrained and looks within oneself all through by contemplation.

**mumukṣā** मुमुक्षा (VU II 4, IV (1) 12), desire for **mokṣa** (emancipation), (though whether it could be called a desire is a question). It is a man's inclination all the same. *Yogīs* in the first three **bhūmis** (stages of development) are said to be *mumukṣus* मुमुक्षु (desirous of **mokṣa**).

**mūrchā-1** मूर्छा-१ = **mūrchanā** मूर्छना (GS V 46, 83, VII 6, 16; HP II 44, 69), one of the eight **kumbhakas.** It consists in suspending respiration, without first effortfully exhaling or effortfully inhaling, and shutting out all objects whatsoever, from consciousness. This will ensure what *Patañjali* would call **cittavṛttinirodha.** But it brings **ānanda** (bliss) which shows that there is not complete **nirodha** (suspension of every kind of consciousness) in this state. It is a state like *Patañjali's* **nirbīja samādhi** in which the **samādhi prajñā** consists of **ānanda** and **asmitā** which are not objects. GS seems to have equated **mūrchā**[1] **prāṇāyāma**[2] with the aspect of **rājayoga** which he calls **manomūrchā**, merging of **citta,** probably in **ātmā**[2]. HP does not mention suspension of breath as a part of **mūrchākumbhaka,** though it also brings in suspension of mental activity and the feeling of bliss.

In this text the words **mūrchā** and **mūrchanā** are used as synonyms and stand for first inhaling, then forming a firm **jālandharabandha** (chinlock) and then exhaling slowly.

**mūrchā-2** मूर्छा-२ = **manomūrchā** मनोमूर्छा (HP II 69; GS VII 6, 16), suspension of all mental activity which is a part of **mūrchākumbhaka**.

**mūrchā-3** मूर्छा-३ (HP III 38), stupor, which the person practising **khecarī** does not know.

**mūḍha-1** मूढ-१ (SK 38), that in which **tamas**² predominates. Material creation consists of material objects which are called **mūḍhaviśeṣas**, because **tamas**² predominates in them. **Śānta** and **ghora viśeṣas**, according to SK, are **sūkṣma** and **mātāpitṛja** respectively in which **sattva** and **tamas**² predominate.

**mūḍha-2** मूढ-२ (VB I 1), one of the five **bhūmis** of **citta**², the other four being **kṣipta, vikṣipta, ekāgra** and **niruddha**. According to VM, **tamas**² predominates in this state of mind. Dreamless sleep is a **mūḍha**² state of the mind for the same reason.

**mūḍha-3** मूढ-३ (BY II 24, 97), one of the three states in all of which **brahman** is immanent, the other two states being **śānta** and **ghora.** Since **tamas** predominates in the **mūḍha** condition, everything material in the sense in which we understand this word today, would be **mūḍha**, and in living beings the dreamless sleep state would be **mūḍha** as **tamas** is comparatively more active in this state. All is **brahman.** This is monistic **Vedānta**.

**mūrti** मूर्ति (VB III 53), form, one of the causes of differentiation. On the basis of form, objects can be differentiated.

**mūrtimat** मूर्तिमत् (ATU 10), one of the two kinds of **manaskatārakayoga**, the other being **amūrtimat**. The object **(lakṣya)** of *manaskatāraka* (= *mūrtimattāraka*) is known by an **indriya** (sense). This **indriya** is not any peripheral sense organ. It is the central sensing apparatus. Even while the eyes are closed the *manaskatāraka*-**lakṣya** is said to be seen with the **cakṣu indriya** in this sense.

**mūrdhā** मूर्धा (VS III 64), top of the head, the last vital point in the series of eighteen vital points. It has been further renamed by *Vasiṣṭha* as **vyoma** in verse number III 73.

**mūlakanda** मूलकन्द (SSP II 1), bulbous root, root of the **nāḍīs** situated in the **mūlādhāra cakra**.

**mūlacakra** मूलचक्र (VS II 14), originating point of the **cakras**. This is located in the **nābhi**, the centre of the **kanda**. This has been described as a circle where the individual moves motivated by merit and sin.

**mūlataḥsarga** मूलतःसर्ग (SK 54), the lower levels of creation. It consists of lifeless objects. It is one of the three big divisions of creation, the other two being **ūrdhva** (higher) and **madhya** (middle). These two are *sattvaviśāla* (**sattva** dominant) and *rajoviśāla* (**rajas** dominant) respectively, while the **mūlataḥsarga** is *tamoviśāla* (**tamas** dominant).

**mūlaprakṛti** मूलप्रकृति (SK 3), **avikṛti** (= **avyakta** = **pradhāna**). It is so called because it is matter and matter alone. It is primeval matter which assumes different forms. *Patañjali's* word for it is **aliṅga**, and according to *Vyāsa*, it is such an indeterminate reality that we can say nothing about it—not even whether it exists or does not exist (II 18). This is why some ancient Indian thinkers call it **māyā**. It is *anirvacanīya* अनिर्वचनीय (indescribable).

**mūlabandha-1** मूलबन्ध-१ (G 37; GS III 13; HP III 6, 60-8; YTU 26, 121; YCU 45-7), **Gheraṇḍa** includes **mūlabandha** among his twentyfive **mudrās**. It consists in pressing the region between the anus and the scrotum with the left heel, contracting the anus, pressing the navel against the spine, and placing the right heel against the pubes.

G and YTU omit the last of these actions and G, HP and YTU all include raising the **apānavāyu**. Pressing the navel against the spine, of course, helps this **vāyu**$^4$ to rise. According to YCU, by regularly practising **mūlabandha, apāna** and **prāṇa**$^1$ are joined, faeces and urine become scanty and even an old man becomes young. Contracting the anal muscles is a muscular action which promotes the rising of *apānānila* (cf. HP I 48).

**mūlabandha-2** मूलबन्ध-२ (TBU I 27), concentration on **brahman,** who is the *mūla* मूल (source) of the entire universe and by whose grace the mind is controlled, is **mūlabandha**$^2$, according to TBU. This is a *Vedāntic* interpretation of the term.

**mūlaśakti** मूलशक्ति (YSU V 37), **sarasvatī** (= **ādhāraśakti** = **kuṇḍalinī**).

**mūlaśodhana** मूलशोधन (GS I 13, 41), one of the four **dhautis**. It consists in first scrupulously cleaning the lowest bowel either with a stick made of the root of the turmeric plant, or the middle finger, and then washing it several times. This **mudrā**, as it is called by this text, cures constipation and indigestion. It gives brightness and strength and promotes **jaṭharāgni** (digestion).

**mūlasthāna** मूलस्थान (HP III 73), the starting point of **suṣumnā nāḍī**.

**mūlāgni** मूलाग्नि (YSU V 30), the basic fire. One of the five varieties of fire residing in the body. This fire resides in the whole body and is responsible for the origin of **nāda**. The remaining four **agnis** are: **kālāgni, vāḍavāgni, pārthivāgni** and **vaidyutāgni**.

**mūlādhāra** मूलाधार (GS III 40), **ādhāra. Kuṇḍalī** is said to sleep in this region of the trunk.

**mṛtavat** मृतवत् (HP IV 107), like a dead. One who has completely controlled the modification of **citta**, becomes like the one who is dead. After mastering all the stages of **nādānusandhāna,** the *yogī* remains in this world as if he is dead.

**mṛtāvasthā** मृतावस्था (HP III 27), stage beyond the capacity of maintaining the **kumbhaka**. When such stage comes, the breath should be exhaled.

**mṛtāsana** मृतासन (GS II 4, 19; HP I 32), **śavāsana.**

**mṛtyu-1** मृत्यु-१ (GS III 71), death which is not followed by another life like **maraṇa**$^2$. According to this text, the *yogī* who practises **pārthivīdhāraṇā** regularly, conquers death in this sense, i.e. he is not born again after he dies.

**mṛtyu-2** मृत्यु-२ (HP III 51, 56, 58, 87, 112), **maraṇa**$^1$.

**mṛtyu-3** मृत्यु-३ (HP III 29, 37, 43, 78, IV 2), **maraṇa**$^2$.

**mṛdu** मृदु (VS I 22), one of the three kinds of **tīvrasaṁvega**, the other two being **madhya** and **adhimātra**. The degree of intensity of this kind of **yoga** is the lowest in the three scales.

**meghadhvani** मेघध्वनि (DU VI 36), sound resembling the thunder of clouds. As a result of the practice of **ṣaṇmukhīmudrā**, after **vāyujaya**, the internal sound (**nāda**) is produced. This is the sound produced at the intermediatory stage of **nādānusandhāna**.

**meḍhra-1** मेढ्र-१ (G 8, 13, 14, 16, 86), **svādhiṣṭhāna**—one of the nine **dhyānasthānas** according to G.

**meḍhra-2** मेढ्र-२ (VS III 69), penis. One of the eighteen vital points.

**meru** मेरु (SS II 1), a synonym for vertebral column.

**merukampa** मेरुकम्प (GS V 56), vibration in the spinal cord, which is felt when the *yogī* practises what they call **madhyamaprāṇāyāma**.

**merudaṇḍa** मेरुदण्ड (GS III 12), spinal cord.

**merupṛṣṭha** मेरुपृष्ठ (GS I 19), back. For doing **agnisāra** the navel is pressed hundred times so as to touch the back.

**melana** मेलन (YKU II 5, 9, 12), practice of **khecarī** and the insight gained by it are two different things. The *yogī* who just practises **khecarī** cannot by practice alone acquire that knowledge which is much more difficult to gain than mere practising **khecarī**. This knowledge can be had only from a competent **guru**. The *yogī* can get success in **khecarī** as described by so many *śāstras* (authoritative texts) only when the *yogī* is blessed with the realisation here called **melana**; then the *yogī* becomes immortal, i.e. free from transmigration.

**maitrī** मैत्री (YS I 33, III 23), friendliness. By cultivating a friendly attitude towards those who are happy, i.e. by not grudging their happiness, one gets peace of mind.

**mokṣa-1** मोक्ष-१ (ANU 26; G 73; GS III 80; VB II 15, 18, 23-4, III 26, IV 25; HP I 35, III 101, 103, IV 15, 25, 30), deliverance from the bondage of transmigration.

**mokṣa-2** मोक्ष-२ (VB, VM II 15; VBh I 3), liberation. One of the four aspects of **yoga** *śāstra*. While discussing four parts of the **yoga** *śāstra* i.e., **heya, heyahetu, hāna** and **hānopāya, mokṣa** has been conceived as **hāna**. And this **hāna** consists in the total cessation of association between **pradhāna** and **puruṣa**.

Establishment of the self or seer principle in its own form is also known as **mokṣa** according to VBh.

**mokṣada** मोक्षद (BVU 51), one of the three kinds of **ācārya** (**guru**$^2$—teacher). It is the true **guru**$^2$ who leads the disciple to **mokṣa** (emancipation).

**mokṣadvāra** मोक्षद्वार (ANU 26), gateway of liberation. One of the seven gateways for realising the self. This door leads to the non-differentiated **brahman.**

**mokṣapatha** मोक्षपथ (VS II 26), way to liberation, a synonym for **suṣumnā nāḍī**.

**moha** मोह (SK 48), sloth one of the five **viparyayas**. It is generally identified with the **kleśa asmitā** and the commentators connect the eight forms of **moha** with the eight **aṇimādi siddhis**. This connection can, however, be established only if we interpret the word **moha** as 'pride'. The relation of these **siddhis** with **moha** as **asmitā** is rather far-fetched.

**mauna** मौन (TBU I 15, 22), silence. TBU recognises fifteenfold **yoga**; and **mauna** is fourth in the sequence. Since nothing can be expressed completely by **vāk** or articulated sound, so **mauna** is the best of all nomenclatures based on the inherent qualities of the things to be named.

## ya—य

**yatamānasaṁjñā** यतमानसंज्ञा (VM, VBh I 15), first in the series of four kinds of **vairāgya**. This consists in the practice of detachment preceded by a conscious non-attachment. This **vairāgya** is followed by **vyatirekasaṁjñā**.

**yati** यति (BG IV 28), ascetic. Who is diligent in following severe vows.

**yatheṣṭadhāraṇa** यथेष्टधारण (HP II 20), holding it easily. After the purification of **nāḍīs**, one is capable of retaining breath inside with ease.

**yama-1** यम-१ (YS II 29, 30; HP I 38; YTU 24, 28; SAU I (1) 2; MBU I (1)-3; VU V 11-13; DU I 6; TBU I 15-17; BY VII 32, IX 35), (literally) restraint. By YTU and HP *laghvāhāra* (eating a little) is mentioned as the principal **yama** and nothing more is said about any of the other **yamas**. For SAU, as also for *Patañjali* and BY, **yama** is one of the eight **aṅgas** (components) of **yoga**. While *Patañjali* mentions only five **yamas** but in this *Upaniṣad,* as in many other texts, ten **yamas** are mentioned of which **ahiṁsā, satya, asteya** and **brahmacarya** are common to *Patañjali's* list. **Śauca** (cleanliness), (which is a **niyama** according to *Patañjali*) is generally mentioned as a **yama. Dayārjavakṣamādhṛtimitāhāra** (compassion, straightforwardeness, forgiveness, fortitude and restraint in eating) are generally included among **yamas**. *Patañjali's* **aparigraha** (not owning property) is often omitted by other writers.

MBU classifies the **yamas** into (1) control over the feeling of cold, heat, hunger and sleep; (2) over present tranquility of mind; (3) not wavering from the chosen ideal; and (4) preventing the **indriyas** from running after their objects.

**yama-2** यम-२ (TSM 28). TSM defines **yama**$^2$ as a sense of separation from the body, the sense and the **karmendriyas**.

**yama-3** यम-३ (VS I 33, 35, 38, 52), first in the sequence of eightfold **yoga**. *Vasiṣṭha* enumerates ten **yamas**. He has excluded **'aparigraha'** of Patañjalean **yama** from his list and included **dhṛti, kṣamā, dayā, ārjava, mitāhāra** and **śauca.** However, **śauca** is available in PYS under **niyama**, but other **yamas** enumerated by *Vasiṣṭha* are found neither in **yamas** nor **niyamas** of *Patañjali*.

**yama-4** यम-४ (BG X 29, XI 39), kind of death.

**yamī** यमी (HP I 62, III 118), epithet for advanced practitioner of **yoga** such as who is capable of arousing **kuṇḍalinī**.

**yaśasvinī-1** यशस्विनी-१ (G 18, 21; TSM 72; YCU 17, 20; SAU I (4) 9, 11), one of the principal **nāḍīs**$^2$. It runs from the **nābhikanda** to the left ear according to YCU, and to the right ear, as it appears from the wording of the text according to TSM. According to SAU, **yaśasvinī** is situated between the **gāndhārī** and **sarasvatī nāḍīs**. It goes from the **kuṇḍalinīsthāna** to the big toes.

**yaśasvinī-2** यशस्विनी-२ (VS II 31, 35), one of the fourteen important **nāḍīs** originating from **kanda** which spreads on the right side downward to the right toe.

**yoga-1** योग-१ (YS II 28; HP I 10, 14-16, 36; BY I 1, 10, II 27, 66, VIII 35, IX 32-3, XII 49), a whole discipline (consisting of many components). *Patañjali's* **yoga** consists of eight members; namely the five **yamas** (abstentions), the five **niyamas** (observances), **āsana** (posture), **prāṇāyāma** (stopping of breath), **pratyāhāra**

(withdrawal of all impulses to enjoy objects of perception), **dhāraṇā** (continued attention to an object), **dhyāna** (single mindedness) and **samādhi** (mind becoming one with the object of **dhyāna**). This is **yoga** which leads to **vivekakhyāti** (gnosis), the only means of getting rid of the **duḥkha** experienced by everybody caught in the cycle of birth and death. **Yoga** is essentially Indian and the old Indian *yogīs*, without an exception, all believed in transmigration of the soul and considered liberation to be the summum bonum. Without these beliefs **yoga,** even in all its depths, has no meaning, not to speak of just **āsana** and **prāṇāyāma.** Judged from this standard, even if a person has mastered all the eight components of **yoga**, he cannot be called a *yogī*, if he has not done it with the object of attaining **mokṣa** (liberation). We can coin another word for referring to such a person e.g. "Yogist" if we choose. **Yoga** is thus the science and art of (1) accelerating the progress towards liberation, and (2) the various ways and means adopted by the Indian *yogīs* to achieve this end. The abstinences, observances and all the practices and experiences in themselves happen to be of inestimable worth to humanity, irrespective of a belief in the theory of transmigration and release. This is a different matter. They cannot be called **yoga** in its original sense.

**yoga-2** योग-२ (YS I 1, 2; SAU I (7) 24), **samādhi.** Reading the first two *sūtras* of the first chapter of *Patañjali* together, it becomes clear that they introduce only the first chapter of the book to the reader. The first chapter deals with the various types of **samādhis** and their pre-requisites. Thus the *sūtra* I 2 is not a definition of the term **yoga.** *Patañjali's* **yoga**[2] is unambiguously an eight-membered discipline. The **yoga**[2] referred to in these *sūtras* is only **cittavṛtti nirodha** (**samādhi**). It would be certainly more correct to say that *Patañjali's* definition of **yoga** is *"yogaḥ yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānāni cittavṛttinirodhaśca"*. SAU considers **yoga**[2] to be one of the two stages of making the **citta** inactive, the other being **jñāna**. On attainment of **jñāna** the *yogī* ceases to perceive the universe as consisting of real objects. *Patañjali's* word for such **jñāna** is **vivekakhyāti,** which is the outcome of the practice of **yoga**[1]. A firmly established **vivekakhyāti** *Patañjali* calls **dharmamegha samādhi**.

**yoga-3** योग-३ (YSU I 65-9; HP III 63; BY II 49, 69, 138), union of (1) **prāṇa** and **apāna**[1], (2) **rajas** and **retas,** (3) **sūrya**[2] and **candra** and (4) **jīvātmā** and **paramātmā**.

The first and the third of these unions are, in fact, only series of sensations which are experienced as ascending, descending and mixing. These sensations may be felt on the right and left sides or in the middle of the back. Nearly all the writers on **yoga** speak of something rising up along the **suṣumnā** and of the rising being redirected from **iḍā** and **piṅgalā**, sometimes called **candra**[3] and **sūrya**[2] respectively, to the **suṣumnā**; i.e. from the right and left sides to the middle of the back. The fourth union is the Monistic **Vedānta** view of **yoga,** according to which the successful *yogin* becomes one with **brahman,** the Supreme Reality. The second union referred to here is between the secretion from the lower regions of **suṣumnā** and that from the higher regions (cf. **rajas**).

BY uses the word **yoga** for union of **jīva** and **brahman** and for that *ṛṣi* advises concentration of consciousness on **brahman** in the form of **om.** This text describes union with **brahman** as *nirmalatā* निर्मलता (purity) probably meaning absence of **avidyā**. The **kleśas** are considered to be sources of all evils which make a **jīva** of **brahman**.

**yoga-4** योग-४ (BY XI 34), performing, practising. Performing sacrifices and other religious rites and practising **dama** (control of **indriyas**), **ahiṁsā**, **dāna** and **svādhyāya** leads to self-realisation.

**yoga-5** योग-५ (BY I 44, II 138), getting the mind confined in the **oṁkāra** placed in endless space of heart.

**yogakṣema** योगक्षेम (BG IX 22), attainment of unattained thing and preservation of things attained.

**yogacakṣu** योगचक्षु (BY IX 128), yogic eye, which gives extra-sensory-perception.

**yogacikitsā** योगचिकित्सा (HP V 22), treatment of diseases through yogic methods. *Svātmārāma* in fifth chapter of HP describes treatment of different diseases arising out of erroneous practices of **yoga,** specially **prāṇāyāma** (HP V 1). However, in this verse, *Svātmārāma* seems to suggest the treatment of any diseases through **yoga.** But he has suggested to apply **yogacikitsā** preferably by combining a careful treatment in consonance with the method prescribed by the science of medicine, i.e., *Āyurveda*.

**yogatantra** योगतन्त्र (HP III 1), practices of **yoga**[1]. All such practices aim according to this text, at awakening the **kuṇḍalīśakti** and thus centre round **kuṇḍalī**.

**yogadharma** योगधर्म (BY XI 1), conduct prescribed by **yoga.** BY declares that all the other religious conducts (excluding **yoga**) are full of imperfections and hence cause rebirth. But **yoga** never goes in vain. Certainty of success lies in its practice.

**yogadhāraṇā** योगधारणा (BG VIII· 12), determination in **yoga** or **dhāraṇā** as described in **yoga**. Fixing the mind in one place or at one object or concentrating the mind in the lotus of heart or fixing one's own vital force in the head is called **yogadhāraṇā**.

**yoganidrā** योगनिद्रा (HP IV 49), a state attained as a result of the practice of **khecarī**. Since in this state overt as well as covert life activities are reduced to minimum and the **vāyu** as well as the mental process gets stabilised in their own place, it is termed to be **yoganidrā**.

**yogapratipakṣa** योगप्रतिपक्ष (VB I 30), **yogamala** (VB I 20), **yogāntarāya** (VB I 30), foes of **yoga.** Nine distractions of mind are known as impurities of mind or obstacles for **yoga.** These distractions of mind occur alongwith the modifications of mind. Nine distractions are **vyādhi** (sickness), **styāna** (idlenes), **saṁśaya** (doubt), **pramāda** (negligence), **ālasya** (sloth), **avirati** (lack of detachment), **bhrāntidarśana** (misapprehension), **alabdhabhūmikatva** (failure to attain stability in concentration), **anavasthitatva** (inability to stay in the stage of concentration attained). All three terms are synonymous technical names for these obstacles.

**yogaphala** योगफल (VBh I 1), result or fruits of **yoga** in the form of overcoming the *prārabdhakarma* like expiation etc., and immediate release from them is called the result of **yoga**. So also, when all the subliminal impressions are destroyed and in the absence of the accompanying subliminal impression of experience, even the **karma** which has started giving results, become incapable of giving rise to the fruits, is known as result of **yoga**.

**yogabala** योगबल (BG VIII 10), power of concentration which consists in steadfastness of mind arising from accumulation of impressions resulting from spiritual absorption.

**yogabhraṣṭa** योगभ्रष्ट (BG VI 41), person unable to attain success in **yoga** in one life. He is born in the house of the pious and the prosperous.

**yogamaṭha** योगमठ (HP I 13), ideal hut for the practice of **haṭhayoga.** *Svātmārāma* suggests that the ideal hut should have a small entrance and no other openings, holes or pits, floor should neither be too high nor too low, but well besmeared with a thick layer of cowdung, clean and free from all insects, there should be a canopied platform and a well in the compound outside of which should be enclosed by a wall.

**yogamala** योगमल (VB I 30), hindrance in **yoga** (cf. **yogapratipakṣa**).

**yogasādhanā** योगसाधना (BY II 66), means of **yoga**. BY conceives that **praṇava** or **om** alone should be known as the best means.

**yogasiddhi-1** योगसिद्धि-१ (HP I 65), success in **yoga**. Achievement of the stage of **nādānusandhāna**.

**yogasiddhi-2** योगसिद्धि-२ (BY IX 196), accomplishments of **yoga**. Ability to disappear, memory, lustre, vision and proficiency in the *Vedas*, leaving one's body and entering into other's and producing things at will are the characteristics of the yogic accomplishments.

**yogastha** योगस्थ (BG II 48), having established in **yoga**. Casting off attachment and remaining equipoised in success or failure is the state of establishment in **yoga**.

**yogāgni** योगाग्नि (BY VIII 35) = **yogānala** योगानल (GS I 8), fire of **yoga**. Through it man becomes sinless, passionless, pure and like a burnt-rod. The fire of **yoga** consists in **mantra,** *homa, mārjana, abhyukṣaṇa* and **prāṇāyāma**, a combined practice of all.

**yogāṅga** योगांग (G 4; YS II 28-9; YCU 2), component of **yoga**[1]. Six components are separately described by G; but no hard and fast lines are drawn to distinguish one from the other. **Yoga**[2] is said to be performed in the state of (1) **āsana** which is one of **yogāṅgas;** and it appears that according to G, it is not essentially different from his (2) **prāṇasaṁyama**—which is another. Even (3) **dhāraṇā,** (4) **dhyāna,** and (5) **samādhi** are said to be **prāṇasaṁyama** (96) in a sense. The most important **yoga**[1], the central process of G's **yoga,** thus seems to be **prāṇasaṁyama** according to this text. Depriving the **sūrya** in the chest of the nectar which flows from the throat is called (6) **pratyāhāra**. *Patañjali* has given eight **yogāṅgas.** He adds **yama** and **niyama** and considers the practice of all of them to be the means of attaining the ultimate aim of **yoga**[1], viz. **vivekakhyāti**, which leads to **kaivalya** (emancipation). Some other texts have omitted

**yama** and **niyama** also. But these are perhaps taken for granted by them, as practice of restraints and observances were in those days considered to be a necessary qualification for those who sought admission to an *āśrama* for learning **yoga**[1]. From HP I 17, and the colophons at the end of the second, third and fourth lessons of HP, the **yogāṅgas** appear to be the following four according to this text: **āsana, prāṇāyāma**[2]**, mudrā** and **samādhi**.

**yogāntarāya** योगान्तराय (VB I 30), obstacles in **yoga** (cf. **yogapratipakṣa**).

**yogārūḍha** योगारूढ (BG VI 3), ascending the steps of **yoga** (**dhyāna**), or getting established in **yoga.** Action is said to be the means for ascending the steps of **dhyānayoga**. So also, a person who has given up thought about everything and does not get attached to the actions or sense objects is said to be established in **yoga**.

**yogāsana** योगासन (GS II 45; ANU 18), one of the **āsanas** mentioned in GS. It consists in turning the feet upwards and placing them on the opposite knees and then gazing at the tip of the nose after a complete inspiration.

This shows that gazing at the tip of the nose while suspending respiration is a part of this **āsana**. ANU considers this **āsana** to be one of the four **āsanas** fit for **dhyāna** and to be necessarily accompanied by **agnidhāraṇā**.

**yonibandha** योनिबन्ध (YTU 121), **mūlabandha**.

**yonimudrā** योनिमुद्रा (GS III 38-48; DBU 86; YCU 59; HP III 42), one of the twentyfive **mudrās** mentioned in GS. It consists in first adopting the **siddhāsana**, then closing the ears, eyes and the nostrils with fingers and retaining breath after complete inhalation through the mouth by forming **kākīmudrā**—thus combining **prāṇa**[3,4] and **apāna**—and then rousing the **kuṇḍalinī**, carrying it to the head along with the self and enjoying perfect bliss by becoming one with **brahman**.

Although **mūlabandha** (contracting the anus) helps in raising **bindu**[2] to the head, the difference between **mūlabandha** and **yonimudrā** seems to be that while this rising of something along the **suṣumnā** (the spinal cord) up to the *yogī's* head is a part of **yonimudrā, mūlabandha** may be practised without such a rising. In other words **mūlabandha** becomes **yonimudrā** if it is accompanied with this **udghāta** (rising). In the words of YCU, by performing **yonimudrā** the **bindu**[2] is forced upwards as if it were thrown in fire and had to rise to escape burning. In this context **bindu** is often equated with **kuṇḍalinī**. The word generally used by writers on **yoga** for something perceived as rising upwards along the back is **prāṇa**[2] (cf. **bindu**-4).

**yonisthānaka** योनिस्थानक = **yonisthāna** योनिस्थान = **yoni** योनि (G 8, 11, 12; GS II 7; HP I 35, III 60-62; YCU 7, 8; DBU 44), perineum—the seat of **mahāliṅga** near the **gudā** (anus). The metaphor of flower and its ovary is well kept up in these texts. The **dhyānasthāna** (spot for meditation) **ādhāra** is the lotus of which **yoni** is the ovary. They speak of pressing the **yoni** instead of **gudā** or **ādhāra**.

## ra—र

**rajas-1** रजस्-१ (SSP I 51), one of the five components of **kulapañcaka. Dāna** (charity), **bhoga** (enjoyment), *Śṛṅgāra* (ornamentation), *vastugrahaṇa* (reception of the objects), and *svārtha* (selfishness) are the five characteristics of **rajas**.

**rajas-2** रजस्-२ (VB I 2, II 18, III 43, IV 31; SK 13, 54), movements of frequencies intermediate between those of **sattva**[2] and **tamas**[2]. According to *Patañjali* and **Sāṅkhya,** even objects which appear to be stationary and stable are all the time undergoing transition and are unstable at bottom; and **prakṛti**[2] (nature) in action is thus a continuum of complex movements of different frequencies. It appears that the upper end of the scale is **sattva**[2]-predominant and the lower **tamas**[1]-predominant. These three terms, however, are strictly relative. We can distinguish **sattva**[2], **rajas**[1] and **tamas**[2] in every band of frequencies, from wherever in the continuum the band is picked up.

SK calls **rajas** stimulating and mobile. This fits well into the **Sāṅkhya** theory, as nature's movements of intermediate frequencies may appear as movements in the physical world and those of comparatively lower frequencies in the high frequency band as emotion and violent urge in the mental world. The influence of **rajas** is thus seen to be predominant in physical movement as well as in emotion etc.

**rajas-3** रजस्-३ (YSU I 68, 137), *devītattva* देवीतत्त्व (the feminine principle) which resides in the **yoni**. One aspect of the **yoga** taught in this *Upaniṣad* is the union of **rajas**[2] and **retas** (the masculine principle) which resides in the throat.

According to *Upaniṣadbrahmayogī*, the feminine principle is **śakti** and the masculine principle **śiva** and the union of **rajas** and **retas śivaśaktisaṁyoga**, which is **rājayoga. Rājayoga** gives the **siddhis**[3] (extraordinary powers) like **aṇimā** (becoming extremely small, even of a microscopic size) according to YSU.

**rajas-4** रजस्-४ (HP III 95, 97, 98), secretion from the lower parts of **suṣumnā.** Mixing of **retas**[1] and **rajas**[3] by **vajrolī mudrā** is very much praised by HP and SS and is considered to be an important yogic practice.

**ratna** रत्न (YS II 37), a thing of the highest value. When the habit of not misappropriating or stealing is firmly established, one is rewarded with possessing all the things of the highest value. Gold and precious stones are not considered to be things of the highest value by the *yogīs*. Reference seems to be to acquiring the highest virtues.

**ratnaprabhāmaṇḍala** रत्नप्रभामण्डल (MBU II (1) 10), one of the signs indicating success in **śāmbhavīmudrā**. It is the vision of a round light shining like a jewel, presumably of any colour. It is a **tārakalakṣya**—a **viṣayavatī pravṛtti** (YS I 35) = a *divyarūpasaṁvit* दिव्यरूपसंवित्(VB).

**ravi-1** रवि-१ = **bhāskara** भास्कर (G 57, 63), literally the sun. Here it stands for something in the navel region presumably heat, which dries up the nectar flowing from the centre above called **śaśi** (moon).

**ravi-2** रवि-२ (G 58), the sun. The *śambhu* शम्भु (God) in the **hṛdaya** (chest) is compared to the luminous sun.

**ravi-3** रवि-३ (BY IX 95), synonym for sun.

A golden pitcher having thousands of small holes through which the rays come, therefore, he is named as **ravi**.

**raśmisaṁjñaka** रश्मिसंज्ञक (BY IX 96), having the form of **raśmi**, i.e. rays. **Iḍā** and **suṣumnā** are two **nāḍīs** existing in the form of rays.

**rasa-1** रस-१ (VB I 35), taste. It is said to be one of the five objects of sense—a **viṣaya**⁴.

**rasa-2** रस-२ (VB I 45, II 9), one of the five **tanmātrās.** It is the **aviśeṣa** of the **viśeṣa ap.** This **tanmātrā** in the tongue is stimulated by the **rasa**² **tanmātrā** in the stimulus and gives a gustatory sensation.

**rasa-3** रस-३ (HP IV 26-7), mercury. Steadiness of mind is compared to that of mercury. Both work wonders when stabilized. Mercury imparts ability to rise to the body and mind to **prāṇa**.

**rasana** रसन (SK 26), sense of taste—one of the five **buddhīndriyas** (senses). The physiological organ tongue is not **rasana** in this context (cf. **indriya**¹⁻²). It is something very subtle which, like the other senses (**indriyas**), transmigrates with the soul.

**rasānanda** रसानन्द (GS VII 5), one of the six aspects of **rājayoga.** This is the aspect of **rājayoga** attained by success in **khecarīmudrā,** its characteristic being the bliss accompanied with the subjectively aroused tastes of objects like butter, ghee, milk, honey. Like the other aspects of **rājayoga** mentioned by GS, this also does not seem to be an established state of **rājayoga**. It looks like a passing phase—a temporary experience of **rājayoga**.

**rākā** राका (YSU V 24), one of the sixteen principal **nāḍīs**. The function of this **nāḍī**² is to dry up water. It causes hunger and collects phlegm in the nose.

**rāga** राग (YS II 3, 7; SK 45), one of the **kleśas.** It consists in getting attached to that which brings one pleasure. The sentiments which are thus formed are all called **rāgas** and in this way there are many **rāgas** in each mind, e.g. love of wealth, delicious dishes, fashionable clothing, wife, children etc.

According to SK, it is the **bhāva**² which is the opposite of **virāga,** hence called *rājasa* राजस (pertaining to **rajas**) as opposed to **virāga** which is **sāttvika** (pertaining to **sattva**). **Rajas** predominates in the **rāga**.

If we have to think of **rāga** as a single disposition as *Patañjali* seems to do, it would be the tendency to get attached to whatever brings pleasure. This tendency is innate in every living being.

**rāgadveṣa** रागद्वेष (BG III 34, XVIII 51), attraction and repulsion. Attraction towards desirable things and repulsion against undesirable things—they are ordained with regard to the objects of all the organs. It is hereby suggested that one should not come under the influence of these two. To achieve supreme consummation of knowledge, one should eliminate the attachment and hatred also besides the other conditions.

**rājadanta** राजदन्त (HP III 21), the front part of the row of the upper teeth. According to one opinion, for performing **mahābandha** the tongue should be pressed against the front teeth instead of pressing the chin against the chest.

**rājadantabila (mūla)** राजदन्तबिल (मूल) (G 64; HP I 46), the hollow of the saucerlike roof of the mouth. *Yogīs* are advised to press this spot with the tip of the tongue and meditate upon the goddess who is supposed to be the source of nectar which oozes from that spot.

According to some authorities, for performing **padmāsana** the tongue should be pressed against the hard palate.

**rājapatha** राजपथ (HP III 3), royal path. When the dormant **kuṇḍalinī** is awakened, all the centres and knots in the **suṣumnā** get pierced whereby a royal highway for the **prāṇa** is created.

**rājamārga** राजमार्ग (GS VI 19), the luminous passage in the brain above the level of the eyes. When **kuṇḍalinī** is aroused and rises above the level of the eyes, it becomes one with **ātmā** and remains there. But even there it is incessantly moving and is not perceptible on account of the rapid fluctuations. Most probably by **rājamārga** *Gheraṇḍa* here means the **sahasrāra**.

**rājayoga** राजयोग (GS VII 6, 17; HP I 2, 67, II 74, 76-7, III 122, IV 3-8; YSU I 129, 137, 138; YTU 19, 129; SS V 15). GS mentions six aspects of **rājayoga** each of which is to be practised. They are (1) **dhyāna** by **śāmbhavī mudrā,** (2) **nāda** by **bhrāmarī mudrā**, (3) **rasānanda** by **khecarī mudrā**, (4) **layasiddhi** by **yoni mudrā**, (5) **manonmanī** by **bhaktiyoga** and (6) **manomūrchā** by **murchā kumbhaka,** which is also more a spiritually oriented **mudrā** than anything else. Each of these aspects develops into **samādhi** by **samāpatti** in which **manas**$^2$ is the **tatstha** which merges into **tad** (cf. P I 41). Each of these aspects of **rājayoga** ultimately leads to Supreme Realization; viz. "there is nothing except **brahman** and I am that". In GS VII 17 this is called **rājayoga**.

YTU mentions **rājayoga** as one of the four kinds of **yoga,** the other three being **mantra**$^3$, **laya** and **haṭha.** YSU calls it an aspect of **mahāyoga. Rājayoga,** according to SS and YTU, also appears to be another name for the **niṣpatti avasthā** of **yoga,** rather than a kind of **yoga** in itself.

According to YTU, life activity (**vāyu**) is withdrawn from the nine openings of the body as a tortoise withdraws its limbs. Perhaps these nine doors are mentioned only as symbols for the extremities of the body. If consciousness is withdrawn from them by a *yogī* successfully and these doors are thus closed (i.e. sensation and action are both stopped altogether), life activity remains confined in the head to whatever is in the *yogī's* mind. Withdrawal of **vāyu** in this manner is called *nirvāta* निर्वात (breathless) **kumbhaka** in YTU 142. In this state the *yogī* is left with his **ātmā**$^2$ and **ātmā**$^2$ alone as there is nothing else in his mind.

**Rājayoga,** according to this *Upaniṣad,* is possible only after success in **haṭhayoga** is attained (cf. **rajas**$^3$). HP appears to consider the condition of the individual after Supreme Realization to be **rājayoga**. It appears that in fact, there is only one **yoga** which has various components, aspects, phases and stages, each with its own name. This multiplicity of names gives rise to the wrong idea that there are many **yogas.**

**rājayogaphalāvadhi** राजयोगफलावधि (HP I 67), until the attainment of the stage of **rājayoga**. All the **haṭhayogic** practices should continue till the **rājayoga** is attained. **Haṭhayoga** accepts the **rājayoga** to be its goal.

**rātri** रात्रि (HP IV 42), **iḍā nāḍī. Rātri** is a technical term used for **iḍā nāḍī** as against **divā** for **piṅgalā. Ātman** should not be meditated upon either when **piṅgalā** is active or even when **iḍā** is active, i.e., it should be meditated only when both are inactive (i.e. when **suṣumnā** is active).

**rucira-1** रुचिर-१ (ANU 9), **kumbhaka.**

**rucira-2** रुचिर-२ (ANU 8), suspension of respiratory as well as mental functions (see *Upaniṣadbrahmayogī*). After getting rid of the **kilbiṣas** (taints), the *yogī* is advised to direct his effort towards **rucira,** which here appears to be a stage even above **sūkṣma dhyāna** (meditation on a subtle object) because **dhyāna,** after all, is a *manovṛtti* मनोवृत्ति (mental process). **Kumbhaka** (suspension of breath) is obviously implied in **rucira. Rucira** seems to be complete state of a **praśānta** (calm) person. In any case, **rucira** is not exactly the same phenomenon or state as **kumbhaka;** because **kumbhaka** is a **prāṇāyāma**² while **rucira** is to be tried after the **doṣas** (sins) are burnt away by **prāṇāyāma**² and **kilbiṣas** (taints) by **dhāraṇā.**

**ruja** रुज (G 54), disease. *Gorakṣa* declares that diseases are destroyed by the practice of **āsanas,** whereas *Gheraṇḍa* (GS V 57) says that it is through **prāṇāyāma** the diseases are destroyed.

**rudra** रुद्र (GS III 61; BY IX 84), the presiding deity of five elements situated at the navel. **Vaiśvānarīdhāraṇā** is practised by merging **prāṇa** along with **citta** for 2 hours on this fire element in the navel. Due to the act of tearing, roaming, loving and hastening, he is named **rudra** according to BY.

**rudragranthi** रुद्रग्रन्थि (VU V 66; HP IV 76), one of the three hurdles in the way of the **vāyu** which appears to be rising up along the back to the head. This is the highest and the last of the three hurdles located in the **bhrūmadhya.** What exactly the **granthis** are, is difficult to say at this stage of our knowledge of ancient Indian Physiology.

**rudrāṇī** रुद्राणी (HP III 121), **śāmbhavī.**

**rūpa-1** रूप-१ (YS III 46), visible form. Beauty of form is here said to be gained as part of perfection of body attained by performing **saṁyama** on the material side of nature.

**rūpa-2** रूप-२ (VB I 45, II 19), one of the five **tanmātrās**, the subtle matter which takes the form of the element **agni** (fire). The theory is that this **tanmātrā** has three qualities of which that which stimulates the eye, predominates not those qualities which stimulate the skin or the ear **sparśa** and **śabda** respectively.

**rūpa-3** रूप-३ (TSB 4), one of the five **jaivatanmātras**, i.e. the active principles in the sense organs, which are responsible for the sensory function. **Rūpa** is the **jaivatanmātra** in the eye, which is stimulated by the corresponding **tanmātrā** in visible objects.

**rūpa-4** रूप-४ (TSB 6, 9), sight. It is the function of the sense organ **cakṣu**³ (the eye).

**rūpa-5** रूप-५ (ANU 14), one of the five stimuli for the five sense organs. It is the stimulus for the eye and is called its **viṣaya**⁴. It is the predominant quality of the **tanmātrā rūpa.** The natural desire to see things (**rūpas**) is also called **cakṣu indriya** in *Sanskrit* and of this also the **viṣayas**$^4$ are **rūpas**$^5$.

**rūpagrahaṇa** रूपग्रहण (ATU 10), visual perception, which is impossible without the instrumentality of **manas** (mind) and **cakṣu** (eye). For seeing the **tārakalakṣya** (which is a **pravṛtti** and not a **vṛtti**) also, the **jīvātmā** (the individual self) needs the instrumentality of **manas** as well as of **cakṣu. Cakṣu** here is the central apparatus necessary for vision—not the peripheral sense organ eye.

**rekhātraya** रेखात्रय (GS VI 11), the three lines (*a, ka* and *tha)* of the mystical triangle *ha, la, kṣa* which may be imagined (in the state of **sthūladhyāna)** in the pericarp of the twelve-petaled lotus, which in its turn, is imagined in the pericarp of the 1000 petalled lotus. **Om** is imagined inside this mystical triangle.

**recaka-1** रेचक-१ =**reca** रेच (G 47; HP II 36, 45, 68, 69, 71, 72, 73; VU V 18; DU VI 13; YCU 101; MBU I (1) 6; BY VIII 9, 10), exhalation—one of the three phases of **prāṇāyāma**$^2$, the other two being **pūraka**$^1$ (inhalation) and **kumbhaka**$^1$ (retention of breath). It is, however, not necessary that every **prāṇāyāma**$^2$ should have all the three phases. For *Patañjali* e.g., **kumbhaka** is **prāṇāyāma**$^2$ proper, which may or may not be preceded by inhalation or exhalation.

**recaka-2** रेचक-२ (VU V 57-8), driving out all objects, external as well as internal, from consciousness.

**recaka-3** रेचक-३ (BY VIII 22), expired air.

**recaka-4** रेचक-४ (BY VIII 20, 21, 25, 42), **bāhya kumbhaka.** Contemplation upon **śiva** is prescribed in this condition.

**recana** रेचन (TSM 94, 108), exhalation = **recaka.**

**retas-1** रेतस्-१ (G 65), flow, current. Its direction becomes upwards within two or three years after the body of the *yogī* becomes full of **amṛta** (nectar). **Retas** is generally supposed to be semen and the word **ūrdhvaretas** has become synonymous with **brahmacārī** (a celibate person). But in the context of G 63 **retas** should be taken to be secretion from the upper parts of **suṣumnā. Rajas**$^3$ is to be raised up by **vajrolī mudrā** to mix with **retas**$^1$. This may help maintaining celibacy; but it seems to be more appropriate to say that this helps in raising **prāṇa**$^2$. It may be that **vīrya** (energy) is needed for that also.

**retas-2** रेतस्-२ (YSU I 68, 137), the masculine principle which is supposed to reside in the throat (see *Upaniṣadbrahmayogī*). One aspect of the **yoga** taught by this *Upaniṣad* is union of **rajas**$^2$ and **retas**$^2$—of **śakti** and **śiva.** It is here called **rājayoga.**

**lakāra** लकार (GS III 70, V 44), *laṁ* लं the **bījamantra** of the **pṛthvī** (earth) **tattva**$^3$ (element). Hence the *bhaumatattva* भौमतत्त्व (earth) which is contemplated in **adhodhāraṇā** has the letter '*la* ल' on it. These single-lettered **mantras**$^3$ are mystical and it is difficult to say anything about them. The '*la* ल' **bījamantra** is repeated thirtytwo times during **samanunāḍī śuddhi** when the air is exhaled for the second time, obviously through the right nostril.

**lakṣaṇa** लक्षण (YS III 13, 53), the condition of an object or a **citta**$^2$—whether active or **niruddha**—which results from the object, or the **citta**$^2$

undergoing a change between one moment of time and the next moment. This change also is a series of changes. Though the members of this series are not perceptible, or introspectible; yet they are there and are known as **avasthās** in *Patañjali's* language. These changes are going on all the time, and in this way, as explained by VB, every **lakṣaṇa** is a succession of such changes. Thus the difference between an **avasthā** and **lakṣaṇa** is that while the later can be perceived or introspected, as the case may be, the former can neither be perceived nor introspected.

**lakṣaṇapariṇāma** लक्षणपरिणाम (YS III 13), a **pariṇāma** made up of a series of **avasthāpariṇāmas.** A series of **lakṣaṇapariṇāmas** constitutes a **dharmapariṇāma**.

A **lakṣaṇapariṇāma** is not an object proper but a changed condition in which an object is found when perceived after some time. The perceptibly changed conditions of one and the same object are all called **lakṣaṇapariṇāmas**. The objects themselves are **dharmapariṇāmas** and the imperceptibly changed conditions behind the perceptibly changed ones are **avasthāpariṇāmas**.

In fact the changes take place in **kramas** of **prakṛti**, which as they are perceived and understood by us are called **pariṇāmas** by *Patañjali*. When one object changes into another object, as threads into cloth, there is a **dharmapariṇāma.** If a piece of cloth becomes old, it is seen as a **lakṣaṇapariṇāma** and the imperceptibly changed conditions which are constantly arising one after another while the perceptibly changed condition of the object remains the same are **avasthāpariṇāmas**.

**lakṣya** लक्ष्य (ATU 7), that which the *tārakayogī* experiences when he succeeds in his **yoga**. It may be an **antarlakṣya** or a **bāhyalakṣya** or a **madhyalakṣya** i.e. only a content of consciousness or something localised in the outer world or something which is in the *yogī* and which surrounds the *yogī's* body. The *yogī* finds himself in it.

**lakṣyatraya** लक्ष्यत्रय (SSP II 26-29), three types of objects (for **dhāraṇā**). They are **antarlakṣya, bahirlakṣya** and **madhyalakṣya**. In the first variety, the objects are internal such as **suṣumnā**, the atomic flame in **kollāṭamaṇḍapa** above the forehead, reddish circle in the naso-pharyngeal cavity, *'dhuna'* like **nāda** in the head, blue flame like retina of the eyes.

The second type of objects are external such as blueflame-like object four fingers away from nose, smoke-like **vāyu**-element eight fingers (below the nose), wave-like water-element ten fingers away from the nose, earth-element with yellow colour twelve fingers away from the nose, **ākāśa** pervaded with rays, empty space, hot gold-like ground etc. **Dhāraṇā** on **ākāśa** makes the **citta** pure and free from modifications. Gazing the hot gold-like ground makes the gaze steady.

The third type of objects: this consists in having **dhāraṇā** on **bahirlakṣya** in one's own body, these objects are whitish, reddish, black **jyoti;** lightening, sun or moon etc., any object of one's choice. Considering oneself as unattached with objects as such comes under this variety.

**laghu-1** लघु-१ (SK 13), light, not heavy. **Sattva**² is supposed to be light, while **tamas**² is supposed to be heavy. *Laghutva* लघुत्व (lightness) in this context corresponds to immateriality and the **indriyas**² (sense and action organs) are said to be immaterial because they are **sāttvika**. They are composed chiefly of **rajas** and **sattva** and predominance of the latter in them makes them immaterial.

**laghu-2** लघु-२ (HP II 64), quickly. While doing **bhastrikā prāṇāyāma**², when the practicant feels tired, he is advised to inhale through the right nostril and immediately hold the nostrils with his thumb and the ring and the small fingers.

**laghutūlasamāpatti** लघुतूलसमापत्ति (YS, VB III 42), **samāpatti** on lightness such as that of cotton fibre. This is an alternative means for the attainment of the power like movement in the air. The other means for attaining this power is the practice of **saṁyama** on the invariable relationship between the body and **ākāśa** (space). Both the means make a *yogī* very light. Because of this lightness, a *yogī* is said to become able to walk over water, or over spider's web or even over rays of light and gradually he is able to move through the air at will.

**laghvāśī** लघ्वाशी (BG XVIII 52), one who eats moderately (cf. **mitāhāra**).

**labdhavṛttikleśa** लब्धवृत्तिक्लेश (VB II 4), active **kleśa**. It is not a disposition (a part of the mental structure) which the **kleśas** are, according to *Patañjali*, but a functioning of the mind prompted by a **kleśa** (cf. VB).

**lampikā** लम्पिका (G 86), one of the nine **dhyānasthānas** (spots on the body for meditating upon). It is probably the highest of the three parts of the throat (**kaṇṭha**) below which there are **ghaṇṭikā** and **candra**. The *yogī* however, does not meditate on the uvula, but on the spot somewhere near or inside it in the mouth; although **ghaṇṭikā** is uvula.

**lambikā** लम्बिका (GS I 31, III 22), the tongue. If one cuts the frenum under the tongue and then regularly practises moving the tongue upwards, the tongue gets longer and longer till it reaches the spot under the eyebrows. Then ensues **khecarī**.

**laya-1** लय-१ (YTU 19, 23; KU 23), becoming a void. Obviously it is not the **layasiddhi** of *Gheraṇḍa* (V II 5), which is a state of **rājayoga** brought about by success in **yonimudrā** or **laya** of VU.

It is more like the **laya** of *Patañjali's prakṛtilayatva* प्रकृतिलयत्व which is absence of all **cittavṛttis** or **cetana**—an obliteration of the whole being of **citta**². **Layasiddhi** of GS and VU is the merging of **citta** in the object of concentration as in *Patañjali's* **samāpatti**—while **laya** of these (TBU and KU) *Upaniṣads* is **citta**² becoming a void. It is compared to the extinction of a candle when it has spent itself.

**laya-2** लय-२ (VU V 10, 75), one of the three stages of **yoga**, the other two according to this *Upaniṣad*, being **haṭha** and **mantra**³. **Laya** is the opposite of **haṭha.** While **haṭha** is predominantly of the body and is gross, **laya** is subtle and much deeper than **haṭha**. Nothing more is said about **layayoga.** The **niṣpatti** stage of **yoga** is described as **laya** of **jīva** in **brahman** and is called the state of **jīvanmukti**. This shows that this **laya** is not a permanent merging but a state which lasts for a longer or shorter period. All the same, it illumines the soul.

**laya-3** लय-३ (HP IV 33), getting merged in, becoming one with.

**laya-4** लय-४ (HP IV 3, 29, 31-2, 34, 80, 103), **rājayoga, samādhi**.

**layasiddhi** लयसिद्धि (GS VII 5), one of the six states of **rājayoga** mentioned by *Gheraṇḍa*. It is attained by **yonimudrā**. Adopting the **yonimudrā** pose, the *yogī* takes himself to be the **śakti** which is to unite with **śiva** and thus enjoy bliss.

**lalāṭa** ललाट (VS III 73), forehead. One of the eighteen vital points. It is three fingers above the middle of the eyebrows.

**lāghava** लाघव (GS I 9, 11), feeling of lightness—one of the seven achievements of **haṭhayoga.** The means by which this is attained is **prāṇāyāma**². By virtue of this the *yogī* feels as if he is suspended in air. **Praṇava** (=**prāṇa**² = **vāyu**) rising to the head may or may not bring about actual reduction in weight. But it does create this feeling.

**liṅga-1** लिंग-१ (SK 20, 40), the transmigrating entity, ordinarily known as the soul. It appears that according to *Īśvarakṛṣṇa* only **karaṇas**² (senses etc.) are the constituents of **liṅga**¹. **Liṅga**¹ is thus the **śānta viśeṣa** which carries the **bhāvas**² with it. This view tallies with *Patañjali's* idea of **citta**¹, which is all *aindriya*, being taken from one body to another and with the *Gītā's* view that the senses and the **manas**¹ which are **prākṛta** (pertaining to **prakṛti**) go along with the transmigrating soul.

**liṅga-2** लिंग-२ (YCU 72; BY II 135), subtle body. According to YCU, it consists of the ten subtle **indriyas**¹, five objects of sense, five **vāyus, manas** and **buddhi**. This **liṅga**² is called one of the three bodies of man, the other two being **sthūla** and **kāraṇa śarīras. Liṅga**² is **sūkṣma** (subtle) as compared to **sthūla prakṛti** which is gross. It appears to be the same as **liṅga**¹, though it is not mentioned that this body transmigrates, nor is it called **kāraṇa**.

**liṅga-3** लिंग-३ (SK 10, 41), **vyakta,** which does not actually exist, except in the form of **guṇapariṇāmaviśeṣas**—particular individuals differentiated in it; i.e. the **sūkṣma, ghora** and **mūḍha viśeṣas.**

**liṅga-4** लिंग-४ (SK 5; YSU II 9-10), mark of anything (cf. *liṅgin*²). In YSU **om** is called **liṅga**⁴, because it is the symbol which stands for **brahman.** It is itself sometimes said to be the Supreme Reality.

**liṅga-5** लिंग-५ (HP IV 42), **ātman, brahman,** meditation of whom is here prescribed in the state of **kumbhaka**.

**liṅgadeśa** लिंगदेश (G 22), the region of sexual organs. The **kuhū nāḍī** runs from the **kandayoni**, from where all the **nāḍīs** originate, to this region.

**liṅgadhārī** लिंगधारी (SSP VI 44), whose mind is completely merged along with all the component elements of the body, a devotee of Lord **śiva**.

**liṅgamātra** लिंगमात्र (YS II 19), the **Sāṇkhya mahat.** *Patañjali* considers it to be one of the four **guṇaparvas** (levels of differentiation) in **prakṛti**. VB distinguishes between *vyavasāyātmaka* व्यवसायात्मक and *vyavaseyātmaka* व्यवसेयात्मक **liṅgamātra**, which correspond to SK's *vaikṛtāhaṇkāra* and **bhūtādi** respectively. *Patañjali* does not use the word **ahaṅkāra** in any of his *sūtras*. **Liṅgamātra** is the first differentiation in **aliṅga**, which is perfectly indeterminate **prakṛti**. In **liṅgamātram** or **mahat** are differentiated the **tanmātrās** and **asmitā**, which are at the **aviśeṣa** level according to VB's explanation of *Patañjali's Sútra*.

**liṅgaśarīra** लिंगशरीर (VS V 13), causal body. According to Indian thought, there are three causal bodies—**īśvara, ātman** and **prakṛti**.

**liṅgin-1** लिंगिन्-१ (ABU 19), one who knows the **brahman.** The knowers of **brahman** differ from one another as do cows of different colours; but their knowledge (the knowledge of **brahman**) is the same as the milk of all the cows is of the same colour.

**liṅgin-2** लिंगिन्-२ (SK 5), that which has a particular mark, **liṅga**[4] being the word for mark. We infer either what has the mark from its mark, or a mark from that which has that mark.

**loka-1** लोक-१ (YCU 72), **deva** (God), **tiryak** (animal), *nara* (man), or *sthāvara* स्थावर (stationary living being). These are the four varieties of life which constitute one of the three **sargas**—the **bhautikasarga**—according to *Īśvarakṛṣṇa* (SK 53).

**loka-2** लोक-२ (VB I 49, III 17), worldly, ordinary, of people in general; e.g. *lokapratyakṣa, lokabuddhi*.

**loka-3** लोक-३ (VB III 26), the various worlds; e.g. **janoloka, tapoloka** etc.

**lobha** लोभ (YSH IV 6; YS II 34), according to YSH, one of the four *kaṣāyas* कषाय, the other three being **krodha,** *māna* मान (pride) and **māyā. Lobha** is said to be the repository of all the **doṣas,** destroyer of all the **guṇas** and root of all the troubles. There is no end to **lobha.** It is **icchā** (desire) which goes on increasing as it is being satisfied (*rāgāt rāgo vardhate* रागात् रागो वर्धते). Its only antidote is **santoṣa**. According to *Patañjali,* **hiṁsā** (causing pain to others), which is the opposite of one of his **yamas** (restraints), is like other **vitarkas** motivated by **lobha, krodha** and **moha. Lobha** can be rendered in English as greed.

**laulikī** लौलिकी (GS I 12), one of the **ṣaṭkarmas** which is said to consist in moving the abdomen with force from one side to another. It is obviously the same exercise as is ordinarily known as **naulī**. It is not described by GS in greater details. Of course it would not be possible without some kind of **uḍḍiyāna** (rising the diaphragm), though not exactly what *Gheraṇḍa* calls by **uḍḍiyāna**[1].

**laulya** लौल्य (HP I 15), fickleness of mind, which undoes all **yoga**.

**vaṁ** वं (GS V 44), the **bīja** which a *yogī* is advised to recite mentally sixtyfour times while performing **kumbhaka** (stopping of breath) for the third time in the process of **samanunāḍīśuddhi**. It is a monosyllabic mystic formula with an *anusvāra* अनुस्वार at the end.

**vaṁśīnāda** वंशीनाद (GS V 74; HP, IV 86), one of the internally aroused sounds heard by the *yogī* who is successful in performing **bhrāmarī kumbhaka.** This sound is like that of a sweet sounding flute.

**vakra** वक्र (BY IX 10), vibratory. The four syllabled **oṁkāra** is vibratory in the initial stage.

**vacana** वचन (SK 28; TSB 6), expressing what is in one's mind—a thought, a feeling, or a wish— by bodily activity mainly by speaking. It is the function of **vāk** which according to TSB, is an

**aṁśa** (part) of **pṛthvī** (earth). Hence **vacana** is said to be a **kārya** (function) of **pṛthvī**.

According to SK, **vāk** has to do with sound and sound alone. In this way **vacana** would consist only in making a vocal sound for communication with others.

**vajrakumbha** वज्रकुम्भ (BVU 75), a class of **kumbhaka.** *Upaniṣad-brahmayogī* explains that some varieties of **kumbhakas** such as **sūryabhedana, ujjāyī, śītalī** are understood to be **vajrakumbhakas.**

**vajradarpaṇa** वज्रदर्पण (MBU II (1) 10), one of the visions which when seen by a *yogī* points to his success in **śāmbhavīmudrā.** It is a light like forked lightening which the *yogī* sees as a **divyarūpa** or divine light (cf. VB III 36).

**vajrāsana-1** वज्रासन-१ (GS II 3, 12), one of the thirtytwo **āsanas**[1] described by *Gheraṇḍa.* It consists in flexing the legs hard and placing the two feet by the two sides of the anus.

**vajrāsana-2** वज्रासन-२ (HP I 37, III 110-11; YKU I 4, 6), one of the only two **āsanas**[1] recommended in YKU, the other being **padmāsana.** According to YKU, it consists in placing the left heel below the **mūlakanda—** central part of the pelvis—and the other above the left foot and the neck, the back and the head being kept in line.

According to HP, **guptāsana, muktāsana** and **vajrāsana**[2] are the other names of **siddhāsana** which it explains as follows: "fix the left ankle above the penis and the other ankle over that."

**vajrolī-1** वज्रोली-१ (GS III 2, 39), one of the twentyfive **mudrās** mentioned in this text. It consists in resting the two palms on the ground, raising the feet and the head in air. It aims at awakening of the **kuṇḍalī**[1] and prolonging of life. This **mudrā** is also said to bring liberation, to facilitate **bindusiddhi** and to bring every success to a *yogī*.

**vajrolī-2** वज्रोली-२ (SS IV 78, 80), sucking up semen back again after a sexual act.

**vajrolī-3** वज्रोली-३ (HP III 6, 82, 84, 90, 93, 95, 97, 99, IV 14), one of the ten **mudrās** mentioned in this text. It consists in raising the secretions of the pelvic region by appropriately contracting and manipulating the inner organs situated in this region. As the fluid poured from the **suṣumnā** begins naturally to flow downwards, it is preserved by exerting an upward pull in the manner explained above. The practice of this **mudrā** is said to conquer death, i.e. break the cycle of birth and death.

**vamanadhauti** वमनधौति (GS I 39), filling the stomach and the gullet with water after a full meal and vomiting it out. This is to be done about three hours after eating, though this precaution is not mentioned by *Gheraṇḍa*.

If one practises this **dhauti** regularly one does not suffer from any **kaphadoṣa.**

**varaṇaka** वरणक (SK 13), that which restrains, causes obstruction (cf. **tamas**).

**varaṇabheda** वरणभेद (VB, VM IV 3), separation of the covering. The cause is never generated by the effect. It happens simply by the separation of the covering. Just as farmer does not draw the water with his own hand in order to irrigate it but simply cuts its resistance and when that is set off, the water itself overflows the different plot of lands—similarly, virtue separates vice which is the covering of the intensive causes.

**varaṇā** वरणा (VS II 22, 32, 35), one of the fourteen important **nāḍīs.** This is situated between **yaśasvinī** and **kuhū** and it stretches in the body below and above everywhere.

**varuṇa-1** वरुण-१ (TSB 8), one of the twelve presiding deities (gods), active in the twelve principal **nāḍīs**$^2$ as the ten **prāṇas.**

**varuṇa-2** वरुण-२ (DU IV 7, 16, 36), one of the fourteen principal **nāḍīs.** It is situated between **yaśasvinī** and **kuhū. Vāyu** is here said to be its presiding deity.

**vareṇya** वरेण्य (BY IX 42, 44, 51, 56), effulgence of **savitṛ** is technically known as **vareṇya.** This is supposed to be the guiding principle for intellect known as **cidātman.**

**varṇa-1** वर्ण-१ (GS V 48, 50-1; G 77), letter of the alphabet. The **rajoguṇa brahman** is represented by the red “*a*” (अ), the *sattvamaya* (full of **sattva**) **hari** by the blue “*u*” (उ) and the *tamomaya* (full of **tamas**) **śiva** by the white “*m*” (म्).

**varṇa-2** वर्ण-२ (G 91), colour. A clean crystal shines in its colourless beauty. It is seen as of different colours if its whiteness is covered by a coloured object which it reflects. Similarly, **ātmā** is seen in His purity when meditated upon as separated from His **śakti** which is His **māyā.**

**varṇa-3** वर्ण-३ (G 89), quality, here **guṇa. Ātmā** with His **śakti** is explainable with reference to His qualities and forms which the **guṇas** take. **Ātmā** and **ātmā** alone cannot be explained in any such way. Hence all the words referring to Him as such are negative (cf. **śakti-5**).

**varṇatraya** वर्णत्रय (VS III 3-9), three letters, **A,** U, and M, representing the whole *devanāgarī* alphabets. **A** is the foremost syllable, whereas M is the concluding syllable of the group. U denotes the first deformation in the *devanāgarī* alphabets.

**varṇalīna** वर्णलीन (BY IX 12), **oṁkāra,** the essence of all letters. Though it is beyond letters, yet it is the life principle behind each letter, hence it is called **varṇalīna.**

**vartamāna** वर्तमान (VB IV 12), present = existing. In respect of **adhvabheda** (difference of time) **dharmas** are divided into three kinds; **atīta, anāgata** and **vartamāna.** All of these **dharmas** are real according to *Patañjali*. The **atīta dharmas** exist in the form of dispositions which affect the **vartamāna** and the **anāgata** ones as potentialities. This is how VB explains the reality of the past and the future.

**varṣā** वर्षा (GS V 8, 11), the monsoon weather. Beginning of strenuous **prāṇāyāma** is prohibited in this season. It may tell on one's health. Middle of June to middle of August are supposed to be the rainy months.

**vaśī** वशी (HP II 1), one who has subdued one's passions. *Svātmārāma* considers it as one of the essential prerequisites for the practice of **prāṇāyāma.** Passions may work as a great hindrance in the practice of **prāṇāyāma.** Therefore **vaśī** is the prerequisite.

**vaśīkāra-1** वशीकार-१ (YS, VB, VM, VBh I 15), a variety of **vairāgya** (detachment). Absence of greed towards objects seen and heard is called **vaśīkāra vairāgya.** Detachment from visible objects mean detachment from women, food, drink and power etc. Detachment from heard things is detachment from attainment of heaven, etc. It is the fourth and last in sequence of the stages of **vairāgya.**

**vaśīkāra-2** वशीकार-२ (YS, VB, VBh I 40), mastery, complete control. Such a **citta** reaches from smallest atom to the object of the greatest magnitude.

**vasanta** वसन्त (GS V 9, 12, 15), one of the two seasons in which the practice of **yoga** should begin, the other being **śarad.** It covers the months of *caitra* चैत्र and *vaiśākha* वैशाख i.e. from the middle of February to the middle of April; but its influence spreads over four months, i.e. from the middle of January to the middle of May.

**vasti** वस्ति = **basti** बस्ति (GS I 12, 43, 45; HP II 22, 27-9), one of the **ṣaṭkarmas** (six performances). It is of two kinds; **jalabasti** (with water) and **śuṣkabasti** (without water). **Jalabasti** consists in sitting in the posture known as **utkaṭāsana** in water coming up to the navel and relaxing and contracting the anus in the course of practising **madhya naulī.**

This **basti** is supposed to cure urinary diseases, disorders of digestion and wind in the stomach, as also to purify the body and make it like that of cupid *kāmadeva* कामदेव. Dry **basti** consists in assuming the supine position, folding the legs on the body, trying to move the contents of the intestines downwards and contracting and relaxing the anus. It cures all the abdominal diseases, increases the gastric heat and destroys the disorders of the bowels.

**vastu-1** वस्तु-१ (YS IV 14-15), an individual object. Every individual object is a single **pariṇāma.** The **pariṇāma** is the object as known; nevertheless, the object is not only in the mind of the person who knows. Every object corresponds to a **krama** and there is no **pariṇāma** without a **krama.** Some reality out there is known as an object. Every object is in this way an objective reality.

**vastu-2** वस्तु-२ (TBU I 49, 50), substance—here the one ultimate Substance = **brahman**.

**vastumātrātmaka** वस्तुमात्रात्मक (VB III 15), (of the nature) of the substratum only. Out of the characteristics of mind, the unperceived one has the nature of substratum only, i.e., latent impressions of objects only (cf. **pratyayātmaka**).

**vahni-1** वह्नि-१ (GS III 61; YTU 92; G 71), one of the five **tattvas**³ (elements) on which contemplation is prescribed in five **dhāraṇās**. This **tattva**³ is supposed to reside in the **nābhi** (navel) and to be red like an *indragopa* (a bright red insect). Its **bīja** is surrounded by the lines of a triangle. It resembles the effulgent sun and its presiding deity is **rudra.** In the course of **samanunāḍī**² **śuddhi**, when the *yogī* performs **pūraka** for the second time, he is advised to recite the **vahnibīja** mentally for sixteen times and to raise this **tattva**³ from the navel.

G places this element in the palate. **Vahni** literally means fire.

**vahni-2** वह्नि-२ (HP III 45, IV 18), ordinary fire.

**vahni-3** वह्नि-३ (HP III 48, 66), heat.

**vahnijaya** वह्निजय (G 71), control over element of fire attained by **vaiśvānarī dhāraṇā.**

**vahnibīja-2** वह्निबीज (DU V 9), **agnibīja** अग्निबीज (V 8), seed of fire. *Upaniṣadbrahmayogī* considers *raṁ* to be the seed of fire. *Vasiṣṭha* also considers *raṁ* to be the seed of fire (VS IV 8).

**vahnimaṇḍala-1** वह्निमण्डल-१ (GS I 44), the digestive system. **Mūlaśodhana** improves the health of the digestive system, which is here called **vahnimaṇḍala**—literally the sphere of **vahni** (digestive heat).

**vahnimaṇḍala-2** वह्निमण्डल-२ (HP III 65), the navel region. When **apāna** rises up and reaches this region of fire, the flames of the fire blaze forth, fanned by the **vāyu (apāna)**.

This is an allegorical description of the effect of what is here called **apāna**, rising up along the back to the navel region. Blazing up the fire signifies intensity of sensation.

**vahniśikhāmaṇḍala** वह्निशिखामण्डल (MBU II (1) 10), one of the visions seen by a *yogī* when he is about to attain success in **śāmbhavīmudrā**. It is like a ring of yellowish flame surrounding a white light. This vision is a sign of mental stability which is attained by perfection in **śāmbhavīmudrā**.

**vahnisāra** वह्निसार (GS I 14), **agnisāra**.

**vahnisthāna-1** वह्निस्थान-१ (YTU 91), the seat of **vahni** (fire element) which is said to extend from the anus to the chest.

G places the fire element in the region of the palate (G 71), GS in that of navel (III 75-6).

**vahnisthāna-2** वह्निस्थान-२ (VS III 36, IV 6), the region of fire. *Vasiṣṭha* considers the region from anus to heart to be the place of fire (igneous spot).

**vahnisevā** वह्निसेवा (GS V 26), **agnisevā**.

**vāk-1** वाक्-१ (SK 26, 34), the **karmendriya** of speech. It is not the tongue or any other vocal organ. It is **sūkṣma**, i.e. imperceptible. It is an **indriya** of which the **vṛtti** (function) is **vacana** (speech). According to SK, **vāk** has to do with sound and sound alone and **vacana** can thus stimulate only one sense organ, viz. the ear. The **vṛttis** of the other **karmendriyas** can, on the other hand, stimulate all the sense organs. In this way **vacana** would consist only in making sounds which are heard by others. The **vṛttis** of the other **karmendriyas**, on the contrary, can be heard, felt (touched), seen, tasted or smelt in the sense that what one does by means of these **indriyas** can be perceived in any of the five ways. It is, however, rather difficult to imagine how behaviour can be tasted.

**vāk-2** वाक्-२ (SSP I 60), one of the five components of **vyaktiśakti-pañcaka.** The five varieties of speeches are **parā, paśyanti, madhyamā, vaikharī** and *mātṛkā*.

**vācakavācya** वाचकवाच्य (TSB 4), one of *bhūtabhedavibhāgas* = *bhūtavikāravibhāgas* भूतविकारविभाग (multifarious differentiations in the elements) which are responsible for all the diversity in creation. **Vācakavācya vibhāga** is the differentiation between an object and its name.

**vācika** वाचिक (DU II 13; SAU I 10), word uttered verbally. **Japa** uttered by mouth is of two types—uttered in low pitch and high pitch. However, the word uttered in low pitch is thousand times better than uttered in high pitch.

**vāta-1** वात-१ (SS I 85), the **mahābhūta vāyu.**

**vāta-2** वात-२ (SS I 47; VB III 22), the air, or the wind, which blows. It dries up wet clothes, fans a fire, and so on.

**vāta-3** वात-३ (HP II 2), breath = respiration. The body and the mind are active so long as one breathes. If breathing ceases every activity ceases.

**vāta-4** वात-४ (HP II 28, 65, V 12), one of the humours of the body. We use the English word 'humours' but the Āyurvedic **vāta, pitta** and **kapha** are very different from the humours of the ancient Greeks. While the Greeks believed in four homours, which were all liquid or semiliquid, the ancient Indians thought that there were only three. The latest Indian Āyurvedic opinion does not favour the idea that **vāta, pitta** and **kapha** are substances like blood, bile and phlegm.

**vāta-5** वात-५ (HP II 50, V 1, 18; VB III 29), any disease caused by a malfunction of **vāta**⁴.

The ancient Indian pathologists placed all human diseases in three groups, which they called disturbances of **vāta, pitta** and **kapha.** The diseases of nervous origin and those resulting in digestive disturbances characterised by formation of gas in the stomach and intestines are generally diagnosed as **vāta doṣas.** According to ancient Indian pathology, however, every disease necessarily involves a **vāta doṣa.** There are no purely **pitta** or purely **kapha** diseases.

**vāta-6** वात-६ (HP IV 114), the cutaneous sensation which the *yogīs* perceive as something rising up their back. It is here called **prāṇavāta** and success in **yoga** is said to consist in being able to control this sensation and to retain it in the head.

**vāta-7** वात-७ (HP V 3), **vāyu**⁵.

**vātakrama** वातक्रम (GS I 54-56), one of the three techniques of **bhālabhāti.** It consists in drawing the air in through the **iḍā** and expelling it through the **piṅgalā** and again drawing in through **piṅgalā** and expelling it through **iḍā** in a rapid manner.

**vātasāra** वातसार (GS I 14, 16), one of the four kinds of **antardhautis,** the other three being **vārisāra, vahnisāra** and **bahiṣkṛta.** It consists in swallowing air slowly by protruding the lips like a crow's beak, moving that air in the stomach and then expelling it slowly by way of the anus. This is supposed to cleanse the body, cure all diseases and improve the digestive ability.

**vātasthāna** वातस्थान (HP V 3), region of **vāta,** extending to the navel.

**vānaprastha** वानप्रस्थ (SSP VI 36), one who is always stable in the inner light of one's own internal world is supposed to be a man undergoing **vānaprastha**. This interpretation is in accordance with *Nātha* cult. It opposes virtually going to the forest and living there like an animal.

**vāmakrama** वामक्रम (GS I 54), one of the three methods of performing **bhālabhāti. Vāmakrama bhālabhāti** consists in slowly inhaling through the left nostril and exhaling through the right, then again inhaling through the right and exhaling through the left. It is supposed to cure **kaphadoṣa** (any disease arising from a disorder of phlegm). However, in Kaivalyadhāma edition the word **vātakrama** is used in the place of **vāmakrama.**

**vāmadeva** वामदेव (VU IV (2) 34, 35, 36, 41), one of the two kinds of aspirants of liberation, the other being *śuka*. The divison is based on the speed with which they proceed towards liberation. The **vāmadeva** is the slow aspirant. He has to go through a number of deaths and births before he is finally liberated. He follows the paths of **yoga, Sāṅkhya** and **karma** with devotion. life after life and then succeeds.

**vāyavaḥ** वायव: (SK 29; BY VIII 53), **prāṇa, apāna, udāna, samāna** and **vyāna** are generally referred to when this word is used. They are described by SK as **sāmānyakaraṇavṛtti** (joint function of all the **karaṇas**). *Vyāsa* describes them as *samastendriyavṛtti* समस्तेन्द्रियवृत्ति (function of all the **indriyas**) (III 39). They are the functions of the **indriyas** in general, none of them being a specific function of any particular **indriya**.

In all, there are ten such **vāyus, prāṇa** etc. mentioned above are the five principal **vāyus**: while **nāga, kūrma, kṛkara, devadatta** and **dhanañjaya** are second in rank. The most satisfactory interpretation of the term **vāyavaḥ** (in general) is that they are reflex actions brought about mainly through the agency of the autonomic nervous system.

BY prescribes a suspension of these functions. Many writers consider the state of **samādhi** to be a condition like that of a log of wood.

**vāyavī-1** वायवी-१ (G 72), one of the five **dhāraṇās**. The object or the content of this **dhāraṇā** is the **mahābhūta** (element) **vāyu** (air ) which is here said to be circular in form. The *yogīs* who succeed in this **dhāraṇā** are supposed to acquire the **siddhi**[3] (special ability) known as **ākāśagamana** (floating in air). They are said to fly without wings and move about in air (cf. **dhāraṇā** and **vāyavīdhāraṇā**).

**vāyavī-2** वायवी-२ (NBU 6), the second part of the *caturmātrā* (having 4 parts) **oṁkāra**.

**vāyavīdhāraṇā** वायवीधारणा (GS III 62; G 72), one of the five **dhāraṇās**. It consists in concentrating the **prāṇa** and the **citta** (mind) in the seat of this *sattvamayatattva* (air) for two hours. The practice of this **dhāraṇā** is said to enable the *yogī* to fly in the air. It is also supposed to conquer old age and ever recurring death. The element air is called by GS *sattvamayatattva* and is described in both these texts as dark in colour. In GS it is compared to dense smoke. G places it (inside) between the eyebrows.

**vāyu-1** वायु-१ (VB III 39; SK 29; G 25; GS V 64; SAU I (4) 1-12; DU IV 24), reflex activity (functions of the autonomic nervous system). Ten such functions are enumerated—five *prāṇādyāḥ vāyavaḥ* and five *nāgādyāḥ*. Sometimes language is used which shows that the **vāyus** operate the action organs, and it appears that they are nervous phenomena. But both SK and VB describe the five **vāyus** as **vṛttis** (actions) and call them **sāmānyakaraṇa vṛttis** and *samastendriya vṛttis* (function of all the **indriyas**) respectively which shows that they are more like **karmendriya** functions than like nerves or nervous phenomena. Understanding the **vāyus** as reflex functions (the specific reflexes) will explain satisfactorily most of the texts dealing with them.

**vāyu-2** वायु-२ (GS V 39; YTU 95; G 72), the *sattvamayatattva* (element) which is the object (content) of **vāyavī dhāraṇā** and of which the **bīja** is "*yaṁ* यं". In the human body this **tattva** is supposed to reside inside between the eyebrows, though *Gheraṇḍa* has not mentioned this. It is supposed to resemble collyrium. The presiding deity of the **dhyānasthāna** (centre for meditation) where this **tattva**² resides is **īśvara.** According to YTU also, **vāyu** is one of the five **bhūtas** (elements) in the body on which **dhāraṇā** is prescribed. Its seat in the body is said in this *Upaniṣad* to extend from the chest to the middle of the eyebrows and it is said to be hexagonical in shape and black in colour.

**vāyu-3** वायु-३ (YTU 37, 41, 49, 50, 52, 96, 97; DU IV 40, VI 3, 12-3, 23-7, VII 10-11; HP II 3, 12, 15, 72, III 9, 27, V 7), air which is breathed in and out, respiration.

**vāyu-4** वायु-४ (DU VI 31, 36, 40, 42, 43, VII 5; YKU III 7-8, 13; HP II 3, III 26, 65, IV 14, 16, 19, 52, 72), the **prāṇa** which can be taken to any part of the body and held at this spot or that. When carried to the head it rises along the **suṣumnā** (in the spinal cord). Carrying it to the top of the head *Gheraṇḍa* calls **nabhomudrā.** *Bhoja* uses the word **udghāta** for it. This achievement is very much praised and sometimes equated with **kuṇḍalini**. All this is, however, a matter of centrally aroused experience.

**vāyu-5** वायु-५ (TSM 139, 144), one of the five divisions of the human body, each division being called by the name of a **mahābhūta**. The **vāyu** region extends according to this text, from the navel to the nose. This region is, therefore, called **vāyusthāna**.

**vāyu-6** वायु-६ (DU IV 36), the deity called **vāyu**.

**vāyu-7** वायु-७ (HP III 71, V 1-2, 7, 9, 11, 18), **vāta**⁴.

**vāyu-8** वायु-८ (SSP I 41), one of the five gross elements having five characteristics of running, jumping, expansion, contraction and controlling.

**vāyujaya** वायुजय (VS III 35), control of breath. *Vasiṣṭha* gives a particular technique for controlling the air. The technique is as under—after restraining forcibly all the senses from their objects and drawing the **apāna** upwards, a *yogī* should retain it at the place of fire, then one should close ear etc. sense organs by both hands which produces a peculiar variety of sounds. Through this the **vāyu** is conquered.

**vāyudvāra** वायुद्वार (ANU 26), door of **vāyu**. Second in the series of the seven doors recognised by ANU leading to the attainment of **Ātman**. This door of **vāyu** leads to the attainment of *Sūtra*. Since Vāyu is conceived as having form of *Sūtra*.

**vāyudhāraṇā** वायुधारणा (G 72; YTU 96), the **dhāraṇā** of which the content is **vāyu.** It consists in taking **prāṇa**⁴ to the region of **vāyu**⁵ and retaining it there for two hours, contemplating upon **īśvara,** the omniscient.

G calls it **vāyavīdhāraṇā** and prescribes the taking of **citta** to this spot along with **prāṇa**.

**vāyurabhyāsa** वायुरभ्यास (VU V 46-7), raising **vāyu**⁴ regularly and systematically. Here **vāyu**⁴ signifies **prāṇa**⁴. This rise is brought about by the practice of **uḍḍiyāna**¹ and, in its turn, intensifies the heat in the body. The heat helps digestion and thus nourishes the **dhātus** (essential ingredients of the living body). This leads to some kind of realization as a consequence of which all sins are washed away.

**vāyuveginī** वायुवेगिनी (NBU 9), the fourth of the twelve **mātrās** of **om**. The *mantrayogī* who dies when he is reciting this **mātrā** (of the **praṇava**) is reborn as a *gandharva* गन्धर्व (celestial musician).

**vāyusakhā** वायुसखा (VS II 18), a synonym for fire.

**vāyusthala** वायुस्थल (VS IV 7), region of **vāyu** considered by *Vasiṣṭha,* from the middle of the heart to the middle of the eyebrows.

**vārāṇasī** वाराणसी (DU IV 48), one of the seven internal vital spots.

**vārisāra** वारिसार (GS I 14, 18), one of the four kinds of **antardhauti**. It consists in drinking water to capacity (literally up to the throat), moving the stomach slowly and then expelling it by way of the anus. This **dhauti** cleanses the body and makes it lustrous. Some practising *yogīs* call it *śaṅkhaprakṣālana*.

**vāruṇa** वारुण (YTU 89; ANU 30), the region of the element water in the body, on which **vāruṇīdhāraṇā** is prescribed.

**vāruṇī-1** वारुणी-१ = **vāruṇa** वारुण = **varuṇa** वरुण (YSU V 26; VU V 24; SAU I (4) 11), one of the principal **nāḍīs**. Its function is said to be urination and it is said to be situated between **kuhū** and **yaśasvinī**.

**vāruṇī-2** वारुणी-२ (G 70; HP V 16), one of the five **dhāraṇās**. The object (context) of this **dhāraṇā** is the **mahābhūta** (element) *ambu* अम्बु (water), which is compared to the eighth moon, and the jasmine flower and is supposed to reside in the **kaṇṭha** (throat). It is filled with **pīyūṣa** (nectar) and graced by god **viṣṇu**.

**vārtā** वार्ता (YS, VB III 36), supernormal power of smell. As a result of the practice of **saṁyama** on **svārtha**, there arises supernormal powers in sense organs. Due to **vārtā**, there is knowledge of divine smell.

**vāsanā** वासना (YS IV 8, 24; HP IV 22, 34; BY II 43), acquired mental disposition in which conation predominates.

The arousal of a **vāsanā** is its *abhivyakti* अभिव्यक्ति (manifestation) which is called **smṛti** (revival) by *Patañjali* in IV 9. **Vāsanā** itself abides in the form of a **saṁskāra** (disposition) and a disposition and its arousal naturally correspond to each other. This is their *ekarūpatva* (similarity). Reference in IV 8 is to the **vāsanās** formed in previous lives, to which corresponds their arousal in a subsequent life.

The many **rāgas** and **dveṣas** formed according to the law called **rāga-dveṣa** by *Patañjali* are **vāsanās**; but the law itself is innate. So is the **kleśa abhiniveśa**. It is not a **vāsanā** in the strict sense of the word; though *Patañjali* has included it among **vāsanās** in support of his statement that some **vāsanās** are beginningless.

**vāsudeva** वासुदेव (ABU 22), God in whom everything resides, i.e. who supports everything and who is all pervading **brahman**.

**vāsodhauti** वासोधौति (GS I 35, 39), swallowing a soft cloth measuring four fingers in width and nineteen to twentyfive cubits in length and then vomiting it. The person who does this regularly does not suffer from any stomach trouble, fever, enlarged spleen, leprosy, respiratory disease or liver disease and acquires more and more stamina everyday.

**vi** वि (G 62), bird—here swan. **Vi** is the first part of the word **viśuddha**. The second part—**śuddha**—means pure. **Viśuddhacakra** in the **kaṇṭha** is so called because it is pure like a swan which is unaffected by the water in which it swims.

**vikaraṇabhāva** विकरणभाव (YS III 48), extra-sensory-perception. This ability is said to be acquired as a result of practising **saṁyama** (deep meditation) on the various forms of immaterial nature.

**vikalpa** विकल्प (YS I 6, 9, 42), concept, meaning of a word. The *śabdārthajñānavikalpāḥ*: (word, meaning, knowledge and concept) which characterise a *savikalpa* or a **savicārā samāpatti,** are associated ideas which are the **vikalpas** corresponding to the various parts and aspects of the object of contemplation.

**vikāra-1** विकार-१ (G 9, 54), disorder. In the ninth verse reference is to the derangement of any urge of the body which is cured by practising **padmāsana.** Mental aberrations are, however, said to be cured by **pratyāhāra.**

**vikāra-2** विकार-२ (VB III 13), product, change. A product can never be permanent. Though the substratum is permanent, the qualities undergo a variety of change due to interaction. Thus all the products of **prakṛti** are impermanent because they have a beginning.

**vikārakāraṇa** विकारकारण (VB II 28), cause of change. One of the nine causes. The cause of change is an object that modifies the mind.

**vikṛti** विकृति (SK 3), formation, matter assuming a form. All forms of **vyakta** (manifested nature) are **vikṛti; avyakta** (unmanifested nature) are not. It is only **prakṛti** (that which is the matter of every form).

**Vikṛti** which is not **prakṛti** (a material cause of anything) is called **vikāra.** It is in the act of formation (*prasavasañcāra* प्रसव-संचार) that differentiations appear.

If A differentiates into B, C and D, i.e. B, C and D appear in it, then A is **prakṛti** in relation to B, C, and D which are its **vikṛtis. Prakṛti** and **vikṛti** are thus relative terms. **Avyakta** is **prakṛti** in relation to **vyakta. Mahat** is **prakṛti** in relation to **ahaṅkāra** and **ahaṅkāra** in relation to the **indriyas. Avyakta** is not **vikṛti** in relation to any **prakṛti** and the **vikāras** are not **prakṛti** in relation to any **vikṛti.**

**vikṣipta** विक्षिप्त (VB I 31-2), one of the five **bhūmis** of **citta.** It is the ordinary state of attention in which one is more conscious of some objects and less of others; i.e. some ideas occupy the locus of consciousness while others flit about in the margin.

**vikṣepasahabhuvaḥ** विक्षेपसहभुवः (YS, VB I 31), accompaniment of **vikṣepas** which are: **duḥkha** (pain), **daurmanasya** (dejection), **aṅgamejayatva** (unsteadiness of the body) and **śvāsapraśvāsa** (inhalation and exhalation).

**vigraha** विग्रह (G 8), the body. It is to be held erect while performing **siddhāsana.**

**vighna** विघ्न (TBU I 40, 41; YKU 1 61), obstacle. Nine **vighnas** in the way of **samādhi** are enumerated in TBU, as nine **antarāyas** (hindrances) are mentioned by *Patañjali*. The **vighnas** of this text are *anusandhānarāhitya,* **ālasya, bhogalālasā, laya, tamas, vikṣepa, teja, sveda** and *śūnyatā,* (absence of) **bhāvanās.** YKU mentions ten **vighnas** (hindrances) viz. *abhyāsatyāga* अभ्यासत्याग (abandonment of practice), **saṁśaya** (doubt), **pramattatā** (delusion), **ālasya** (indolence), **nidrā** (drowsiness), *virati*

विरति (disinterestedness), **bhrānti**, **viṣaya** (object of affection or concern), **anākhya** (inability which cannot be described) and *yogatattvālabdhi* योगतत्त्वालब्धि (not understanding the essentials of **yoga**$^4$).

**vicāra** विचार (YS I 17, 44), **sūkṣma** (subtle) **viṣaya**$^4$ of **samāpatti** (merging the **citta**—mind—in the object of consciousness). According to VB, with the exception of the five **mahābhūtas** and their modifications, all the **guṇaparvas** are the subtle objects referred to.

**vicāraṇā** विचारणा (VU IV I 3, II 1, 4), investigation. Second in the series of seven stages of knowledge. **Vicāraṇā** consists in proneness to good conduct, preceded by steady application to the study of *śāstras,* the company of virtuous people and the practice of **vairāgya** or detachment.

**vicārānugata** विचारानुगत (VBh I 17), accompanied by reflection. Second in the four stages of **samprajñāta yoga. Samprajñāta** accompanied by reflection is the direct perception of the essence of the subtle object. After **vitarka** comes **vicāra** wherein, in the same support, the mind is able to directly perceive the subtle aspects of the object such as **prakṛti, mahat** etc.

**vicchinnakleśa** विच्छिन्नक्लेश (YS II 4), a **kleśa** (innate psychological disposition) which is neither **udāra** (aroused at the moment) nor **prasupta** (perfectly inactive), nor **tanu** (weak). It is inactive for the time being. But **vicchinna** does not mean "repressed" in the psycho-analytic sense, as it may be aroused the very next moment. It is only temporarily suppressed and has not gone deep into the unconscious.

**vijana** विजन (TBU I 23), seclusion.

**vijṛmbhikā** विजृम्भिका (HP II 54), exhalation, which is to be done through the nose for **sītkārī prāṇāyāma**.

**vijñāna** विज्ञान (SK 2), knowledge. It includes philosophical understanding.

**vitarka-1** वितर्क-१ (YS I 17, 42, 43), **sthūla** (concrete) **viṣaya**$^4$ (content) of **samāpatti** (merging of **citta**$^2$—mind in the object).

**vitarka-2** वितर्क-२ (YS II 33), violation of a **yama** (restraint). When a *yogī* is tempted to violate a restraint or an observance he is advised to remind himself that such violation would mean endless misery and ignorance.

**vitarkānugata** वितर्कानुगत (VBh I 17), accompanied by deliberation. The first among fourfold **samprajñāta yoga. Vitarka** is that where there is a special perception of the gross object. Special reasoning or ascertainment is **yoga,** the restriction connected with it is **yoga** connected with **vitarka.**

**videha-1** विदेह-१ (VBh I 15, 19), without gross body. Having the experience through the subtle body is called **videha. Videhas** have the modification of the intellect without reference to the body, i.e. they are devoid of gross body.

**videha-2** विदेह-२ (VB III 43), a type of **dhāraṇā.** According to this text, this kind of **dhāraṇā** is of two types; viz., **kalpitā** and **akalpitā.** In the former, i.e. **videha,** the **citta** remains inside the body. In the latter, however, it goes out of the body (cf. **vṛtti**$^2$).

*Patañjali* has not used the word *videhā*. He has used the word **mahāvidehā,** which may be a technical term not implying that there should be a **akalpitā videha dhāraṇā.**

In the **dhāraṇā** called **videha** the body is forgotten to a large extent and this gives it the name by itself i.e. the *yogī* remains regularly oblivious of the body in the state. Though self consciousness is not entirely absent.

**vidyut** विद्युत् (NBU 9), second in the series of twelve **mātrās** of **praṇava.** A **sādhaka** who leaves his body during the second **mātrā** is reborn as a high souled *yakṣa*.

**vidhāraṇa** विधारण (YS, VBh I 34), holding of breath. According to *Vijñānabhikṣu,* this retention of breath should be practised after inhalation, since after exhalation, it is not possible to retain the breath in. But VM's technique of retention is preceded by exhalation and not inhalation.

**vidhiyajña** विधियज्ञ (BY X 13, 14), a ritualistic sacrifice. However, this *yajña* has been considered to be inferior to **japa yajña.**

**viniyoga-1** विनियोग-१ (YS, VB III 6), application. When one stage has been conquered by **saṁyama,** it is applied on the immediately following stage, i.e., only after conquering the earlier stages, the *yogī* should apply **saṁyama** to the later stages.

**viniyoga-2** विनियोग-२ (BY I 42, II 5, 40, 50), application. One of the five features of **mantra.** Application of **oṁkāra** in the beginning of every religious act. This is called **viniyoga. Mantra,** applied for the achievement of specific desired object, is called **viniyoga.**

**viniṣkampa** विनिष्कम्प (ANU 22, 23), motionlessness. It is an essential requisite for **kumbhaka** (suspension of breath) and is to be maintained for seven or eight **mātrās** (cf. *Upaniṣadbrahmayogī*) for **dhāraṇā** and for twelve **mātrās** for practising **yoga.** Obviously **yoga** here means **dhyāna.**

**viparītakaraṇī** विपरीतकरणी (G 58, 59; GS III 2, 30-1; YTU 122; HP III 6, 76, 78; SS IV 69). It is a general name for the three topsy turvy poses—**śīrṣāsana, sarvāṅgāsana** and **viparītakaraṇī**—in which the **nābhi** (navel) is taken above the **tālu** (roof of throat), by the *yogī* standing on his head or his shoulders, so as to prevent the **pīyūṣa** (nectar) secreted in the **tālu** from falling into the **agni** (fire) in the **nābhi**. Depriving **agni** of this **pīyūṣa** is given much importance in *Gorakṣa Śataka* and the aspirant is required to learn it from a **guru**² and not only read about it in books. This shows that there are more subtle methods also of preventing **pīyūṣa** from falling into **agni** e.g. manipulating **prāṇa².** **Viparītakaraṇī** of GS and YTU is the same as is ordinarily known as **śīrṣāsana.** It consists in placing the head on the ground supported by both hands from behind, throwing up the legs and becoming straight and steady. Thus the **nābhi** goes above the **tālu** and this prevents the **amṛta** from flowing into the **nābhi**. Consumption of this secretion by fire in **nābhi** is supposed to be the real cause of death and therefore a daily practice of this **mudrā** is said to save the *yogī* from old age and early death.

YTU does not include **viparītakaraṇī** among the **āsanas**. According to this text, it is to be done just for a moment to begin with and then the duration is to be gradually increased. It is said to cure all the diseases. Daily practice of this posture increases the internal heat of the body which is responsible for digestion. HP and YTU prescribe increase of food intake for the *yogīs* who practise **viparītakaraṇī**. A person who practises **śīrṣāsana** has to eat different kinds of food so that he may not remain under-nourished in any way. After three months of practice, signs of old age are said to disappear and if someone practises it for three hours everyday they believe that that person will never die of old age or disease.

**viparyaya-1** विपर्यय-१ (YS, I 8; VB II 5), *ajñāna* अज्ञान (ignorance)—one of the five **cittavṛttis**. All experiences caused by making mistakes in perception, memory or reasoning are **viparyaya**[1]. *Patañjali* has not used this word as a synonym for the **klesá avidyā**, as even **pramāṇa** (correct knowledge) can be prompted by the **kleśa avidyā** according to him. But the commentators of SK and YSU have used this term as a synonym for the **klesá avidyā**, which is also called **tamas** by them. This has caused unnecessary confusion.

**viparyaya-2** विपर्यय-२ (SK 46, 47), five of the fifty experiences which are, according to one arrangement, considered by the author to constitute the **pratyayasarga.** *Īśvarakṛṣṇa* has not said in so many words that the experiences generated by **tamas, moha, mahāmoha, tāmisra** and **andhatāmisra** are these five kinds of experiences; but since he has counted the variations of these five sources of ignorance among the fifty members of the **pratyayasarga,** it is clear that he means such experiences.

**viparyasta** विपर्यस्त = **viparyāsa** विपर्यास (SK 19, 23, 45), opposition, being entirely different. All the distinguishing marks of **puruṣa** mentioned in *Kārikā* 19 are said to flow necessarily from the **puruṣa** and **prakṛti**[1] principles being essentially different from each other. Absence of the **bhāva,** called **aiśvarya,** amounts to meeting with insurmountable obstacles. The opposites of **dharma, jñāna, virāga** and **aiśvarya** i.e. **adharma, ajñāna, rāga** and **anaiśvarya,** are said to be the **tamas** contents of **buddhi.** Of these, *ajñāna* leads to **bandha,** which is the opposite of **apavarga,** and **anaiśvarya** means *vighāta* विघात, the opposite of **avighāta.**

**vipāka** विपाक (YS I 24, II 13, IV 8), actualization of a potentiality formed in a human or animal organism. In so far as **vāsanās** are such potentialities, their arousal is also **vipāka.** Whatever a man does (all kinds of behaviour including consciousness), he leaves behind a disposition (**saṁskāra**), which remains as a permanent potentiality in the organism. Whenever this disposition is aroused by an experience in some way associated with the experience which caused the disposition, there results some action or experience. This is called the **vipāka** of the previous experience or action which generated the potentiality.

If by repeatedly acting in a certain way we developed a fascination for going on pilgrimage, whenever there is an opportunity of going on pilgrimage, we will readily avail of it. This is the **vipāka** of a disposition we have formed. According to the believers, in what they call depth-psychology, most of our actions and choices which cannot be explained in any other way are the **vipāka** of the wishes we had fostered. That we have forgotten those wishes, does not prevent their fulfilment. Memory is a system of dispositions. Remembering is their **vipāka.**

**viprakṛṣṭajñāna** विप्रकृष्टज्ञान (VB, VM III 25), knowledge of distant things. When one gets stability of mind then only there arises luminous sense activity which leads to **viprakṛṣṭajñāna.**

**viplavā** विप्लवा (VM II 26), wavering (combined with erroneous perception). Yogic summum bonum lies in the attainment of unwavering discriminate discernment i.e. **aviplavā vivekakhyāti.**

**vibhāga** विभाग (SK 15), distinction = one being different from another—otherness. **Kārya** (effort) and **kāraṇa** (cause) are distinct from each other. This is what is here called their **vibhāga.** Some causes are other than their effects—not the same in any sense, but some causes are in some sense the same as their effects. Such a cause and its effect is different in one sense and yet the same in another sense. A potter is in a sense the cause of the pot, which he makes; but the pot is other than the cause—in no sense the same. Earth, on the other hand, which is the material cause of the pot, is other than the pot in one sense and the same thing as the pot in another. It is present in the pot. The pot is earthen and earth in that form is the pot. Difference in the properties of earth and pot is **kāryakāraṇavibhāga.** Their being of the same stuff is **kāryakāraṇavibhāga.** Similarly there is **vibhāga** as well as *avibhāga* between the **vyakta** (the manifested) and the **avyakta** (the unmanifested nature) which is its cause. This is the **Sāṅkhya** view.

**vibhu** विभु (BG V 15), ubiquitous, one of the qualities of God.

**vibhūti** विभूति (VM III 1, 55), the supernormal powers. The third book of *yogasūtra,* describes the supernormal powers for the sake of the propagation of belief and also because it is favourable to the concentration. **Vibhūtis** are said to be accomplished through **saṁyama.** *Vācaspati* while stressing the importance of **vibhūti** rejects the objection against it and clearly states that for the attainment of isolation the supernormal powers are not absolutely useless though they are not directly the causes.

**vimatsara** विमत्सर (ATU 14), one who has no **dveṣa** (ill-feeling towards others) of any kind. To have no **dveṣa** is one of the qualifications of an **ācārya** (teacher of **yoga**).

**vimarda** विमर्द (SK 46), conflict, clash, struggle. **Guṇavaiṣamya vimarda** is the clash caused by inequalities in the strength and proportion of **guṇas** at any time.

If all the **guṇas** were always equally forceful, then perhaps there would be no conflict among them and no possibility of one being overpowered (= dominated) by the other. The fifty different forms of the **pratyayasarga** are due to **guṇavaiṣamya vimarda.** In the absence of such conflict between the **guṇas** there would be no phenomena either mental or material.

**vimuktaphala** विमुक्तफल (ATU 7), the person who is not bound by the law of **karmaphala** (cf. YS II 14). The *yogī* who succeeds in seeing the internally aroused light is here said to be no longer subject to this law.

**vimokṣa** विमोक्ष (SK 56), liberation, release from **saṁyoga** (connection with a liṅga). According to SK, creation is for the sake of **vimokṣa** of the **puruṣas.** In **pradhāna** there is said to be a natural urge for bringing about **vimokṣa** of **puruṣas** and the ultimate aim of all that takes place in nature is **puruṣavimokṣa.** This is the **Sāṅkhya** theory.

**viyogakāraṇa** वियोगकारण (VB II 28), the cause of separation. The cause of separation is discriminate discernment being the cause of separation from impurity.

**virāja** विराज (KU 16), not possessed by the properties of **rajas,** an epithet for **suṣumnānāḍī**.

**virati** विरति (YKU I 60), indifference. One of the ten obstacles in the path of yogic practices to be overcome.

**virāga** विराग (SK 23), detachment. It is one of the four *sāttvikarūpas* (superior functions) of **buddhi.** Detachment from everything leads to **prakṛtilayatva** (SK 45). It is only when **jñāna** dawns that **vimokṣa** is attained.

**virāmapratyaya** विरामप्रत्यय (YS, VB, VBh I 18), cessation of content of citta and modification. Regarding the modification also, the idea that it should vanish is **virāmapratyaya**¹. It is superior detachment, which is a sense of satiety even in discriminate discernment. By the continuous practice of **virāmapratyaya** one attains **anya** i.e. **asamprajñāta** stage.

**virūpākṣa** विरूपाक्ष (HP I 5), name of an important *haṭhayogī* of the *Nātha* cult. *Svātmārāma* quotes his name as a mark of salutation to the *yogī*.

**vilambinī** विलम्बिनी (YSU V 18, 20), one of the sixteen principal **nāḍīs**². It is said to be situated in the navel region from where the **nādīs** branch off in all directions.

**vivekakhyāti** विवेकख्याति (YS II 26, 28, IV 29), the knowledge that **puruṣa** and **prakṛti** are absolutely different. But while this **viveka** (knowledge) is an experience, **vivekakhyāti** is a living belief. It is a part of the mental structure which determines experience and behaviour—not just a passing mental process. It is a realization. For *Patañjali* it is the knowledge that **puruṣa** is quite different from **citta,** which is ordinarily supposed to be the only self.

This realization makes the **citta**² conscious of its own secondary status. The only everlasting Reality is the **puruṣa,** not the **citta.** Sooner or later, every **citta** has to undergo **pratiprasava** (reverse evolution) and cease to exist as an individual.

**vivekajajñāna** विवेकजज्ञान (YS II 52, 54), intuitive discrimination. By performing **saṁyama** on **kṣaṇa** and **krama** (pattern of change which occupies a **kṣaṇa**) the *yogī* gets an intuitive knowledge of what is imperceptible. If there are two similar objects, e.g. one of which cannot be discriminated from the other by perception, the *yogī* knows by **saṁyama** which is which. Intuitive knowledge of a complex situation is not gained part by part. It is given all at once. Besides, it can be of the past, of the future, as well as of the present. It sustains a *yogī* by giving him self-confidence. Discrimination between **prakṛti** and **puruṣa** naturally follows in course of time.

**vivekadvāra** विवेकद्वार (G 1), gateway of discrimination. *Gorakṣa's* concept of discrimination lies in understanding of the true nature of **upādhi** and **tattva.**

**vivekanimna** विवेकनिम्न (YS, VB, VBh IV 26), inclined towards the intellective distinguishing power. The **citta** at this stage becomes full of discriminative knowledge.

**vivekin** विवेकिन् (YS II 15), a person who analyses and discriminates—a wise man, and not the *yogī* who has successfully discriminated between **puruṣa** and **citta** (the permanent and the impermanent selves).

For realizing that life in the world is essentially and on the whole painful, it is not necessary first to discriminate between **puruṣa** and **citta.** This comes as the result of success in **yoga**$^4$. On the other hand, one takes to **yoga**$^4$ because one sees that there is more misery than pleasure in the world.

**viśuddha** विशुद्ध (G 62, 63, 83; YSU I 174, V 10), one of the **cakras** (centres for meditation). Its seat is the lower part of **kaṇṭha** (throat), inside on the level of the Adam's apple. **Somakalājala** (nectar) which is secreted from this part of the body is to be retained there; and if this nectar is retained by a *yogī* in the **viśuddhacakra** for one month, the *yogī* does not decay. Two such nectars are mentioned in the *Gorakṣaśataka:* (1) that which is secreted in the **viśuddhacakra** and is called **somakalājala** and (2) that which oozes from **candra** in the throat and is referred to as **pīyūṣa** and **amṛta.** But the two liquids are spoken of in the same terms and it appears that the **kaṇṭha** is regarded as one organ and that the whole of it secretes the **amṛta** which flows down to the **nābhi** (navel) and is there burnt up by its heat.

Three **dhyānasthānas**—(1) **rājadantabila** (G 64), (2) **ghaṇṭikā** (G 86) and (3) **lampikā** (G 86) are distinguished by G in the **kaṇṭha** and obviously **amṛta** is supposed to flow from all these spots.

YSU places the **viśuddhacakra** in the **kaṇṭhakūpa** (lower down in the throat) and using the simile of a wheel, believes it to have sixteen spokes.

**viśuddhi** विशुद्धि (YKU III 11), fifth **cakra** in the series of six **cakras.** This **cakra** is situated in the **kaṇṭhamūla.**

**viśeṣa-1** विशेष-१ (YS II 19; SK 38-9, 41), last of the four stages of differentiation, according to *Patañjali*. As compared to the other stages, it is the stage of greatest specialization. The **viśeṣas** are the forms in which the **aviśeṣas** exist. According to VB, the eleven **indriyas** and the five **mahābhūtas** are the **viśeṣas.** *Īśvarakṛṣṇa* writes that though the **mahābhūtas** are supposed to be the **śānta, ghora** and **mūḍha viśeṣas,** in his opinion the **śānta, ghora** and **mūḍha viśeṣas** are the **sūkṣma,** the **mātāpitṛja** and the **prabhūta** individuals respectively (cf. **ghora**). The commentator, *Vācaspati Miśra* equates **sūkṣmas** with **sūkṣma dehas** (subtle bodies), **mātāpitṛjas** with the *ṣāṭkauśika* (having six sheaths) ones and **prabhūtas** with **ghaṭa** (pot) etc.

Thus **liṅgas** in which **sattvaguṇa** predominates, are **sūkṣmaviśeṣas,** the **kalalas** (fertilized ova), in which **rajas** predominates, are **ghora viśeṣas** and the **sthūla śarīras** (the material part of the living bodies, mainly the contribution of food) in which **tamas** predominates are the **mūḍha viśeṣas**. In *Kārikā* 41 he obviously uses this word for two **viśeṣas** other than **sūkṣma.**

**viśeṣa-2** विशेष-२ (SK 16), specific, different from all others. Every form which the **guṇas** take is a particular combination, different from all other combinations.

**viśeṣa-3** विशेष-३ (SK 34), concrete as opposed to abstract, a percept or an image as opposed to a sensum. As a sense organ is stimulated we sense a quality like softness, redness, fragrance etc. At the same time we perceive a soft, red, fragrant object. The latter is a **viśeṣa**³ **viṣaya.** Co-operation of **manas** with an **indriya** is necessary for experiencing **viśeṣa**³ **viṣayas**.

**viśeṣatattvasamatā** विशेषतत्वसमता (YCU 114), becoming one with the Absolute Reality, which is the final goal of **yoga**⁴, according to the **vedānta** school of thought. One of the methods adopted by the *yogīs* for becoming one with **brahman** is here said to be to assume the posture of an **āsana** in which heels are placed touching the perineum below the genitals, to close ears, eyes, and nostrils with the fingers, to breathe in through the mouth and to suspend breathing, raising **apāna** in all its richness and holding it in the head. In this context **viśeṣa tattva** is the One Supreme Reality (**brahman**).

**viśeṣadarśin** विशेषदर्शिन् (YS IV 25), a person who has discriminated between the permanent and the impermanent selves. Obviously, such a person sheds egoism, for which *Patañjali's* **kleśa asmitā** stands. In this *Sūtra* **asmitā** is referred to as **ātmabhāvabhāvanā.**

**viśokā** विशोका (YS I 36; VM III 49), removal of sorrow. There are two types of sense activities which are without sorrow. One is obtained by concentrating on intellect and the other on the first principle. Both the types are also of the nature of light. The supernormal powers like omnipotence and omnipresence are also termed as **viśokā** perfection.

After attaining this perfection the *yogī* becomes omniscient with his afflictions and bondage dwindled and gaining control he rejoices.

**viśva** विश्व (YCU 72; YKU III 21), one of the four **puruṣas**³ who are said to experience the four states of living beings, particularly men. **Viśva** is supposed to be the experiencer of the waking state and the experiencer of real objects with which one is face to face in the waking state.

YKU considers **viśva** to be one of the three **puruṣas**³ the other two being **taijas** and **prājña.** In fact, there is only one **ātmā**² to which different roles are attributed and different names given accordingly. Waking state (**jāgrat**) experiences are considered by these *ṛṣis* to be gross as compared to those of **svapna** (dreaming), **nidrā** and **turya** states.

**viśvakarmā** विश्वकर्मा (BY IX 92), one of the names of God, performing all the actions of the universe, he is called **viśvakarmā.**

**viśvodarā-1** विश्वोदरा-१ (DU IV 8, 15, 23, 39), one of the four principal **nāḍis** according to this text. It is situated between **kuhū** and **hastijihvā.** Its presiding deity is **pāvaka** (fire).

**viśvodarā-2** विश्वोदरा-२ (VS II 32, 40), one of the fourteen important **nāḍīs,** on the left side of the body. It is supposed to be interconnected with all the **nāḍīs.** The position of this **nāḍī** in **kanda** is in between **kuhū** and **hastijihvā.**

**viṣaya-1** विषय-१ (YS I 11, 33, 37, 44-5, 49, III 54; SK 11), an object of knowledge or contemplation. **Smṛti** is successful recall of any object known previously and the sentiments of **maitrī** etc. are to be entertained towards objects apprehended as **sukha** etc., **vicāra** is a subtle (**sūkṣma**) object of contemplation, **vitarka** a gross one (cf. **vivekajajñāna**).

**viṣaya-2** विषय-२ (YS I 15; YKU I 60; HP IV 90-1), desirable object. It may be one of this world or of the other world like **svarga** (heaven).

**viṣaya-3** विषय-३ (YS II 51), act; here the act of exhalation or inhalation (cf. **prāṇāyāma**).

**viṣaya-4** विषय-४ (SK 11, 50), object, as opposed to **puruṣa**. Complete disinterestedness in the five kinds of objects—visual, auditory, tactual, gustatory and olfactory, five out of the nine **tuṣṭis**.

**viṣaya-5** विषय-५ (SK 33-5), the material (collected through the **indriyas**) dealt with by the **antaḥakaraṇa.** The group of ten *indriyas* is said to convey this material to the threefold **antaḥkaraṇa** and **buddhi** is said to go deep into it.

**viṣayavatīpravṛtti** विषयवतीप्रवृत्ति (YS I 35), a centrally aroused light, sound, smell etc. enjoyed by a *yogī*. This is not caused by any external sensory stimulation, nor it is ESP. It is somehow caused by an inner stimulation of the corresponding cerebral centre. When this arises, the *yogī* finds it easy to fix his attention on it, i.e. easy to perform **dhāraṇā.** It also brings self-confidence and optimism to the *yogī*.

**viṣāda** विषाद (SK 12), dullness—neither tranquillity nor agitation. It is said to be of the nature of **tamas.** In consciousness, which is on the whole **sattva** dominant, the part of **tamas** is dullness, stupidity, ignorance. It raises its head in the state of **viṣāda.** Though all the three **guṇas** are present everywhere in **ptakṛti,** the phenomena in which one **guṇa** predominates and the other two are comparatively less active, are called after the name of that **guṇa sāttvika, rājasa** or **tāmasa.**

**viṣuva** विषुव (BVU 55), point of equal separation. The point where the **iḍā** and **piṅgalā** meet and from where **prāṇa** enters the **mūrdhā** is called **viṣuva.**

**viṣṇu-1** विष्णु-१ (TBU I 5, 9; GS VII 18; YCU 75; HP III 105, IV 100), the Supreme Being. No difference has been made between **viṣṇu** and **brahman** in TBU or HP. GS also equates **viṣṇu** with **brahman.** YCU considers Him to be responsible for the maintenance of the creation of **brahmā.** This function being a pious one, **viṣṇu** is said to be **sāttvika.**

**viṣṇu-2** विष्णु-२ (BY IX 81), God of preservation.

**viṣṇugranthi** विष्णुग्रन्थि (YSU I 87; YKU I 68, 85; HP IV 73), one of the three obstacles in the way of **prāṇa**$^2$ rising up the **suṣumnā** (spinal cord), the other two being the **brahmagranthi** and **rudragranthi.** According to *Upaniṣadbrahmayogī*, this **granthi** is situated on this **anāhata** *kavāṭa* कवाट (door) in the chest. YKU calls this **granthi** an obstruction in the way of **kuṇḍalinī** rising along the **suṣumnā.**

**viharaṇa** विहरण (SK 28), change of place by moving the entire body, going about. It is one of the five **vṛttis** (functions) of the **karmendriyas.** It is the function of the **karmendriya pāda** (literally foot); though it is not necessarily the work of the feet. **Viharaṇa** is possible even for those who have no feet at all. Flight of birds also comes under **viharaṇa.** Rolling and hopping would also be **viharaṇa.**

**vītarāga** वीतराग (YS I 37), person who has no attachment to things of any kind whatsoever. Such a person is able to cross the *bhavasāgara* भवसागर (worldly existence, which is compared to a very rough sea difficult to cross).

**vīrāsana-1** वीरासन-१ (HP I 21; SAU I (3) 4; VU V 16; DU III 1, 6; TSM 37), one of the principal **āsanas**[2]. It consists in sitting with one foot above the opposite thigh and the other foot below the other thigh.

**vīrāsana-2** वीरासन-२ (GS II 3, 17), sitting with one foot on the opposite thigh and the other foot, turned upside down by folding the leg, placed under the other thigh.

**vīrāsana-3** वीरासन-३ (VS I 67, 72; VM II 46), hero posture. One of the ten principal **āsanas** mentioned by *Vasiṣṭha.* Its technique consists in placing the foot on the opposite thigh and the other foot under the other thigh steadily. VM also discusses the technique of this **āsana** while commenting on VB. This is one of the twelve **āsanas** enumerated by *Vyāsa.* Its technique is as under: after sitting well on the ground, one foot touching the ground and other foot is placed over the partially contracted knee.

**vīrya-1** वीर्य-१ (YS I 20), effort. Some people succeed in **asamprajñāta yoga** by effort. Others are in this state by their very nature.

**vīrya-2** वीर्य-२ (YS II 38), energy. One acquires strength by living a continent life.

**vṛkṣāsana** वृक्षासन (GS II 5, 36), one of the thirtytwo **āsanas**[2] mentioned by *Gheraṇḍa.* It consists in standing on the ground like a tree, placing the right foot at the root of the left thigh.

**vṛtta** वृत्त (G 72), globular in shape. The atmosphere surrounding the earth is generally supposed to be spherical in shape. Hence the **mahābhūta vāyu** is here said to be a **vṛtta** in which **sattva** predominates.

**vṛtti-1** वृत्ति-१ (YS I 4, 5; VB I 5, III 1, 12-13, 28-31), function. **Cittavṛtti** should therefore, mean mental process. But from the enumeration of **vṛttis** given by *Patañjali* it is clear that by the word **cittavṛtti** he means only "cognitive mental process". All the **citta-vṛttis** mentioned by *Patañjali* are forms of cognition.

Whether a **vṛtti** be of the **guṇas** or of any or all of the **karaṇas**, it is according to SK, always purposive, the purpose of all of them being service of the **puruṣa**[1] concerned (cf. **puruṣārtha**).

**vṛtti-2** वृत्ति-२ (YS II 50, III 43), position. In the context of **prāṇāyāma**[2] three positions of the chest are mentioned by *Patañjali;* (1) when the lungs are practically empty, (2) when they are full of air and (3) the mid-chest position. Accordingly, there are three kinds of **prāṇāyāma**[2]. *Patañjali's* fourth kind of **prāṇāyāma**[2] has nothing to do with any such position of the chest. It can take place in any chest position.

**Bahirakalpitāvṛtti** III 43 is supposed by VB to be a position taken up by a **citta**[1] outside the body.

This obviously can be done, if at all, only by the **citta**[1] of a highly advanced *yogī* and would be one of the rarest extraordinary powers that can be attained by practising **yoga**. The experiences of such a **citta** will now be called extra- somatic. But this does not seem to be *Patañjali's* meaning. For *patañjali*, **bahirakalpitāvṛtti** is the position of **samāpatti** in an object outside, not in a part of the body and **akalpitā** here may mean complete absence of self-consciousness. This position alone can be called **videhā.** A **cittavṛtti** can never be **videhā** if we understand **akalpitā** in this way and according to this interpretation **kalpitā vṛtti** cannot be **videhā** (cf. VB).

**vṛtti-3** वृत्ति-३ (YS II 15), conation. **Guṇavṛttivirodha** is the conflict between **sāttvika,** *rājasika* and *tāmasika* **vṛttis**[3], i.e. conations due to **sattva, rajas** and **tamas** respectively predominant.

**vṛtti-4** वृत्ति-४ (HU 8), **vṛtti**[4] includes cognitive, affective and conative states of consciousness, as well as the four well-known states: **jāgrat** (waking), **svapna** (dreaming), **suṣupti** (dreamless sleep) and **turīya** (fourth). HU has mentioned a fifth state beyond the **turīya,** in which the last nasal sound of **oṁkāra** merges in the **haṁsa** (Supreme Reality) (see *Upaniṣadbrahmayogī*).

**vṛttinirodha** वृत्तिनिरोध (VB I 2), restriction of the modification of the mind. This is twofold—**samprajñāta** and **asamprajñāta.**

**vṛttibodha** वृत्तिबोध (VBh IV 22), knowledge of the modification of **citta.** The **citta** is predominantly **sāttvika** and it has the capacity to reflect the **puruṣa.** The **puruṣa** principle reflected in this mirror not only intelligizes the content of the **citta** but also identifies itself as the possessor of that knowledge and this state is called **vṛttibodha.**

**vṛṣa** वृष (G 60), the individual transmigrating soul (the **jīva**), who is said to reside in the chest. **Jīva** (= **jīvana**) is elsewhere in this text described as pervading the entire autonomic nervous system (G 25). But here **jīva** is said to reside in the **anāhatacakra** in the chest. As he is governed by the laws of the three **guṇas,** he is said to be *tridhābaddha* त्रिधाबद्ध (tied in three ways).

The **jīva** is described as roaring aloud. Perhaps the meaning is that it is always in a state of pain which makes him roar for an escape.

**vṛṣāsana** वृषासन (GS II 5, 38), one of the thirtytwo **āsanas** mentioned by *Gheraṇḍa*. It consists in placing the anus on the right ankle and the opposite (left) foot under the other (left) side, touching the ground.

Obviously the dorsal side of this foot touches the ground.

**vedana** वेदन (YS, VB III 36), supernormal power of touch. As a result of the practice of **saṁyama,** there arises supernormal power in sense organs by which there is access to divine touch. These powers arise even without desire for them.

**vedapāraga** वेदपारग (BY XI 10), accomplished in *Vedas*. One who goes beyond the **tattvas** and also knows the reality beyond it is called **vedapāraga.** One who is simply expert in recitation of *Vedas* should not be considered **vedapāraga** according to BY.

**vedabāhya** वेदबाह्य (BY XII 21, 22), not available in *Vedas* or other than *Vedas* or heterodox philosophical doctrines.

**vedavit-1** वेदवित्-१ (KU 17), he who knows the truth. *Veda* here meaning pure knowledge. Between **iḍā** and **piṅgalā**

there is said to be the supreme spot, presumably the one occupied by the top of **suṣumnā. Suṣumnā** is said to be the spot of the **parabrahma.** By the knowledge of that spot, is therefore, meant the knowledge of **brahman.**

**vedavit-2** वेदवित्-२ (BY XI 9), well-versed in *Vedas*. The word appearing in *Vedas* consists of only five syllables. The person who knows the sixth becomes well-versed in *Vedas*.

**vedānta** वेदान्त (KU 10), expositions of the **vedānta** philosophy. The **vedānta,** particularly *Kaṭha* and *Śvetāśvatara*, in which the *aṅguṣṭhamātra* अंगुष्ठमात्र **puruṣa** is said to reside in the cavity of the heart (**hṛdaya**) described as shining like a red lotus.

**veditavya** वेदितव्य (ABU 17), that which ought to be known and is thus the **lakṣya** (target) of true knowledge—the ultimate goal of knowledge. The seeker after truth, aims at the knowledge of two things.

One is **śabdabrahma** which is **svara** and the other the **asvara brahma.** The former is **brahman** symbolised by the sound of **om** and the latter **brahman** beyond any sound or any other worldly representation.

**veṣadhāraṇa** वेषधारण (HP I 66; SSP V 19), external appearance; wearing a particular type of dress. *Svātmārāma* says that practice alone brings success, wearing a particular dress does not lead one to success in **yoga.** In SSP also it has been declared clearly that **veṣa** is related to external physical appearance. **Veṣa** is related only to particular sect so as to facilitate the recognition of its followers but unless they follow particular ethical rules, they cannot attain the highest goal.

**vaikārikabandha** वैकारिकबन्ध (VBh I 24), one of the three bondages. The other two being **prākṛtika** and **dakṣiṇā.** The bondage of **videhalayas** is **vaikārika.** The liberated souls become liberated from these different bondages which itself proves that they had bondage at some time. **Īśvara** of *yogasūtra* has been conceived as beyond three **bandhas.**

**vaikṛtika** वैकृतिक (SK 43), acquired—developed, not original. Those **bhāvas** (dispositions) which are not innate and original are called *vaikṛta* वैकृत. The inborn ones are **prākṛta.** Some **prākṛta bhāvas** are present at the time of birth in a potential state only. They need time and opportunity for their full development. Such **bhāvas**$^2$ get completely developed by the time the child is old enough to act according to them.

The **sāṁsiddhika bhāvas** are those **prākṛtika** ones which are fully fledged from the beginning, e.g. pecking in a chick. The **vaikṛtika bhāvas** are those which are acquired by education and training.

**Jñāna, rāga** and **virāga** and mostly **aiśvarya** are all **vaikṛtika bhāvas.** Some **aiśvaryas** are not. They are either **sāṁsiddhika** or **prākṛta.**

**vaikharī** वैखरी (YSU III 5, 10), one of the four **śaktis** (energies) which are said to be operative in producing speech. They are said to be the four constituents of **sarasvatī,** the *vākśakti* (power of speech).

**Vaikharī** is responsible for emitting vowel sounds by manipulation of breath. This is the culmination of the function of the *vākśakti*. If a *yogī* knows the *vākśakti* then by the grace of this goddess—**sarasvatī**—he acquires command over speech.

**vaidyuta-1** वैद्युत-१ (YSU V 32), one of the five **agnis** (fires), which is here said to constitute the **sūkṣma** (subtle) *vapu* वपु (body) taken by **brahman** (the Supreme Reality). It is supposed to reside in the region between the lower part of the abdomen and the navel. It is described as one's own inner self. The five **agnis**$^3$ may be the five centres of energy consumption. The energy consumed in living is, according to this text, the *sūkṣmarūpa* (form) of **brahman,** which is described as the subtle body of **brahman.** By GS **agni**$^3$ is said to reside in the navel region. This fits in well with the idea expressed in YSU.

**vaidyuta-2** वैद्युत-२ (BY II 114, 122), one of the ten synonyms of **niṣkalabrahma. Oṁkāra** is called **vaidyuta** because it makes apparent the ascetic light between the eyebrows which shines setting aside the darkness.

**vairatyāga** वैरत्याग (YS, VM II 35), absence of enmity. As a result of **ahiṁsā,** there is giving up of mutual enmity amongst all living beings, which are near him, such as cat and mouse or horse and buffaloes etc.

**vairāgya-1** वैराग्य-१ (KU 24; YS I 12, 15; HU 8), renunciation. The keenest **prāṇāyāma**$^2$, according to KU, is sharpened on the stone of **vairāgya;** and for this reason **vairāgya** becomes a part of the **yoga** taught in this *Upaniṣad.* It is thus the **yoga** comprising of **vairāgya, prāṇāyāma**$^2$, **pavanadhāraṇā** and **manodhāraṇā.** For *Patañjali* **vairāgya** is complete renunciation of both worldly and super-worldly enjoyable objects as well as of everything of the nature of **guṇas.** VB gives **svarga** as an example of the latter. According to HU, the **jīva** experiences **vairāgya** when he occupies the centre of the heart called **hṛtpadma** (see *Upaniṣadbrahmayogī*).

**vairāgya-2** वैराग्य-२ (VM I 21), passionlessness or absence of passions.

**vairāgya-3** वैराग्य-३ (YS, VB, VM III 50), renunciation.

**vairāja** वैराज (YSU II 15), the **sthūla** (gross) **rūpa** (form) of **brahman. Brahman** in the form of the five **mahābhūtas** (cf. TSB 2) is called **vairāja** here. **Nāda,** i.e. *aum,* is here said to be the **sūkṣma** (subtle) **rūpa** of **brahman.** It consists in the sounds **a,** *u,* and *m.* The **para** form of **brahman** is even more subtle.

**vaiśāradya** वैशारद्य (YS, VB, VBh I 47), clarity. The pure steady flow of the **sattva** intelligence which is not overpowered by **rajas** and **tamas,** which is of the nature of brightness and from which the dirt of the impure covering has been removed is called clarity. Impurity is **pāpa** etc. which increases energy and delusion which alone is dirt and when it is removed that is not overpowered by energy and delusion and therefore the clarity.

**vaiśvarūpya** वैश्वरूप्य (SK 15), the universe and all that it contains. *Īśvarakṛṣṇa* gives several reasons to support his thesis that there is a material cause of the universe and calls that cause **avyakta.** The orthodox ancient Indian philosophers had a confirmed belief in a single indiscriminate, indeterminate material cause of the universe. In the state of **pralaya** the universe disappears but its material cause survives. It is ever-lasting. The universe as it exists is transitory. According to SK,

**pradhāna** is **avyakta** in the state of **pralaya;** otherwise it is **vyakta** and exists as the universe.

**vaiśvānarī** वैश्वानरी (G 71), one of the five **dhāraṇās.** The object (content) of this **dhāraṇā** is **tejas** (fire) which is here said to be situated in the **tālu** (roof of the throat) bright red in colour like the insect *indragopa* and triangular in shape. The **tejas** in the **tālu** is the seat of **rudra,** whose **bījamantra** is *raṁ* रं. Success in this **dhāraṇā** brings **vahnijaya** (conquest of fire) to the *yogī*.

**vaiṣamya** वैषम्य (SK 46), state of inequality (= disharmony). The difference between the **vyakta** (manifest) and the **avyakta** (unmanifest) condition of the **guṇas** is that while in the former state they are active and clash with one another, in the latter state they are even with one another. None of the **guṇas** then is subordinate to any other **guṇa** and none stronger or weaker. This is their *sāmyāvasthā* साम्यावस्था. By dint of this conflict among the **guṇas** there appear fifty different forms of the **pratyayasarga.** Of course, it is for the same reason that the innumerable forms of the other **sargas** also appear. In their *sāmyāvasthā* साम्यावस्था one **guṇa** cannot even be distinguished from another.

**vaiṣṇavī-1** वैष्णवी-१ (SAU I (7) 14), one of the important spiritually oriented **mudrās.** It consists in (1) the senses (here the eye) being directed towards external objects, while the mind is fixed on something else which is called the **antarlakṣya,** and (2) a fixed gaze, i.e. stopping of the winking reflex. Many texts explain **śāmbhavīmudrā** in these terms and some describe **khecarīmudrā** in this way. The distinguishing mark of this **mudrā** is that while the eyes are open, the *yogī* does not see the objects before him. The essence of these **mudrās** is the same, viz. their spiritual orientation. They are all contemplation on **brahman** which is called by different names.

**vaiṣṇavī-2** वैष्णवी-२ (VS II 26; NBU 10), that which leads to the abode of **viṣṇu.** A synonym for **suṣumnā.** According to NBU, one of the twelve different **mātrās** of the **praṇava,** which leads to the attainment of the abode of **viṣṇu.**

**vyakta** व्यक्त (SK 2, 10, 11), distinct like a figure on a ground. It is one of the three realities, complete insight into which is the best and the purest means of permanently getting rid of the three kinds of pain. **Vyakta** is the opposite of **avyakta** in as much as it is not the first cause; it is manifold and is neither everlasting, nor all-pervading, nor supporting, nor formless. It is many in one. But it resembles **avyakta** in being *guṇātmaka* (of the nature of **guṇas**), objective, knowable in the ordinary manner by perception, introspection, inference or testimony and devoid of **cetanā** as also in not being a class of simple discrete individuals.

With the exception of **avyakta,** all *guṇātmaka* reality is **vyakta** (cf. **mahat).**

**vyaktiśaktipañcaka** व्यक्तिशक्तिपंचक (SSP I 55), five characteristics of **vyaktiśakti: icchā** (desire), **kriyā** (action), **māyā** (that indescribable potency which limits it by time or space), **prakṛti** (principle behind universe) and **vāk** (speech).

**vyatirekasaṁjñā** व्यतिरेकसंज्ञा (VM, VBh I

15), the consciousness of discrimination. The second variety of **vairāgya** in the series of four types of **vairāgya.** This consists in the capacity to ascertain by differentiation which sense organs have been controlled and which are yet to be controlled.

**vyavadhāna** व्यवधान (SK 7), screen, covering, envelope. It is one of the eight causes of lack of knowledge (imperceptibility = our inability to know) of something. It is a screen coming between the knowing mind and the object to be known.

**vyavahitajñāna** व्यवहितज्ञान (YS, VBh III 25), knowledge of veiled or hidden. The luminous sense activity if directed towards veiled object one knows it. This is a type of **vibhūti.**

**vyādhi** व्याधि (YS, VB I 30), disease. One of the nine obstacles (**antarāyas**) in the path of yogic practices. Disease is caused by imbalance in the three humours or in the secretions or in the organs of the body.

**vyāna-1** व्यान-१ (TSB 5, 9; TSM 1, 77, 82, 85; ANU 35; VB III 39; BY IX 132), one of the five **aṁśas** (components) of **vāyu**$^2$. Its function is **grahaṇa.** It is in conjunction with this that **manas** exists as **vāyu.**

In TSM the seat of **vyāna** is said to extend to the ears, the throat, the shoulders, the loins, the thighs and the bowels and it is supposed to facilitate the working of **prāṇa, apāna** etc. **Vyāna** is generally mentioned as one of the five well-known **prāṇas**$^1$ (**vāyus**$^3$). It is supposed to pervade the whole body and to be of the colour of fire. Circulation of blood, which is an autonomic function, is often given this name as blood circulates all over the body. The different descriptions of **vāyus** given in different texts can be reconciled if we take **vāyus,** called **prāṇas**$^2$, to be reflex actions performed by the agency of the autonomic nervous system.

**vyāna-2** व्यान-२ (VS II 42, 46, 51), name of one of the ten **vāyus** and also one among five important **vāyus.** It pervades eyes and ear, neck, nose, throat and the region of eyes. The eminent functions of **vyāna** are releasing, holding, movement etc.

**vyāhṛti** व्याहृति (ANU 10), *bhūḥ* भूः, *bhuvaḥ* भुवः, *svaḥ* स्वः, *mahaḥ* महः, *janaḥ* जनः, *tapaḥ* तपः and *satyam* सत्यम् are the seven **vyāhṛtis.** These words are to be recited along with **om**$^2$, the *śiras* and the **gāyatrī mantra** during **prāṇāyāma**$^2$. The first three of the **vyāhṛtis** are called *mahāvyāhṛti* महाव्याहृति (see *Medhātithi* on *Manu* II 18).

**vyutkramakapālabhāti** व्युत्क्रमकपालभाति (GS I 54), one of the three kinds of **kapālabhātis,** other two being **vātakrama** and **śītkrama.** These, in fact, are the three ways of performing **kapālabhāti. Vyutkramakapālabhāti** consists in raising up water through the nose and throwing it out through the mouth slowly. It wards off *sleṣmadoṣas* (diseases of phlegm).

**vyutthāna** व्युत्थान (VB, VM I 3), active state. The conditioned state of spirit in which there is preponderance of one or the other **guṇas.** The unconditioned state comes only after the cessation of the modification of mind by which the spirit regains its unalloyed pristine form.

**vyutthānasaṁskāra** व्युत्थानसंस्कार (YS, VB III 9), subliminal impression of modification. The subliminal impressions of modifications are the characteristics of the mind. Similarly inhibition of the subliminal impression is also the characteristic of mind.

**vyutthitacitta** व्युत्थितचित्त (VB II 1), unsteady or fickle mind. *Vyāsa* considers the second chapter of *yogasūtra* i.e., *sādhanapāda* as a means of **yoga** for the unsteady mind. He further adds that a person with unsteady mind should begin the *yogasādhanā* with **kriyāyoga.**

**vyoma-1** व्योम-१ (GS III 63), the sky—one of the five **tattvas**$^3$ (elements). It resembles the pure sea water. Its presiding deity is **sadāśiva.** Its **bīja** is *"haṁ* हं ". Its seat is mentioned by *Gorakṣa* (G 73) to be the **brahmarandhra** in the head (cf. **nabhodhāraṇā**).

**vyoma-2** व्योम-२ (VS III 73), head, bregma. Last in the series of eighteen vital points. This is located three fingers above the forehead. The total measurement of the body from toe to bregma is ninetysix fingers by one's own hand.

**vyomacakra-1** व्योमचक्र-१ (HP IV 45), a centre for meditation situated high up in the **suṣumnā** between **iḍā** and **piṅgalā.** It is said to be the seat of **khecarī.**

**vyomacakra-2** व्योमचक्र-२ (HP III 36), **khecarī.**

**vyomapañcaka-1** व्योमपंचक-१ (MBU IV 1, 5; YCU 3), the five-fold ākāśas; **bāhyābhyantara** (outer-inner) **lakṣyas** (contents) of **dhyāna** in **śāmbhavīmudrā.** These five **ākāśas** are not the **madhyatārakalakṣyas** of the *Advayatārakopaniṣad* (cf. **ākāśa**). A knowledge of the **cakras,** the **ādhāras,** the three **lakṣyas** and the **vyomapañcaka**—gained by the method of **saṁyama**—makes one a true *yogī*. YCU places this **ākāśa** in the *yogīs* body instead of calling it a **bāhyābhyantaralakṣya.**

**vyomapañcaka-2** व्योमपंचक-२ (SSP II 30), group of five **ākāśas.** They are: **ākāśa, parākāśa, mahākāśa, tattvākāśa** and **sūryākāśa.** Among these the first i.e. **ākāśa** is said to be without attributes whereas the rest are said to be with attributes.

**vyomavijñāna** व्योमविज्ञान (G 99), this is one of the descriptions of a *yogī* who is in **samādhi.** The word means omniscience itself and since such a *yogī* is also described as **brahman** Himself the qualification is not quite inappropriate.

**vrata-1** व्रत-१ (DU II 1), one of the ten **niyamas** (observances). No explanation is offered in DU. According to *Jñānārṇava,* a Jain text, it consists in abstention from **hiṁsā,** *anṛta* अनृत (falsehood), *steya* स्तेय (stealing), *maithuna* मैथुन (sexual enjoyment) and *parigraha* परिग्रह (possessing property). Hence **vrata** is a **yama** (literally abstention).

**vrata-2** व्रत-२ (VU V 14), fasting; which is said to be one of the eleven **niyamas** in this text.

**vrata-3** व्रत-३ (VS I 66), vows. One of the ten **niyamas.** This vow consists in practising all the theoretical knowledge acquired from the **guru** for the attainment of **dharma, artha** and **kāma.**

## śa—श

**śakta** शक्त (SK 9), that which has the potentiality; e.g. a seed has the potentiality of developing into a plant. It will develop into its specific plant if it gets the proper soil, water, manure, sunlight, etc. In the seed there is a potentiality, of which plant is the actuality. One of the reasons which SK gives in support of **satkāryavāda** is that, something can be produced only out of that in which there is a potentiality of the thing to be produced. A mango-plant can come out of a mango-seed only and not out of another seed or a piece of stone. The effect exists in its cause in this sense. **Śakta** and *śakya* शक्य are relative terms. The former has the potentiality of the latter; and the latter is the actuality of what is already there in a hidden form in the former. This is the theory known as **satkāryavāda.**

**śakti-1** शक्ति-१ (SK 15; GS I 24), potentiality. **Avyakta** develops into **vyakta** because it has the potentiality of doing so. Hence it is the cause of the **vaiśvarūpya** (multiform) **vyakta** (cf. **śakta, avyakta, vyakta**).

**śakti-2** शक्ति-२ (GS III 36, 37, 40, 43, 49, V 57, 65, VII 12; YKU I 2, 7, III 4, 7; HP I 48, III 10, 100, 103-4, 107, 116, IV 54), **kuṇḍalinī.** It is called **śakti** because it is a potential energy which every man is supposed to possess. This potential ability can be actualised by the *yogīs* in many ways. In its potential form **kuṇḍalinī** is said to be sleeping. Its being made kinetic is called its awakening. It is raised by the *yogī* to the head, where it is to merge in **śiva.** This is **layayoga.** The *yogī* imagines the **śakti** to be himself and the **śiva** in the **brahmarandhra** to be the **brahman.** This merging of himself in **brahman** brings bliss to him; and then the *yogī* is in the "one" and the "one" alone.

According to HP, the sleeping **kuṇḍalì** indicates bondage. If it is awakened by **yoga,** it brings liberation to the *yogī*. The *yogī* is advised to become one with it by meditation.

**śakti-3** शक्ति-३ (HP III 50), the rich and intense sensation complex rising up along the spine to the head. If in the state of **khecarī** one meditates on this experience, one enjoys a long disease-free life.

**śakti-4** शक्ति-४ (HP IV 18, 33, 102), energy. **Suṣumnā** is called energy of Lord **śiva.** It is this energy which is heard by the *yogīs* as an internally aroused sound and nothing else.

**śakti-5** शक्ति-५ (G 91), **prakṛti,** here supposed to be **ātmā's** own—not a separate and independent principle of reality. This is close to *Śaṅkar's* philosophy of **advaita** (monistic) **vedānta.**

**śakticakra** शक्तिचक्र (SSP I 14), the circle of primordial force responsible for creation. These forces consist of five evolutes, viz., **nijāśakti, parāśakti, aparāśakti, sūkṣmāśakti** and **kuṇḍalinīśakti.** The **parapiṇḍa śiva** has been manifested through these **śaktis.**

**śakticāla** शक्तिचाल = **śakticālana** शक्तिचालन (YKU I 2, 7, 8; HP III 6), arousing of the **kuṇḍalinī** which is called **śakti. Śakticālana** is the movement of this **śakti** up and down from its seat near the **mūlakanda** to the middle of the eyebrows. **Sarasvatī-cālana** and **prāṇāyāma** are said to be the two main requirements for this. It is supposed to cure enlargement of spleen, dropsy and all other abdominal diseases (cf. **śakticālanī-mudrā.**)

**śakticālanīmudrā** शक्तिचालनीमुद्रा (GS III 2, 48-9; HP III 104), one of the twentyfive **mudrās** enumerated by GS. It consists in inhaling through the nostrils, blending **prāṇa**[2] with **apāna**[1] by force and, so long as **prāṇa**[1-2] does not rise up along the **suṣumnā** (spinal cord), keeping the anus contracted. Successfully raising **prāṇa**[1-2] to the head will raise an internally aroused sensation of light also. Practice of this **mudrā** is a prerequisite for the performance of **yonimudrā.**

The practice of **śakticālanīmudrā** is said to ward off old age and death; and every *yogī* is advised to practise it if he wants success in **yoga**[4]. This **mudrā** appears to be the first phase of **yonimudrā.** No hard and fast line can be drawn between the two. Just arousing the potential power is **śakticālana,** while raising it upwards is said to be **yonimudrā.** The name **prāṇa** is also given to the air which is being inhaled and **apāna** to that which is being exhaled and their mixing up with each other is a description of **kumbhaka.**

But the so called **prāṇa** which is to be raised up to the head along the spinal cord is neither **prāṇa** nor **apāna,** thus understood. It is not air at all. In fact, nothing actually rises. Certain sensations are felt in the back and to the *yogī* it appears that something is rising. This rising thing is variously called **vāyu, prāṇa**[2]**, apāna, kuṇḍalinī** etc.

**śaktijñānī** शक्तिज्ञानी (SSP VI 49), knower of **śakti,** a synonym of *kaulajñānī* i.e. one who is adept in both *laukika* and *vaidika* activities, one who is always in **samādhi avasthā** is called **śaktijñānī.**

**śaktināḍī** शक्तिनाडी (GS I 22), lowest part of the large intestine. It may come out by a slight straining at stool if the anal muscles are abnormally relaxed. For **prakṣālana** this **nāḍī** is drawn out by the healthy *yogī* deliberately and washed continually so long as faecal matter comes out. Then it is to be withdrawn carefully. **Prakṣālana** is described in connection with **bahiṣkṛta dhauti** and is highly praised.

**śaktipāta** शक्तिपात (SSP V 62), one of the four causes for the attainment of **paramapada,** i.e., highest abode. Other three are listening to the **guru,** surrendering at the feet of **guru** and blessings of the **guru.**

**śaktibhāk** शक्तिभाक् (SSP VI 48), one who knows the identity between *kula* and **akula** is called **śaktibhāk.**

**śaktisthāna** शक्तिस्थान (VU V 53), locus of **śakti.** The locus of six **cakras** are the locus of **śakti.**

**śaṅkhinī-1** शंखिनी (YCU 17, 20; G 19, 22; VU V 26; DU IV 8, 17, 22, 38), one of the principal **nāḍīs**[2] of the **nāḍīcakra.** It is situated between **sarasvatī** and **gāndhārī** and runs up to the inside of the left ear. Its presiding deity is **candramā** (moon). It is obviously a nerve. *Śaṅkha* शंख (conch shell) is an appropriate Sanskrit word for cochlea.

**śaṇkhinī-2** शंखिनी-२ (VS II 33, 38), one of the fourteen important **nāḍīs,** located in between **gāndhārī** and **sarasvatī** and extends upto left ear.

**śaṅkhinī vivara** शंखिनी विवर (SSP II 6), a synonym for **rājadantabila.**

**śabda-1** शब्द-१ (YS I 9, 42; B I 42-3, III 17; G 14, 62; ANU 4), word. According to *Patañjali,* **vikalpa** is the knowledge (a **cittavṛtti**) corresponding to which there is no perceived or imagined object. It is abstract knowledge, which is the meaning understood when a word is heard, spoken, read or imagined. It is of the nature of a concept which is only the meaning of a word. The object (content) of **sūkṣmadhyāna** is said to be **om** which is a word. But the true object is not the word **om.** It is reality to which the name **om** is given. *Patañjali* considers the word **om** to be the name of **īśvara.**

**śabda-2** शब्द-२ (G 93), **jaivatanmātra,** one of the five **tanmātrās** in the body, the other four being **rūpa, rasa, gandha** and **sparśa** which are not mentioned in the *Gorakṣaśataka*. The theory is that the subtle form of matter known as **tanmātrā** is found in each sense organ and is responsible for making that sense organ respond to its adequate stimulus by virtue of an affinity between that stimulus and the **tanmātrā** in the sense organ. This is the traditional explanation of "adequate stimulus". TSB calls the **tanmātrās** in the sense organs **jaivatanmātras.**

**śabda-3** शब्द-३ (VB I 45, II 19, IV 14), the **tanmātrā** in which **ākāśa** is differentiated. This **tanmātrā** in **ākāśa** is responsible for sounds being heard by living beings. It is the source of affinity between external sound and the sense organ ear. Hence external sounds stimulate the ear and cause the experience of sound.

**śabda-4** शब्द-४ (ANU 5, 14), one of the five kinds of objects which are enjoyed by the five **indriyas** (innate dispositions to enjoy objects known by the same names as the five senses).

**Śabda**$^4$ is sound. Every living being is by nature a lover of certain sounds, including words and music. He is naturally attracted by them after having once experienced them. The experience brings pleasure to the individual. Indian call this instinct also as **śrotra indriya** which is directed towards sounds i.e. **śabda**$^4$.

**śabda-5** शब्द-५ (ANU 19), **om**$^2$.

**śabda-6** शब्द-६ (SK 51), one of the real achievements. It consists in knowledge gained by testimony by correctly understanding the meanings of words heard or read.

**śabda-7** शब्द-७ (GS V 76; HP IV 101; YS III 17; VB I 35, 42-3, II 19, III 17), an auditory sensation, perception or image—a presentative experience of hearing—ordinarily the effect of sound waves striking the drum membrane of the ear or an auditory abnormality. But *yogīs* hear sounds without any such stimulus or disorder being present. In yogic language such auditory experiences are referred to as **anāhata śabda**$^7$. These sounds are normal auditory sensations for which the stimulus comes from somewhere inside the body; may be the auditory centre of the cortex is directly activated by nerve currents coming through the spinal cord.

**śabda-8** शब्द-८ (SK 28, 34; VB III 41), physical sound—the air waves which strike the drum membrane of the ear. SK considers the **vṛtti** of the auditory sense to be directed towards it. Sound in this sense is generally called the **viṣaya** of the **śrotra indriya.** According to this text, the **vāk karmendriya** only produces sounds which can be heard.

**śabdabrahma** शब्दब्रह्म (ABU 17), cf. **akṣara.**

**śabdamāyā** शब्दमाया (ABU 15), all that we understand from the words we use in *vyavahāra* व्यवहार (our daily life). It is not ultimately real; only for our practical purposes it is real. Therefore, it is called **māyā** (illusion). For example, although everything except **brahman** is constantly in motion, we perceive stationary objects and fixed things. This is **māyā.** For *vyavahāra* they are fixed, stationary and permanent.

But from the *pāramārthika* पारमार्थिक (ultimate Reality) point of view nothing is fixed or stationary. This pragmatic reality is called **śabdamāyā.** Because it is only of the nature of meanings of words which are all relative. Every word is ambiguous. A word can be understood only with reference to the context in which it is used. Yet the use of language serves our purpose very well. We can use more and more words to make ourselves intelligible to others. But no words can make the nature of ultimate reality clear to us. All clarification is relative. This is the theory of relativity propounded by ancient Indian philosophers.

**śabdasaṁvit** शब्दसंवित् (VB I 35), perception of supernatural sound. As a result of the practice of concentration on the root of the tongue, there arises the consciousness of supernatural sound, which further holds the mind in stability.

**śamādi** शमादि (ATU 1; VU II 4), *śama* शम (tranquility), *dama* दम (self control), *uparati* उपरति (detachment), *dvandvasahana* द्वन्द्वसहन (endurance), **śraddhā** (faith) and *samādhāna* समाधान (composure). These terms are so described by *Upaniṣadbrahmayogī*. *Advayatārakopaniṣad* is meant for those who have acquired perfection in these qualities and only those who have these qualities can hope to succeed in **tārakayoga.** These qualities are acquired by following the discipline of the stage of life to which one belongs, by bearing hardships and by pleasing the **gurus** (teachers of **yoga**[4]).

**śarad** शरद् (GS V 9, 14), one of the two seasons in which the practice of **yoga** proper should begin. From this point of view **prāṇāyāma**[2], **dhyāna** and **samādhi**[1] alone are **yoga** proper. The other season for beginning **yoga** is **vasanta. Śarad** covers roughly the months of September and October; but its influence is said to be felt approximately from the middle of August to the middle of November.

**śarīra-1** शरीर-१ (YCU 72), one of the bodies of living beings. **Śarīras** are here said to be **sthūla, sūkṣma** and **kāraṇa.**

In the English language however only the **sthūla** (gross) **śarīras** are referred by the word bodies.

**śarīra-2** शरीर-२ (VS II 5), body (of all human beings). It admeasures ninetysix fingers in its height from one's own fingers and has thirtytwo bones on both sides of the backbone and has seventytwo thousand **nāḍīs.**

**śarīranāda** शरीरनाद (HP III 96), **nāda** aroused internally in the body. As a result of prolonged practice of **āsana** and **prāṇāyāma** etc., the *yogī* starts hearing internally aroused sounds.

**śarvapīṭha** शर्वपीठ (HP IV 76), the highest centre for meditation, the topmost part of the brain.

**śalabhāsana** शलभासन (GS II 6, 39), one of the thirtytwo **āsanas**[2] enumerated by *Gheraṇḍa*. It consists in lying on the ground with face downwards, placing the two hands on the ground on either side of the chest with their palms pressing the floor, and lifting the feet half a cubit high.

**śavavat** शववत् (HP I 32), like corpse. **Śava** means dead body. In **śavāsana,** the practitioner is directed to imitate the position of the dead body. It requires complete relaxation of the muscles leading to total immobility of the body as in the case of a dead body.

**śavāsana** शवासन = **mṛtāsana** मृतासन (GS II 4, 19; HP I 32), one of the principal **āsanas.** It consists in lying supine on the ground perfectly relaxed, as if a dead body. It removes fatigue and brings peace to the mind. The essence of **śavāsana** is relaxation.

Swāmī Digambarjī recommends **ujjāyī prāṇāyāma** and **dhyāna** in this position if one can keep awaking in this condition.

**śaśi** शशि (G 59; HP III 78), **candra**—literally moon. Centres for meditation in the body are called by names like the sun, the moon and so on. **Śaśi** is said to be situated at the base of the palate.

In a topsy-turvy pose this part of the body lies below the navel region and the **bhānu** in the navel is thus unable to swallow up the nectar flowing from the **śaśi.**

**śaśināḍī** शशिनाड़ी (GS V 42), **iḍā.**

**śākta** शाक्त (SSP VI 51-53), literally means devotee of **śakti** and follower of five *makāras* in this changed sense. According to *Gorakṣa,* these five *makāras* have a different significance which is different from its literal sense and accordingly *madya* stands for *mada, mudrā* stands for *mati, mīna* for *māyā, pala* for *manas* and *mithuna* for *mūrcchā.*

**śāṅkarī** शांकरी (NBU 10), one of the ten **mātrās** of **praṇava.** This **mātrā** is eighth in the sequence. **Sādhaka** leaving his body in this **mātrā** takes rebirth as **rudra.**

**śānta-1** शान्त-१ (VB III 12), those experiences which generate happiness. **Ghora** experiences are those which engender pain and **mūḍha** are those which delude us. **Sattva**$^{2}$ dominates the **śānta** experiences, **rajas** the **ghora** ones and **tamas** the **mūḍha** ones.

**śānta-2** शान्त-२ (BY II 24), one of the three states in all of which **brahman** is immanent, the other two being **ghora** and **mūḍha. Sattva** should dominate in the **śānta**$^{2}$ condition as it does in **śānta** experiences. Hence we can say that **brahman,** immanent in **cittas**$^{1}$, exists in the **śānta** state.

**śānta-3** शान्त-३ (BY II 130), one of the four ways of reciting **om**. The other three being *hrasva, dīrgha* and *pluta.* This according to BY, is the view of *Pārāśara* and other thinkers. In all probability the **śānta**$^{3}$ way is the one in which no sound is produced whether *hrasva, dīrgha or pluta.*

**śāntāḥ** शान्ताः (SK 38), one of the three kinds of **viśeṣas,** the other two being **ghora** and **mūḍha. Sattva**$^{2}$**-guṇa** predominates in the **śānta viśeṣas.** They are in this way **liṅgas** according to SK and according to *Patañjali,* **cittas**—the transmigrating souls. The living bodies they take are **ghora.** In them **rajas** predominates. The purely material part responsible for the growth of these bodies is **mūḍha** in which **tamas**$^{2}$ predominates. Hence according to SK, the **liṅgas,** the **mātāpitṛjas** and **prabhūtas** are the true **śānta, ghora** and **mūḍha viśeṣas.**

**śābara** शाबर (HP I 5), one of the *haṭhayogīs* mentioned by *svātmārāma* as a mark of salutation to the *yogīs* and glorification of **haṭhayoga.**

**śāmbhava** शाम्भव (TBU I 1), pertaining to *Śambhu* (born out of nothing). **Brahman** is so called because He is born out of nothing. However, **brahman** is peace itself, not **śūnyatā** (absolutely nothing).

**śāmbhavasthāna** शाम्भवस्थान (VU V 53), the locus of *Śambhu.* Above the throat and upto the top of the head.

**śāmbhavī-1** शाम्भवी-१ (HP III 4), **suṣumnā.**

**śāmbhavī-2** शाम्भवी-२ (HP IV 18), pertaining to *Śambhu,* Lord **śiva.**

**śāmbhavīmudrā** शाम्भवीमुद्रा (GS I 53, III 2, 53, 54, 57, VI 20, VII 57; HP IV 35, 36, 38, 67; ATU 12; MBU I (3) 5, II (1) 8, III (1) 2), one of the spiritually oriented **mudrās.** It consists in looking within the eyes or looking a little above the eyes inside, though the eyes may be open and seeking delight in oneself.

**Rājayoga** is possible by successfully adopting this **mudrā,** which implies **dhyāna.** Both, Supreme Bliss and Supreme Realization, come to the *yogī* by success in this kind of meditation. Essentially these two are one and the same thing. *Ātmapratyakṣa* आत्मप्रत्यक्ष (self-realization) is said to imply **ānanda** (bliss).

In ATU two characteristics of this **mudrā** are mentioned; (1) *antara* **bāhya lakṣya dṛṣṭi** and (2) absence of *nimeṣa* and *unmeṣa* निमेष-उन्मेष (closing and opening the eyes). The commentator *Upaniṣadbrahmayogī* so interprets *antarabāhyalakṣyadṛṣṭi.* This seems to be a better rendering than "either in **antaralakṣya** or a **bāhyalakṣya** being the object of **dṛṣṭi**". The idea seems to be that in the state of **śāmbhavīmudrā,** *yogī's* eyes may be directed towards the objects outside but he sees the **brahman** within. The idea of the Reality, which everybody really is, is incessantly present in the *yogī's* consciousness, even while he is looking at something outside. This is exactly how **vaiṣṇavīmudrā** is described by SAU.

The winking reflex can be stopped either by keeping the eyes closed or half open. Hence it is said that the *tārakayogī* either keeps his eyes closed or half-open. This, however, is not mentioned by *Gheraṇḍa.*

**Śāmbhavī** thus appears to be **samādhi** without **kumbhaka** (suspension of breath). *Patañjali* too does not insist on **kumbhaka** for **samādhi.** The characteristic which distinguishes **śāmbhavī** from *Patañjali's* **samādhi** is that the **lakṣya** (= **artha**) is always **brahman** in **śāmbhavīmudrā.**

This **mudrā** is brought in by SAU and NBU as an advanced stage in **prāṇāyāma.** This appears to be the significance of the expression *pūrvābhyāsa* पूर्वाभ्यास.

**Śāmbhavīmudrā,** according to these *Upaniṣads,* consists in (1) keeping the eyes open or half-closed, (2) not seeing anything at the same time, i.e. having a vacant gaze, (3) not winking, (4) fixing the mind on a psychological object of consciousness, (5) carrying **prāṇa**$^{2}$ to the head and (6) raising the eyebrows just a little.

Success in this **mudrā** means realization of the **saccidānanda** *tejaḥkūṭarūpa-paraṁbrahma* तेजःकूटरूप-परंब्रह्म

(God).

According to HP, *śrī* श्री (esteemed) **śāmbhavī** and **khecarī** (**mudrās**) differ in their condition (of gaze) and place (point of concentration in the body); (but both) bring the bliss of **laya** of **citta** in the void which is of the nature of *citsukha* चित्सुख (divine bliss). Bodily counterpart of **śāmbhavīmudrā** is a vacant gaze and fixed eyelids while that of **khecarīmudrā** is the insertion of the tongue in the cavity in the upper palate and the gaze fixed between the two eyebrows inside.

Since no particular spot in the body is prescribed for concentration in **śāmbhavīmudrā,** the spot does not seem to be of such great importance and some manuscripts have omitted the word *dhāma* धाम (region).

**śāśvata** शाश्वत (TBU I 8), eternal. **brahman** is here, as elsewhere referred to, **śāśvata** (eternal).

**śikhāprāṇamayīvṛtti** शिखाप्राणमयीवृत्ति (TSM 23), *manaḥprāṇavṛtti* (respiration accompanied by mental activity) both of which are to be eliminated by the practice of the **yogāṅgas.** According to *Patañjali,* **cittavṛttinirodha** (cessation of **cittavṛttis**) is **samāpatti. Prāṇarodha** (absence of respiration) is **prāṇāyāma**². Generally these two are practised together by the *yogīs.* They say that success or failure in one of these brings success or failure in the other. Ordinarily mental processes and respiration go on simultaneously.

**śikhisthāna-1** शिखिस्थान-१ (TSM 56), **agnisthāna** (cf. **agni**).

**śikhisthāna-2** शिखिस्थान-२ (DU IV 1), a spot in the central part of the body shining like molten gold. It is of a triangular shape in men, 1½ inches above the **gudā** (anus) and 1½ inches below the genitals.

**śikhisthāna-3** शिखिस्थान-३ (VS II 8-9), place of fire. In the centre of the body (**dehamadhya**) there is a place of fire having the glow of heated gold. It is triangular in the human body, quadrangular in animals and circular in birds.

**śiras** शिरस् (ANU 10), literally peak—pinnacle, climax. During **prāṇāyāma**² the **gāyatrī mantra** is repeated twice along with the **vyāhṛtis,** the **prāṇava** (**om**) and **śiras.** The popular **śiras** consists of the words: *āpo jyotī raso-mṛtaṁ brahma bhūrbhuvaḥsvarom* (*āpaḥ, jyoti, rasa,* **amṛta, brahma,** *bhūḥ bhuvaḥ, svaḥ* and **om**). The **vyāhṛtis** precede, while the **śiras** comes after the recitation of the **mantra.**

**śiva-1** शिव-१ (GS III 36-7; TSM 12-13, 16, 20), **brahman = ātmā.** For the purposes of **yonimudrā, śiva** is located in the *parāmbuja* पराम्बुज in the head. This spot is perhaps that which is called **brahmarandhra.** The transmigrating self of the *yogī* is identified with the **śakti** which is roused and carried to the head, where it merges in the **ātmā** (**brahman**) and the *yogī* has the experience of "One and One alone."

**śiva-2** शिव-२ (TSM 27), auspicious. **Jñānayoga** is said to be the most auspicious.

**śiva-3** शिव-३ (HP I 33, 58, IV 1, 46, 48), **Maheśvara,** the Supreme deity ordinarily supposed to be higher than **brahmā** and **viṣṇu.** Some writers consider **śiva** and **viṣṇu** to be the names of the same God, the Supreme Reality called **brahman.**

**śiva-4** शिव-४ (SSP I 14), **parapiṇḍa.**

**śiśira** शिशिर (GS V 8, 11, 14), the winter season. Beginning of strenuous **prāṇāyāma** is prohibited in this season. It may tell on one's health. Each season according to this text, covers two months. Middle of November to middle of January are supposed to be cold months.

**śītalī** शीतली (GS V 46, 69; HP II 44, 58; YKU 1, 21, 31), one of the eight **kumbhakas.** It consists in sucking air so as to strike the tongue, restraining the breath, and then slowly exhaling through both the nostrils. This is supposed to cure enlargement of spleen, fever, indigestion, diseases of phlegm and bile, as also to conquer hunger and remove all poisons from the body.

**śītkrama** शीत्क्रम (GS I 54), one of the three methods of performing **kapālabhāti,** the other two being **vātakrama** and **vyutkrama.** It consists in throwing out through the nose, the water which has been taken in through the mouth. By practising this, which is one of the **ṣaṭkarmạs** the *yogī's* body acquires unparalleled beauty and the *yogī* does not suffer from old age, fever or any other diseases. All **kapha doṣas** (diseases of phlegm) are cured by this practice.

**śuka** शुक (VU IV (2) 34, 36, 38), one of the two kinds of aspirants of liberation, the other being **vāmadeva.** The **śuka's** is the speedy way, **vāmadeva's** the slow way. The *śukamuktas* शुकमुक्त are those who have realised the truth quickly by discriminating between **brahman** and everything else. Following this method a *yogī* can, they believed, attain **mokṣa** in his present life.

**śukra** शुक्र (HP III 89), spinal secretions which are necessary for preserving life and which can be controlled by a *yogī* by practice and thus a *yogī* can live long.

**śukla-1** शुक्ल-१ (VB, VM, VBh I 33), pure, **sāttvika.** As a result of the cultivation of attitude like **maitrī, karuṇā, muditā** and **upekṣā** towards **sukha, duḥkha, puṇya** and **apuṇya** objects respectively, there arises pure or **sāttvika dharma** in the **citta** of **sādhakas.** *Vijñānabhikṣu* explains **śukla** as not mixed with the sin. By destruction of **tamas,** the mind gets rid of dirt and therefore, it becomes **śukla.**

**śukla-2** शुक्ल-२ (BY II 114, 121), a synonym for **niṣkala-brahma.** It is called **śukla** because by nature it is pure, it carries to the holy state and removes the sin.

**śuklakṛṣṇakarma** शुक्लकृष्णकर्म (VB, VM, IV 7), mixture of good and evil **karmas.** One of the three varieties of **karmas** belonging to the persons other than *yogīs* or **sannyāsīs.** An action leading to both good and evil consequences such as performance of rituals which involve injury to some and benefit to others.

**śuklānāḍī** शुक्लानाडी (KU 9), a synonym for **suṣumnā nāḍī.** The **nāḍī** which is principal among seventytwo thousand **nāḍīs,** is of white colour, hence **śuklā nāḍī.**

**śuci** शुचि (YS II 5; ATU 14), pure. Since **rajas** and **tamas** are supposed to be impure and sources of ignorance and delusion **śauca** in addition to cleanliness implies **sāttvika** qualities. SK regards **dharma, jñāna, vairāgya** and **aiśvarya** to be the **sāttvikarūpa buddhi.** In this way they will all be included in **śauca** which, according to ATU, should be one of the qualifications of an **ācārya** (teacher of **yoga**$^4$).

Taking **aśuci** (impure things) to be pure is, according to *Patañjali,* a part of the **kleśa avidyā.**

**śuddha-1** शुद्ध-१ (YS II 20), not affected in anyway. **Puruṣa**[2] does not assume the form of **citta**[1] or its **vṛttis.** Nevertheless he knows them. *Pañcaśikhācārya* calls this **jñānavṛtti;** but in fact we have no appropriate word in English or Sanskrit to describe this knowledge of his **citta**[2] which every **puruṣa** has. Perhaps following *Patañjali,* we can use the word *anudṛṣṭi* अनुदृष्टि corresponding to his *anupaśyaḥ* (seer). In IV 22 *Patañjali* uses the word **saṁvedana** in this sense.

**śuddha-2** शुद्ध-२ (TBU I 49), having no trace of **avidyā** or any other **kleśas.** Since **brahman** is **śuddha** those who know **brahman** should be **śuddhacitta.**

**śuddhi** शुद्धि (YS III 55), separation—isolation. It is not the same thing as *aśuddhikṣaya* (destruction of impurities) of (YS II 43). At **kaivalya, puruṣa** and **citta** are separated and thus both of them become equally unmixed in every way.

**śubha** शुभ (TSM 73), one of the ten principal **nāḍīs**[2]. It extends from its source in the **kanda** to the end of the genitals.

**śubhecchā-1** शुभेच्छा-१ (VU IV (1) 3, (2) 1, 3, 11), the first of the three **mumukṣā** (desire for liberation) **bhūmis** (stages). Before getting **vairāgya** (detachment) a person wishes that he should be counted among people who are learned and good. This is the stage called **śubhecchā.** It is the beginning of progress in the right direction. The very first stage of development out of the seven mentioned in this *Upaniṣad.*

**śubhecchā-2** शुभेच्छा-२ (VU II 5, 11), virtuous desire. First in the series of seven stages of knowledge.

**śuṣkabasti** शुष्कवस्ति (GS I 45), cf. **basti = vasti.**

**śūnya-1** शून्य-१ (HP III 52, IV 10, 70), the hollow in the upper palate which is the meeting place of the passages from the two nostrils, the two ears and the mouth. This pure spot is said to be the seat of **khecarīmudrā.** By the practice of different **āsanas, prāṇāyāmas** and **mudrās, prāṇa** gets concentrated there. Then the *yogī* experiences pure bliss and hears a peculiar centrally aroused tinkling sound.

**śūnya-2** शून्य-२ (HP IV 38, 71), absence of all the states of **śāmbhavī** and **khecarī.** Instead the *yogī* experiences divine bliss.

**śūnya-3** शून्य-३ (VS III 56, VI 59, 60), void. **Samādhi** is said to be a state devoid of all desires hence it is void. It is a state wherein there is oneness between individual self and absolute self. Void is a state which transcends the **dhyāna.**

**śūnya-4** शून्य-४ (SSP I 15, 18), self-caused (causa sui) having five characteristics—*līlatā* (spontaneity), *pūrṇatā* (completness), **unmanī** (ultimate stage of consciousness), *lolatā* (uncomprehendableness), and *mūrcchatā* (egolessness).

**śūnyapadavī** शून्यपदवी (HP III 3, 4), **suṣumnā.**

**śūnyāśūnya** शून्याशून्य (HP IV 4), **rājayoga, samādhi.**

**śūrā** शूरा (YSU V 22), one of the sixteen principal **nāḍīs**[2]. It runs from the **nābhi** (navel) to the middle of the eyebrows.

**śaiva** शैव (SSP VI 40), knower of **śiva.** One who knows **śiva** as having the nature of purity, calmness, formlessness, highest blissfulness is called **śaiva.**

**śodhana-1** शोधन-१ (TSM 94) = **kumbhaka**$^{1}$.

**śodhana-2** शोधन-२ (GS I 9, 10), cleansing. It is one of the seven achievements of **ghaṭayoga** described by GS. The **ṣaṭkarmas** are here said to be the six ways of **śodhana**$^{2}$.

**śoṣaṇī** शोषणी (G 74), **nabhodhāraṇā.**

**śauca-1** शौच-१ (YS II 32; DU I 6, 20-21; TSM 33; SAU I (1) 4, 14; BY VII 159), purity. It is one of the **niyamas.**

Washing away dirt from body by earth and water is said to be **śauca** in DU. Since the self is pure, the knowledge "I am the Self" is said to be the true **śauca** (purity itself). Those who only think of cleaning their bodies are ignorant persons.

TSM considers purity of the body and the mind to be **śauca.**

In SAU **śauca** is said to be of two kinds. Cleaning the body with earth and water is external **śauca**. Purification of the mind is said to be internal **śauca**. The latter is attainable by training the mind.

BY seems to include **śauca** among the **yamas**.

**śauca-2** शौच-२ (VS I 51), purity, cleanliness, one of the ten **yamas**. It is two-fold in nature—external and internal. The first variety involves the purity of body with the use of clay and water etc, whereas the second is mental purity to be achieved through right action and spiritual knowledge.

**śmaśāna** श्मशान (HP III 4), **suṣumnā**.

**śraddhā** श्रद्धा (YS I 20), religious faith and optimism. *Yogīs* are said to get into the **asamprajñāta** state after a long practice of **śraddhā** etc. but the bodiless **prakṛtilayas** are in this state by nature.

**śrapaṇa** श्रपण (TSB 6), heating for the purposes of assimilation of food. It is the function of **apāna**, to be more correct, the reflex action called **apāna**. The five words **prāṇa, apāna** etc., often called the five **prāṇas** or five **vāyus**, are used in different senses in different contexts. It is necessary to understand the correct significance of any of these words with reference to the context in which it is used.

**śrāntihara** श्रान्तिहर (HP I 32), warding off fatigue. **Śavāsana** wards off physical fatigue. By the practice of **śavāsana** muscles work more efficiently because of they being relaxed.

As fatigue is removed from the body **śavāsana** is called **'śrāntihara'**.

**śrāvaṇa** श्रावण (YS, VB, VM III 36), supernormal power of hearing. When knowledge of the **puruṣa** has been obtained by performing **saṁyama** on **sattva**, the *yogī* achieves the capacity of hearing the divine sounds.

**śrīparvata** श्रीपर्वत (DU IV 48), name of a holy place of pilgrimage. According to this *Upaniṣad*, all the holy places of pilgrimage are inside the human body and one should travel (meditate on) these internal holy places. **Śrīparvata** resides in the head region in one's own body.

**śrutānumānaprajñā** श्रुतानुमानप्रज्ञा (YS, VB, VM, VBh I 49), an intelligence arising from scriptures and inference. The object of such an intelligence is not the particular but generic or universal in nature because it is not possible to denote a particular either through scriptural testimony or inference. Such an intelligence is different from **ṛtambharāprajñā** because the latter has a particular as its object.

**śruti** श्रुति = **śabda** शब्द = **vacana** वचन (G 3), the *Vedas*. They are compared to a *kalpataru* कल्पतरु (the tree which fulfills all desires) and **yoga** to the fruit of that tree.

**śrotra** श्रोत्र (SK 26), the sense of hearing (ear). It is one of the five **buddhīndriyas**, the other four being, **cakṣu** (eye), **ghrāṇa** (nose), **rasanā** (tongue) and **tvak** (skin) (cf. **indriya**).

**śleṣma** श्लेष्म (HP II 52, 65, V 4; VB III 29), **kapha**.

**śleṣmadhātu** श्लेष्मधातु (HP V 4), **kapha;** one of the three (*Āyurvedic*) humours. It is said to be in the parts of the body above the region of the chest.

**śvāsa-1** श्वास-१ (HP II 17, 25, V 13, 15), asthma which is cured by **dhauti**, by doing a few **kumbhakas** after meals and practising the **mudrās** to perfection.

**śvāsa-2** श्वास-२ (VS V 25-27), inhalation and exhalation. It is through **śvāsa, vāyu** is said to pass throughout the living body. **Śvāsa** is (small) unit of time equal to four seconds. Sixty **śvāsas** are equal to one **prāṇa**, six **prāṇas** make one **ghaṭikā**, and five **ghaṭikās** are equal to one *rāśi* and twelve *rāśis* make one day and so on. Thus one **śvāsa** is equal to four seconds.

**śvāsapraśvāsa** श्वासप्रश्वास (YS I 31), accelerated breathing. If a plateau appears in the curve of progress in **yoga** due to some serious obstacle which causes the *yogī's* mind to waver and the *yogī* feels distracted then, among other signs, he experiences acceleration of breath, i.e. breathing, which slows down while **yoga** proceeds satisfactorily, gets perceptibly rapid when there is a disturbance causing a set-back.

## Ṣa—ष

**ṣaṭkarma** षट्कर्म (GS I 12; HP II 21-2, 37), the six purificatory processes—**dhauti, basti, neti, nauli (laulikī), trāṭaka** and **kapālabhāti**. Purification of body in every way is said to be acquired by the practice of these.
HP advises them only for those who suffer from excess of fat or phlegm. Otherwise they need not be resorted to.

**ṣaṭcakra-1** षट्चक्र-१ (GS III 34), while rising to the head **prāṇa**$^{2}$ (=**māruta**) has to pass through six **dhyānasthānas** (centres for meditation), each of which is to be contemplated by the *yogī*, one after the other, during the performance of **yonimudrā.** *Gheraṇḍa* has not enumerated them. G has however, mentioned nine **dhyānasthānas**. These **cakras** are sometimes referred to as wheels with so many spokes and sometimes as lotuses with so many petals.

**ṣaṭcakra-2** षट्चक्र-२ (YCU 3-13), six **cakras.** Centres of energy, there are six such centres. They are **mūlādhāra, svādhiṣṭhāna, maṇipūra, anāhata, viśuddha** and **ājñā**. The location of the first, **mūlādhāra,** is anus and has four petals, the second is at the root of genital and has sixteen petals, the third is in navel region and has ten petals, the fourth is in heart region with twelve petals, the fifth is in throat region and has six petals and sixth is in between the eyebrows and has two petals. Without the knowledge of these **cakras** one cannot get success in **yoga**.

**ṣaṭsampatti** षट्सम्पत्ति (VU II 4), *śama* (peace of mind), *dama* (self-control), *uparati* (detachment), *titikṣā* (resignation), **śraddhā** (faith) and *samādhāna* (composure) (see *Upaniṣadbrahmayogī*) (cf. **samādhi**).

**ṣaḍbhāva** षड्भाव (VU I 8), six modes of being. *Asti* (is), *jāyate* (comes into existence), *vardhate* (grows), *pariṇamate* (changes) *kṣīyate* (decays), *naśyate* (is destroyed) are six of the ninetysix **tattvas**$^{3}$ (realities) according to this text and are called the six **bhāvas**.

**ṣaḍaṅgayoga** षडंगयोग (ANU 6), sixfold **yoga**, consisting of **pratyāhāra, dhyāna, prāṇāyāma, dhāraṇā, tarka** and **samādhi**.

**ṣaṇmukhīkaraṇa** षण्मुखीकरण (MBU II (2) 2), the practice of covering both the ears, both the eyes and both the nostrils with the fingers. Nothing more is said about it. It is a position in which **dhyāna** is practised.

**ṣaṣṭināḍikā** षष्टिनाडिका (G 96), sixty **nāḍikās**. One **nāḍī** is a time unit of twentyfour minutes, therefore sixty **nāḍīkās** means twentyfour hours. According to G, **dhyāna** (should) last for twentyfour hours.

**ṣoḍaśādhāra-1** षोडशाधार-१ (HP III 72), sixteen vital points in the body. They are, according to *Brahmānanda*, *aṅguṣṭha* (big toes), *gulpha* (ankles), *jānu* (knees), *ūru* (thighs), **sīvanī** (perineum), *liṅga* (generative organ), **nābhi** (navel), **hṛd** (mid chest), *grīvā* (neck), *kaṇṭhadeśa* (throat), **lambikā** (tongue), *nāsikā* (nose), **bhrūmadhya** (space between the two eyebrows), **lalāṭa** (forehead), and **brahmarandhra**. Through the practice of **jālandhara bandha** one can have proper control over these **ādhāras**.

**ṣoḍaśādhāra-2** षोडशाधार-२ (SSP II 10), sixteen vital points. They are (i) big toes—**dhyāna** on these makes the gaze steady; (ii) **mūlādhāra**—(when pressed with heels) increases the fire; (iii) *gudādhāra*—through the concentration and expansion of which the **apānavāyu** is steadied; (iv) *meḍhrādhara*—through the contraction of which three knots i.e. **brahmā, viṣṇu** and **rudra** are broken and prāṇic sensation is made to rest in space between the eyebrows; (v) *uḍḍyānādhāra*—through the practice of **uḍḍiyāna** urine and faeces are minimised; (vi) *nābhyādhāra*—when from **nābhi om** is pronounced with concentrated mind, **nāda** gets absrobed; (vii) *hṛdayādhāra*—when **prāṇa** is retained in heart, lotus is opened up; (viii) *kaṇṭhādhāra*—root of the throat, when it is tied through **jālandharabandha** the flow of **vāyu** in **iḍā** and **piṅgalā** is stopped; (ix) *ghaṇṭikādhāra*—ulva when touched with tip of the tongue the **amṛtakalā** (nectar) starts flowing; (x) *tālvādhāra*—soft palate—by moving (in all directions) and lengthening the tongue and placing its tip in the cavity at the end of soft palate *yogī* becomes like wooden log, i.e. unmoved by external and internal stimulus or disturbances; (xi) *jihvādhāra*—tongue—**dhyāna** upon the tip of the tongue removes all the diseases; (xii) **bhrūmadhyādhāra**—in between the eyebrows—**dhyāna** on **candra** in **bhrūmadhya** brings cooling effect; (xiii) *nāsādhāra*—nose—concentration upon tip of the nose makes the mind steady; (xiv) **nāsāmūla**—root of the nose—**dhyāna** on it (one finger below the **bhrūmadhya**) *yogī* visualises the flame; (xv) *lalāṭādhāra*—forehead—by **dhyāna** on flame at forehead **yogī** becomes lusturous; (xvi) **brahmarandhra**—bregma, here there is **ākāśacakra** with **ādinātha** and by **dhyāna** on this *yogī* becomes like **ākāśa**.

## sa—स

**saṁjñāsaṁjñin** संज्ञासंज्ञिन् (B III 26), one of the four kinds of divine beings living in the **satyaloka**—the third world of **brahmā.** These gods are supposed to establish in themselves and have control over the primary cause. These divine beings are always in the state of **asmitāmātra dhyāna**.

**saṁyama** संयम (YS, VB, VM, VBh III 4), a technical term for the combination of the practices of **dhāraṇā, dhyāna** and **samādhi** having the same object for all these three stages of concentration. This also indicates the gradual intensity of concentration in these three consecutive stages. According to Dr. P.V. Karambelkar, the mastery over all these three processes leads a **sādhaka** to **samādhi** in one instant which suggests that the whole process is under **sādhaka's** control and thus it has been designated as **saṁyama** i.e., complete control. *Vyāsa* and *Vijñānabhikṣu* consider this one name for this trio—**dhāraṇā, dhyāna** and **samādhi.**

**saṁyamitendriya** संयमितेन्द्रिय (GS II 7; HP I 35), with **indriyas** (desires) controlled. The word **indriya** has at least three meanings; (1) sense and action organs, which are physiological, (2) the abilities to sense and the dispositions to act, which transmigrate with us and are **sūkṣma** (subtle) and (3) innate impulses to perceive objects of pleasure and act to get pleasure. It appears that in this verse *Gheraṇḍa* uses the word **indriya** in the third sense as *Patañjali* does in I 41. A more or less permanent freedom from desires would be **vairāgya.** But at least a temporary (for the time being) desirelessness is necessary for success in **siddhāsana,** according to GS and HP.

**saṁyoga-1** संयोग-१ (YS II 17, 23, 25; SK 20-1, 66), **puruṣa prakṛti** relation. It is unique relation which cannot be defined. VB's word *sannidhi* सन्निधि (being near) is significant. **Saṁyoga** does not mean actual contact, or nearness in space. It is only an orientation, and is the source of all the misery in the world. Hence the need for **kaivalya.** What exactly the **Sāṅkhya saṁyoga** is, is a mystery. But all the **Sāṅkhya** thinkers believe that it is broken only by virtue of supreme realization which *Patañjali* calls **vivekakhyāti.** The only object with which the ancient thinkers took to **yoga** was ending the **saṁyoga.** Health and mental fitness are only secondary gains. The ancients never considered these to be the aim and object of **yoga,** though they are necessary pre-requisites.

**saṁyoga-2** संयोग-२ (VB, VM, VBh II 17, 23), conjunction, the cause of **bhoga** (experience, birth and re-birth) and **apavarga** (liberation). The conjunction of seer (**draṣṭā**) and the seen (**dṛśya**) is the cause of all sorts of experiences since it leads to cycle of birth and re-birth. **Saṁyoga** is also said to be the cause (means) of liberation which consists in self-realization through the knowledge of it by **puruṣa.**

**saṁvit-1** संवित्-१ (YS III 34), insight into anything. If a *yogī* wants to have an insight into the nature of **citta,** he is advised to perform **saṁyama** on **hṛdaya** (central spot inside the chest) where his **citta** may be seen by him. Of course, no image of **citta** is possible. Concentration on **hṛdaya,** while inquisitively thinking of **citta,** will give a *yogī* insight into the nature of **citta**—not its image. This seems to be *Patañjali's* idea.

**saṁvit-2** संवित्-२ (VB III 36), sensation. What *Patañjali* calls **viṣayavatī pravṛtti**, VB calls **divya** (extraordinary) **saṁvit,** in the sense that it is a sensory experience aroused without any external stimulus impinging on the corresponding sense organ. Thus if a *yogī* hears an internally aroused sound *Vyāsa* would call it a **divya śabda saṁvit.**

**saṁvida** संविद (VB, VBh I 35), (to be) conscious of. The consciousness of supernatural smell which comes to one concentrating on the tip of the nose. Such consciousness dispels **saṁśaya** and opens the door to **samādhiprajñā.**

**saṁvega-1** संवेग-१ (YS I 21), speed. **Tīvrasaṁvega** *yogīs* are those whose progress in **yoga** is rapid. This speedy progress itself is said to be of three degrees (cf. **mṛdu, madhya** and **adhimātra).**

**saṁvega-2** संवेग-२ (YSH II 15), one of the five characteristics of *samyaktva* सम्यक्त्व (perfection in **yoga**). It is **mokṣa***abhilāṣā* अभिलाषा (desire for liberation).

**saṁvedana-1** संवेदन-१ (YS IV 22), introspection—direct knowledge which is knowledge with a difference. **Puruṣa** has such a knowledge of its own **buddhi (citta** and its **vṛttis**). **Citta** cannot introspect itself (YS IV 21).

**saṁvedana-2** संवेदन-२ (YS III 38), knowing how to do something. If a *yogī* acquires skill in raising his **prāṇa**$^2$ he can also take it out of his body and along with it his **citta.** Thus he can leave his body at will. The commentators believe that reference is to such a *yogī* creating many bodies, entering each of them and acting simultaneously with all of them. But a greater probability is that *Patañjali* refers to a *yogī* leaving his body at will after acquiring **vivekakhyāti** (the supreme realization), or when *yogī* thinks that his present body cannot endure any longer, i.e., he sees what *Patañjali* calls **prakṛtyāpūra.** In the latter case he enters another foetus, in the former he does not.

Reference here is obviously to leaving the body at will. This is what *Patañjali* calls **paraśarīrāveśa** (entering another body).

**saṁśaya-1** संशय-१ (YS I 30), doubt (lack of certainty or confidence). It is mentioned as one of the nine obstacles in the path of **yoga,** obviously because it gives rise to diffidence which always retards progress. For success in any endeavour it is necessary to have confidence in oneself (cf. **śraddhā).**

**saṁśaya-2** संशय-२ (YKU I 59), doubt. One of the ten obstacles in the practice of **yoga.** The other nine are *roga* रोग (disease), **pramattatā** (carelessness), **ālasya** (sloth), **nidrā** (sleep), **virati** (cessation), **bhrānti** (delusion), **viṣaya** (worldly affairs), **anākhya**

(what could not be adequately described) and *alabdhiyogatattva* (non-aptitude for the understanding of the truth of **yoga**).

**saṁsarga** संसर्ग (BY VIII 32), contact, association.

**saṁsāra-1** संसार-१ (SK 45), transmigration. **Rāga** which is predominantly **rājasa**—though it is **rajasa- tamasa** like the **tanmātrās** and their differentiations—is responsible for a soul adopting one body after another, while **vairāgya** and **jñāna** lead to **kaivalya.**

**saṁsāra-2** संसार-२ (VB II 15), the cycle of birth and death. One of the four aspects of the *yogaśāstra*. The other three, in the sequence are the cause of **saṁsāra,** liberation and the means of liberation.

**saṁsāramocana** संसारमोचन (ATU 19), freedom from transmigration. The idea seems to be that the *yogī* who goes the whole hog in **tārakayoga** is liberated; though the ordinary meaning of the text would be that whoever recites the *Advayatāraka-Upaniṣad* gets **mukti** (liberation).

**saṁskāra** संस्कार (YS I 50, II 15, III 9, 10, 18, IV 9, 27), potentiality of a behaviour, or consciousness, or both. It may be innate or acquired. It is believed that the dispositions which are innate, so far as the present life is concerned, have been acquired in previous lives. Behaviour and consciousness leave their after-effects behind and these determine subsequent behaviour and consciousness. VB's mention of *vṛttisaṁskāracakra* (cycle of **vṛttis** and **saṁskāras**) shows his keen insight into psychology. **Vāsanās** are also **saṁskāras** and their *abhivyakti* अभिव्यक्ति (resulting into action or consciousness) is the **vṛttis** motivated by them. VB considers **dharma** and **adharma** (merit and demerit respectively) also to be **saṁskāras.** They are said to bring us pleasure and pain respectively. But only if the pleasure and pain referred to, are due to our conscience being satisfied, or otherwise, can **dharma** and **adharma** be explained as the after-effects of our past behaviour, satisfaction of conscience being pleasant and stings of conscience highly unpleasant —at times positively painful. Pleasure and pain would thus be the hedonic tone of the **vipāka** of our **karmāśayas.** But they are generally supposed to be the **phala** of our actions—**karmaphala.**

The ancient Indians believed that the kind of life and the environment in which we are born are determined by the **vāsanās** we had developed in our previous lives.

Plato has given a picturesque description of this theory in his Dialogues. As he puts it allegorically, the souls of the dead are given a dip in a river. As they emerge from the water they forget all about the life they have lived. In course of time, models of different lives are presented to them and they are asked to choose one. Strangely enough without knowing anything about it, their choice is determinedly their own **vāsanās.** While the memory of previous lives were completely wiped out, the **saṁskāras** formed in them were not washed away.

**saṁskāraduḥkha** संस्कारदुःख (YS, VB II 15), pain caused by the subliminal impressions. The experience of pleasure or pain (on particular occasion) awakens the subliminal impressions of previously experienced pleasure or pain which gives rise to memory and accordingly there is attachment or aversion and then there is activity and this again results in pain and in turn to subliminal impression and so on endlessly.

**saṁhatyakāritva** संहत्यकारित्व (YS IV 24), co-operation. **Citta**$^1$ considers itself to be the Supreme Self, which it is not (cf. **parārtha**$^1$). It forgets that it is whatever it is because of its beginningless association with a **puruṣa**$^1$. It depends for everything—even its own existence—or its being connected with a **puruṣa**$^1$ in this manner. That it remains oblivious of this, is a different matter. This dependence is **parārtha**$^2$ in another sense.

**sakala** सकल (SAU III (1) 5), one of the three forms of **brahman** i.e. divisible forms. When **brahman** co-exists with primordeal matter **(mūlaprakṛti)** and illusion **(māyā)** bears three qualities—*lohita,* **śukla** and **kṛṣṇa, brahman** also acquires the divisible form. This form is called **sakala** form of **brahman.** The other two forms are **niṣkala** and **sakala-niṣkala.**

**sakalaniṣkala** सकलनिष्कल (SAU III (1) 3, 6), one of the three forms of **brahman.** The **sakala-niṣakala** form is neither perfectly simple nor completely differentiated. As compared to his completely uncomplicated form he is **brahman** with his **śakti (māyā).** But he is undifferentiated as compared to the creation as we find it.

**sakalāmaya** सकलामय (HP II 28), several diseases. Disorders of spleen and other glands, dropsy and diseases originating from **vāta, pitta** and **kapha** are cured through the practice of **jalabasti.**

**sakriya** सक्रिय (SK 10), active. One of the nine characteristics of **vyakta** which distinguish it from **avyakta. Vyakta** is active, **avyakta** is inactive.

**sagarbha** सगर्भ (GS V 47-8), **sagarbha-sahita- prāṇāyāma** is one of the two kinds of **sahita-prāṇāyāmas,** the other being **nigarbha.** According to *Gheraṇḍa,* it consists in first squatting on the ground with folded legs, either facing the east or the north, thinking of **vidhi (brahmā)** and inhaling with the left nostril (the duration of inhalation being sixteen **mātrās),** then performing **uḍḍiyāna,** thinking of **hari (viṣṇu)** and suspending respiration for sixtyfour **mātrās,** and then thinking of **śiva** and exhaling gently through the right nostril, the duration of exhalation being thirtytwo **mātrās.** This process is to be repeated, closing the nostrils at the time of **kumbhaka** with two fingers and the thumb only without using the index or the middle finger.

**saguṇadhyāna** सगुणध्यान (G 77), **dhyāna** with attributes or characteristics. **Dhyāna** on objects with attributes such as form, colour etc. is called **saguṇa.**

**saṅkaṭāsana** संकटासन (GS II 28), one of the thirtytwo **āsanas**$^2$ enumerated by *Gheraṇḍa.* It consists in firmly placing the upper part of the left shank on the ground, the right foot under the left knee and the two hands on the two knees.

**saṅkalpa-1** संकल्प-१ (ANU 15; SK 27; VB III 45; TSB 6; BY II 136), wishing, desiring. This, according to SK, is one of the two functions of **manas,** the other being converting sense into percepts etc. **Manas** is *saṅkalpaka* (maker of **saṅkalpa) antaḥkaraṇa.** As an **indriya,** by virtue of simultaneous association, it perceives and imagines objects on the basis of the simple material brought by the senses and the **karmendriyas.**

According to ANU, considering **manas** as *saṅkalpaka* of wishes and desires, the wise men should merge it in **ātmā** and keep it there. This is **dhāraṇā** according to this *Upaniṣad.* It resembles **samādhi** and *Patañjali's* **samāpatti,** though *Patañjali* does not bring in the **ātmā.**

**saṅkalpa-2** संकल्प-२ (TBU I 13), the sense of losing or regaining physiological homeostasis—, the experiences which are foreign to the person who has realised **brahman** and is therefore **brahman** Himself. Heat, cold etc. the **dvandvas** have no effect on such a person; and in this sense he is not a *saṅkalpaka.*

**saṅkalpa-3** संकल्प-३ (HP IV 32, 58), thought constructions.

According to the philosophy accepted by HP, the entire universe is a mental construction. **Laya** supervenes when all thought constructions cease. Though this too is an experience it cannot be described in words.

**saṅkalpavarjita** संकल्पवर्जित (GS VII 21), free from all desires. Thus what is called *sanyāsa* संन्यास **yoga** in the *Gītā* (VI 1) is a pre-requisite for **samādhi** according to *Gheraṇḍa.*

**saṅkīrṇa** संकीर्ण (YS I 42), complex. The contents of **savitarkā** and **savicārā samāpattis** are complications. They are made complicated by the presence of **vikalpas** (associated ideas) which are described by *Patañjali* as being of the nature of the knowledge of meanings of words (**śabda-artha-jñāna**). These three words signify only an explanatory qualification of **vikalpas** as the term is defined by *Patañjali* in I 9.

**saṅkhyā** संख्या (YS II 50), number. **Prāṇāyāma** gradually gains perfection as the number of its repetitions increases. In *Patañjali's* words it becomes more and more **dīrgha.** Progress in this dimension is said to be progress measured in terms of **saṅkhyā.**

**Prāṇāyāma** becomes more and more perfect as the number of times, the *yogī* does it everyday, increases.

**saṅga** संग (YS III 51), attachment. An unswerving and abiding realization of the fact that **citta**[1] and **puruṣa**[1] are different, bring to the *yogī* power and omniscience. Temptations come in this way, but he has to remain unattached in the face of all the worldly temptations. Otherwise he may fall from the position attained by him. Thus life after **vivekakhyāti** is a test. If the *yogī* passes this test he attains **kaivalya.**

**saṅgṛhītatva** संगृहीतत्व (YS IV 11), causal connection. **Vāsanās** (wishes—conscious or unconscious) are causally connected with **dharmādharma** (merits and demerits), **sukhaduḥkha** (pleasure and pain), **rāgadveṣa** (attractions and repulsions) and all the desired objects. Hence if these are controlled, **vāsanās** cease to be active. *Patañjali* calls these four causes **hetu** (motive), **phala, aśraya** and **ālambana** respectively.

**saṅghāta** संघात (TBU I 7; SK 17), a combination (mixture). All the **śānta, ghora** and **mūḍha** are **viśeṣas** made up of the **indriyas** and the **bhūtas** and one of SK's arguments for proving the existence of **puruṣas** is that coming together (combination) of many things has always a purpose behind it. Hence there must be some entities whose purpose these combinations serve. These entities are **puruṣas**—the entities whose purpose the **liṅgas,** the **mātāpitṛjas** and the **prabhūtas** serve. This makes the philosophy of SK teleological.

**saccidānanda** सच्चिदानन्द (GS VII 4), **brahman = ātmā,** the One Supreme Reality of the nature of **cetana** (which is not consciousness in the ordinary sense of the word) and **ānanda** (bliss which is not pleasure in the ordinary sense). According to GS, the realisation that the aspirant is **brahman** and nothing other than **brahman** is the essence of **samādhi.**

**sajātīya** सजातीय (TBU I 18), ideas and activities in keeping with **brahmavṛtti,** viz. all is **brahman.** These are to be adopted and those which are not in keeping with this belief to be eschewed.

**satkārya** सत्कार्य (SK 9), the theory that the effect exists potentially in its cause before it actually appears. According to this theory, all the **guṇapariṇāmaviśeṣas** — the **liṅgas,** the **mātāpitṛjas** and the **prabhūtas**— are potentially there in **avyakta** (the undifferentiated reality). Their actual existence would not have been possible otherwise.

**sattā** सत्ता (VM II 19), existence. The existent (*sat*) is that which is capable of actions fulfilling a purpose, and having existence is the abstract form of 'existent'. **Mahat** is made of existent i.e., whatever action fulfilling a purpose there be, is comprehended in and through **mahat** or intellect.

**satya-1** सत्य-१ (YS II 30, 36; TSM 32; DU I 6, 9; YSH I 21, II 53-64; BY II 63, VII 159), one of the **yamas.** It consists in saying only that what one has directly perceived, inferred, or learnt from a reliable source. The belief that all that is real is **brahman** and that nothing else is real is the supreme **satya** according to the **vedānta** philosophy.

**satya-2** सत्य-२ (VS I 41), truth, one of the ten **yamas.** A person is said to speak the truth only when he or she fulfills three conditions:

1. speech must be in accordance with fact;
2. he/she must be guided by good intention and justice;
3. speech must be couched in agreeable words.

**satya-3 (loka)** सत्य-३ (लोक) (BY III 21), universe of **satya.** Last in the seven **lokas** enumerated in BY. This is said to be the abode of **brahman** attainable through **jñāna** and **karma** accompanied by pursuit of **satya**[1].

**satyaloka** सत्यलोक = **brahmaloka** ब्रह्मलोक (NBU 4; VB III 26), one of the six higher regions of creation above the earth. According to NBU, it is the part of the forehead of **haṁsa** between the eyebrows. **Haṁsa** represents the *virāṭarūpa* (universal form) of the One Supreme Reality.

**satyavādī** सत्यवादी (SSP VI 61), speaker of truth. He is said to be **satyavādī** who is steadfast in intellect and speaks only after knowing that the truth is One, Eternal, Infinite, Uncreated, Immovable.

**sattva-1** सत्त्व-१ (YS II 41; III 35, 49; TSM 7), *Patañjali* has used this word as a synonym for **citta** because of the predominance of the **sattvaguṇa** in it. This, according to *Patañjali,* is the distinguishing characteristic of

**aindriya** (immaterial) reality. It distinguishes it from *bhautika* (material) reality.

**sattva-2** सत्त्व-२ (SK 13, 54), one of the three **guṇas,** the other being **rajas** and **tamas.** It is described as **laghu** (light in weight) and *prakāśaka* प्रकाशक (illuminating). Its **lāghava** (lightness) makes it immaterial and its **prakāśa** gives it the ability to develop consciousness. **Citta** is made up of **indriyas,** which takes form in **sāttvika ahaṅkāra.** It is for this reason immaterial and have consciousness. The function of **buddhi** and **buddhīndriyas** (the senses) is clearly **prakāśa;** but the **Sāṅkhya** philosophers consider the functions of the *karmendriyas* (action organs) also to be **prakāśa;** obviously because the function of the *karmendriyas* is not supposed to be actual movement, but conative consciousness. Thus **prakāśa** seems to stand for consciousness as modern psychologist understands this term and not for **cetana,** as the ancient Indians understood this word, nor for cognition alone.

**sattva-3** सत्त्व-३ (TSM 164), being. *Śuddhasattva* is, therefore, pure being, i.e. **ātmā** (= **brahman**).

**sattva-4** सत्त्व-४ (SSP I 49, 50), one of the three **guṇas** of **prakṛti** and one of the five components of **kulapañcaka** having five characteristics: **dayā** (compassion), **dharma** (virtues), *kṛpā* (mercy), **bhakti** (devotion) and **śraddhā** (faithful regard).

**sattvabuddhi** सत्त्वबुद्धि (YS, VB, VM III 49, 55), pure intellect. An intellect which is devoid of *rājasika* and *tāmasika* taints and thereby has attained a state of perfect clarity known as **sattva** (**buddhi**).

**sattvaśuddhi** सत्त्वशुद्धि (YSH IV 34-35), purification of mind, which is necessary for **indriyajaya** (conquest of immaterial reality). It implies *kaṣāyajaya* (complete control over the **kleśas**). The **guṇas** (good qualities) are futile without **manaḥśuddhi** (purification of mind). **Rāga-dveṣa-nirodha** is significantly mentioned as a means of **manaḥśuddhi.** As a result of **manaḥśuddhi, ātmā** is said to exist in its pure (true) form. This is the Jain view.

**sattvāpatti** सत्त्वापत्ति (VU IV (1) 3, (2) 2, 6), the fourth **bhūmi** (stage of progress in **yoga**), and the first stage of **jīvanmukti** (emancipation before death). A *yogī* at this stage is called **brahmavid** (one who knows **brahman**). He has realised that he is the pure **ātmā.** This realization accrues to him as a result of having passed through the first three **bhūmis** and becoming disinterested in worldly objects. The *yogī* now looks at the world as a dream. This is an aspect of **rājayoga.**

**sadguru** सद्गुरु (SSP V 65-69), true teacher. In these verses appreciation for **sadguru** has been made. Only **sadguru** can make even the **paramapada** attainable in an instant. He is capable of cutting of the eight **pāśas** (*jarā,* **maraṇa, kāma, krodha, lobha, moha, ahaṁkāra** and **avidyā**) of his disciple, through the sword of his compassion. Only **sadguru** can remove all the doubts arising in the mind of his disciple.

**sadājīvī** सदाजीवी (SSP VI 58), a variety of **sādhaka** who has proper understanding of **jīva** and also of the consciousness behind 'it' is called

**sadājīvī.**

**sadāśiva** सदाशिव (YCU 72), the Lord of **ākāśa** which is all-pervading and is the most **sāttvika** of the **bhūtas** (elements) and which, according to this text, comes out first of all from the **ātman.** From **ākāśa** was created **vāyu** (air) and so on. This is the theory of this *Upaniṣad.*

**santuṣṭi** सन्तुष्टि (TSM 33), contentment. It is one of the ten **niyamas** (observances) according to this *Upaniṣad. Patañjali's* word for this is **santoṣa.**

**santoṣa-1** सन्तोष-१ (YS II 32, 42; VU V 13; SAU I (2) 1, 3; YSH 59), contentment. It is one of the **niyamas** (observances). It consists in remaining contented with what is in one's possession, i.e. not hankering and ever exerting for getting more and more.

*Asantoṣa* असन्तोष (discontentment) is said by YSH to be a result of *gardha* गर्ध, which word is used by *Vyāsa* to explain **rāga.** *Vyāsa* also mentions **tṛṣṇā** (thirst) and **lobha** as synonyms of *gardha* (VB II 7).

**santoṣa-2** सन्तोष-२ (VS I 55; DU II 4, 5), contentment. One of the ten **niyamas.** One must be contented with whatever is gained spontaneously, such an attitude of mind is called **santoṣa.**

According to DU, the supreme contentment consists in detachment for everything till one realizes the **brahman.**

**sandhyā** सन्ध्या (BY VI 1-30), an obligatory religious rite to be performed daily after bath in the morning, in the noon and in the evening, by every twice-born (*dvija*). It consists mainly of chanting *savitṛmantra* addressed to sun and is popularly known as **Gāyatrī Mantra.** It is called **Gāyatrī,** when performed in the morning, **Sāvitrī** when performed in the noon and **Sarasvatī**, when done in the evening.

**sanyāsī** सन्यासी (SSP VI 37; BG V 1; VB IV 7), an ascetic. One who experiences **ātmā** and **paramātmā** in one's own self, and never expects any reward for his action, is called **sanyāsī.** The actions of a **sanyāsī** are called **aśuklākṛṣṇa.**

**saptapātāla** सप्तपाताल (SSP III 2), seven worlds under the earth enumerated as *pātāla, talātala, mahātala, rasātala, sutala, vitala* and *atala.* All these *pātālas* are assumed in the different parts of the human body, beginning from feet to thigh respectively reside in sole of the foot, big toes, tip of the big toes, back position of the feet, ankle, knee and thigh. Knowledge of these *pātālas* is essentially required for **piṇḍasaṁvitti** which in turn leads to self-realization.

**saptasādhana** सप्तसाधन (GS I 9), seven aids (for conditioning the body). These are **śodhana** (purification), **dṛḍhatā** (firmness), **sthairya** (steadiness), **dhairya** (composure), **lāghava** (lightness), **pratyakṣa** (realization) and **nirliptatā** (isolation), which come through the practice of **ṣaṭkarmas, āsana, mudrā, pratyāhāra, prāṇāyāma, dhyāna** and **samādhi** respectively.

**saptasnāna** सप्तस्नान (BY VII 163), seven types of bath. For the person who is weak or old, the authorities have suggested different forms of bath to purify the body. These are **mantra, bhauma,** *āgneya, vāyavya,* **divya, vāruṇa** and **mānasa.**

**sabījasamādhi** सबीजसमाधि (YS I 46), **savitarkā, nirvitarkā, savicārā** and **nirvicārā samāpattis** are thus called.

*Sānandāsmitā* सानन्दास्मिता **samāpatti** is not included, obviously because it is a form of **samāpatti** in which the **samādhiprajñā** (content) is not a **viṣaya.** The content of **samāpatti** is not a **viṣaya** only in **nirbījasamādhi,** in which the *yogī* experiences **ānanda** (bliss) and **asmitā.** These two objects are not supposed to be **viṣayas**—neither gross nor subtle. Nevertheless, **nirbījasamādhi** is **samprajñāta yoga.**

If it is considered to be **asamprajñāta** as *Vyāsa* does, then there would be left no **samādhi** in which the **samādhiprajñā** is **ānanda** or **asmitā,** because he clearly lays down that there is no **sabījasamādhi** apart from the four **samāpattis** of which the contents are **sthūla** and **sūkṣma, vitarka** and **vicāra.**

**samatā** समता (TBU I 28), equilibrium. Ninth in the series of fifteen-fold **yoga** recognised by TBU. This consists in perfect equilibrium among the gross, subtle and causal bodies to enable its dissolution in well poised **brahman.**

**samatva** समत्व (BG II 48), equanimity in success and failures. One who performs action without any attachment towards reward is called having the **samatva** attitude of mind.

**samanu** समनु (GS V 36-7), one of the two methods of **nāḍīśuddhi,** the other being **nirmanu.** It consists in first adopting the **padmāsana** pose and offering prayers to the **guru** and the gods; and then contemplating the **vāyu bīja**—inhaling through the left nostril (the duration of inhalation being sixteen **mātrās**), stopping respiration (for the duration of sixtyfour **mātrās**) and exhalation being thirtytwo **mātrās**). After this the *yogī* raises the **vahni** (fire) of the **pṛthvī tattva** (the earth element) from the navel region and contemplates it—inhaling with the right nostril for sixteen **mātrās,** suspending breath for sixtyfour **mātrās** and exhaling with the left nostril for thirtytwo **mātrās**—all the time reciting mentally the **vahnibīja** *raṁ* रं.

In the end, the *yogī* contemplates the moon with her rays localizing the image just in front of him—and inhales for the duration of sixteen **mātrās** through the left nostrils, stops breathing for sixtyfour **mātrās** and exhales for thirtytwo **mātrās.** While inhaling, the *yogī* mentally recites the *ṭhaṁ* (ठं) **bīja,** during suspension of breath he recites the *vaṁ* (वं) **bīja** and during exhalation the *laṁ* (लं) **bīja.** At the time of **kumbhaka** the *yogī* imagines that the **amṛta** (nectar) flowing downwards is purifying all his **nāḍīs.** We should be perfectly confident about the result. All this, which is ordinarily known as **prāṇāyāma,** is called **samanu-nāḍī-śuddhi** by *Gheraṇḍa* and is performed, according to this thinker, by way of preparation for **prāṇāyāma** proper.

**samanvaya** समन्वय (SK 15), uniformity underlying diversity. This is one of the four reasons adduced by SK in support of the theory that the ultimate material cause of the manifold **vyakta** is the one **avyakta.** Uniformity implies unity in diversity. **Vyakta** is the multifarious form of **avyakta.** In fact the latter is not a form at all. It is only a matter of which all manifestations are forms. It is the formless which is ultimately the root cause of all the various forms. It is itself not the form of any other matter. This is the **Sāṅkhya**

principle of "Unity of Nature".

**samabhāva** समभाव (HP II 21), balanced condition of **vāta, pitta** and **kapha. Sādhakas** in whom three humours are in balanced condition, need not practise the six cleansing processes.

**samarasatva** समरसत्व (HP IV 6), the state of equilibrium, a synonym for **samādhi.** When the life activity dwindles and mental activity also ceases, then there arises the state of equilibrium.

**samarasaikatva** समरसैकत्व (G 94), the "all-merged-into-one" state. In the state of **samādhi,** according to this text, neither is **prāṇa** active in any sense, nor is there any **cittavṛtti** (consciousness). **Ātmā** and **ātmā** alone is there. Everything has disappeared in **ātmā.**

**samasaṁsthāna** समसंस्थान (VB, VM II 46), a posture having even arrangement of the body. One of the eleven **āsanas** enumerated by *Vyāsa. Vācaspati* describes its technique as the two feet contracted and pressed against each other at the heels and at the tips of the feet.

**samākṣipta** समाक्षिप्त (G 27), struck by. Driven by **prāṇa** and **apāna,** the **jīva** (living being) goes here and there and everywhere in the body. In fact **prāṇa, apāna,** etc. constitute **jīvana** (life) and they appear as if they were a **jīva (jīvarūpiṇaḥ)**. Once a **jīva** is posited, we can say that it is wherever **prāṇa, apāna,** etc. are. This is what is meant by saying that the **jīva** is drawn hither and thither by **prāṇāpāna,** i.e. **prāṇa, apāna, udāna, vyāna, samāna, nāga, kūrma, kṛkara, devadatta** and **dhanañjaya.**

**samādhi-1** समाधि-१ (YS I 20, 46, 51, II 2, 29, 45, III 3, IV 1; GS I 11, III 30, 42, V 82, VII 1, 3, 8, 13, 15, 21; HP III 121, IV 2-8, 81, 108-9, 111), a state of concentration of which the characteristic feature is that in this state the self is completely forgotten. **Samādhi**[1] is brought about by **samāpatti,** which consists in the subject of consciousness merging into the object of consciousness, and thus there remaining no consciousness as ordinarily understood, as there is no subject-object relation in that state. Thus **samādhi** does not fall within the scope of normal psychology as understood at present.

*Patañjali* calls **samādhi** a kind of **dhyāna,** because of the single content of consciousness in the state of **samādhi.**

For GS, **samādhi**[1] consists in detaching **manas** from the body and identifying it with **ātmā.** It is the means for accomplishing the **sādhanā** which *Gheraṇḍa* calls **nirlipta**; and since this author equates **nirlipta** with **mukti** (GS I 11) **samādhi** is the means by which the *yogīs* attain emancipation. Again these **vedānta**-minded *yogīs* often identify **samādhi** and **rājayoga** which they consider to be the pinnacle of **yoga.** Thus **śāmbhavī, khecarī** and **yonimudrās, mūrcchā** and **bhrāmarī prāṇāyāmas** and **bhakti** are, according to these *yogīs,* the six processes of which the end result is **rājayoga** or **samādhi.**

According to HP, **samādhi** ensues if there is **samāpatti** in **nāda** or in **brahman**— here called **ātmā.**

**samādhi-2** समाधि-२ (YS III 37, IV 29), a state of living perfectly unmotivated by any **kleśa** or **vāsanā.** The characteristic feature of this state, according to *Patañjali,* is that the *yogī* in this state does not swerve at all from what he calls **vivekakhyāti.** *Patañjali* names this state as **dharmamegha-samādhi,** as in this state, everything mundane is cast away (cf. **dharma**).

**samādhi-3** समाधि-३ (NBU 54; YCU 113), a state of temporary **mokṣa** in which the body becomes as if it were quite dead; yet the man is alive and is supposed to be seeing the Supreme Light (**brahman**).

**samādhi-4** समाधि-४ (SAU I (1) 2-3 (11); YTU 107; VU II 75; HP IV 5-7), merging of **jīvātmā** (individual self) into the **paramātmā. Samādhi** of these *Upaniṣads* is **samāpatti** in **ātmā**[2] (= **paramātmā**) and nothing else.

**samādhi-5** समाधि-५ (TBU I 37; TSM 162; MBU I (1) 10), absence of all **vṛttis**—This is a state of absolute void so far as the mind is concerned. Nevertheless, according to the **vedānta** philosophy, it is a state of **cetanā,** which is the original spiritual consciousness, as opposed to mental activity—our ordinary mundane consciousness.

**samādhi-6** समाधि-६ (DU X 5; ANU 16), realization that everything except **brahman** is illusory.

**samādhi-7** समाधि-७ (VS IV 57-66), the eighth limb of *aṣṭāṅgayoga* enumerated by *Vasiṣṭha.* The state of identifying individual self with Supreme Self or the merging of individual self in the Supreme Self. Being possessed of **yoga** etc., conquering the **prāṇa,** subduing the senses and being associated with **dhāraṇā** and **dhyāna,** one should practise **samādhi.**

**samādhi-8** समाधि-८ (SSP II 38), the equinimous state of all the elements, withdrawing from the objects of senses are the characteristics of **samādhi.**

**samādhipariṇāma** समाधिपरिणाम (YS III 11), a **lakṣaṇa-pariṇāma** of **citta**[2]. This **pariṇāma** is a succession of many **avasthāpariṇāmas** of the **citta**[2] and a succession of these **pariṇāmas** of the **citta**[2] is its **dharmapariṇāma,** which is called **nirodha** by *Patañjali.* **Avasthāpariṇāmas** of **citta**[2] *Patañjali* calls **ekāgratāpariṇāmas. Samādhipariṇāma** is described by *Patañjali* as the exclusive possession of the field of consciousness by an object for some time; in other words a continuation of **ekāgratāpariṇāma.** A continuation of **samādhipariṇāma** is **nirodhapariṇāma.** In this way **nirodha** is continued **samādhi** and **samādhi** is continued **ekāgratā;** and **ekāgratā** being a **dhyāna** (= **pratyaya-ekatānatā**), **samādhi** is continued **dhyāna.**

**samādhisiddhi** समाधिसिद्धि (YS, VB, VBh II 45), attainment of **samādhi.** Devotion to **īśvara** results into breaking open the pathway towards **samādhi** because devotion to **īśvara** removes the delusion, ignorance and the **sādhaka** gets the capacity to know all that he desires to know, as it is in truth.

**samāna-1** समान-१ (YS III 40; DU IV 23, 29, 31; ANU 34, 37; GS V 60; G 24; SAU I (4) 12-3; BY IX 132), one of the ten **vāyus.** Since it pervades the whole body the function of **samāna** would be to provide oxygen, water and food to all the parts of the body. Some writers on **yoga,** however, ascribe this function to **vyāna.** According to

ANU, **samāna** resides in the navel region and is white like the cow's milk. It is here supposed to be responsible for assimilation of food, as it provides nourishment to all the organs of the body. In fact the distribution is done by circulation, as the blood carries nourishment to all the organs. Whether **samāna** should have to do with digestion or with circulation is therefore, neither easy nor important to decide; but since **vyāna** is also said to be all pervading (cf. VB) it is generally associated with circulation and **samāna** with digestion.

According to *Vācaspatimiśra*, **samāna** is so called because it carries the essential fluids of the body to all the parts equally well. According to the *Suśruta*, **samāna** digests the food in the stomach in co-operation with animal heat and propels chyle, blood and the other fluids.

**samāna-2** समान-२ (VB, VM, VBh III 39; VS II 42, 48, 49, 52), one of the five important **vāyus** of the group of **prāṇa** etc. **Samāna** is so called because it distributes (food) equally to all parts of the body and manifests itself upto the region. VBh explains **samāna** as 'since it distributes the essences of food according to nature to all the nerve centres therefore it is called **samāna**$^2$'.

VS enumerates it under ten **vāyus** and considers it as one of the five prominent **vāyus.** It pervades all the parts of the body, wandering through the seventytwo thousand **nāḍīs** in the body. It supplies the digested essence of all edibles to each and every limb of the body with the help of the gastric fire. Nutrition of the body is also ascribed to the function of the **samānavāyu.**

**samānābhihāra** समानाभिहार (SK 7), mixing up with other, apparently identical objects. Such a confusion of mind is one of the eight circumstances in which it becomes impossible to know something. If the object which we are seeking gets thus mixed up with a number of other extremely similar objects, e.g. a pearl among pearls, a bean among beans, an Indian among Indians, then it becomes difficult to differentiate that object from other similar objects.

**samāpatti-1** समापत्ति-१ (YS I 41, 42; II 47, III 42), merging of the knowing **citta**$^1$ into the object known. In this *Sūtra Patañjali* has used the word **grahītṛ** for the knowing **citta, grahaṇa** for consciousness and **grāhya** for the object of which the **grahītṛ** is conscious. Of these according to *Patañjali*, the **grahītṛ**, for which he has used the word **tatstha,** assumes the form of the **grāhya,** here called by him **tad,** just in the same way as a clear crystal placed on a coloured object is seen as of the colour of the object. **Samāpatti** is the essence of **samādhi** according to *Patañjali. Patañjali* describes four forms of **samāpatti** and calls them to be the only four kinds of **sabījasamādhi.**

**Ānanda** and **asmitā** are not considered to be **viṣayas** by *Patañjali.* Nevertheless, **samāpatti** in them is possible. This is what occurs in **nirbījasamādhi. Samādhi** is a state of the mind. What happens in that state is **samāpatti** and **samāpatti** with an object in view is **saṁyama.**

**samāpatti-2** समापत्ति-२ (VBh I 40), attaining clearly the form of the support i.e., an activity of direct perception of the object. It is only in **samāpatti** direct perception of objects in their totality can be grasped and not in **dhāraṇā, dhyāna** and **samādhi,** because the later concern themselves with only objective aspect of reality and not with their totality.

**samāsīna** समासीन (HP I 19; GS II 13, 31) well composed psychophysical state conducive to meditative postures.

**samāhitacitta** समाहितचित्त (VBh II 1), concentrated mind i.e., the best aspirant, taking into account only the means of **abhyāsa** and **vairāgya.** *Vyāsa* declares that the *samādhipāda* of *yogasūtra* meant for concentrated mind or the best aspirant of **yoga.**

**samīkaraṇa** समीकरण (TSB 6), function of the **samāna vāyu.** It may mean assimilation (absorption), which is responsible for nourishing the body.

**samīraṇa-1** समीरण-१ (HP II 10), air which one breathes in and breathes out.

**samīraṇa-2** समीरण-२ (HP III 62, IV 22), **prāṇa.** It is the experience of many *yogīs* that as they inhale **samīraṇa**[1], **samīraṇa**[2] is felt rising inside. They therefore, often considered the two to be the same thing and believed that what they inhaled rose to their head.

**samudaya** समुदय (SK 16), combination—here interaction of **guṇas.** It is one of the two ways in which **avyakta** subsists, the other being just the presence of the three **guṇas** without any activity. Mixture of these elements in various ways results in the appearance of the various forms of reality.

**sampuṭayoga** सम्पुटयोग (VU V 45), **mūlabandha,** which is so called probably because it affects all the **nāḍīs**[2]—the entire **nāḍīcakra**—and raises up along the **suṣumnā, udāna** along with **prāṇa.** It is *catuṣpatha bandha* (VU V 43), because it affects all the four principal **nāḍīs**[2] and opens up one of them viz. the **suṣumnā.** According to *Upaniṣadbrahmayogī,* these four **nāḍīs** are **suṣumnā, iḍā, piṅgalā** and **kuhū.**

**samprajñāta** सम्प्रज्ञात (YS I 17), a state of **samāpatti** in which the **citta**[2] has merged itself in a gross or a subtle object, or in **ānanda** (bliss) and **asmitā** (the true self). The significance of this *sūtra* is that **yoga** is **samprajñāta** by virtue of the presence of **vitarka, vicāra, ānanda** or **asmitā** as the content of consciousness. The **anya** (other) **yoga** (YS I 18), which may be called **asamprajñāta yoga,** is that in which there is no content neither **vitarka,** nor **vicāra,** nor **ānanda,** nor **asmitā.** Of these the former two alone are **viṣayas;** and for this reason, *Patañjali* calls **savitarkā, nirvitarkā, savicārā** and **nirvicārā samāpattis** as **sabījasamādhi** and the one in which the **samādhiprajñā** consists of **ānanda** and **asmitā,** not considered by him to be **viṣayas, nirbījasamādhi.** In this way **samprajñāta samāpatti** is of two kinds, **sabīja** and **nirbīja.** *Patañjali's* other **yoga** is neither **nirbīja** nor **sabīja.**

**samprayoga** सम्प्रयोग (YS, VBh II 44) perception, communion. As a result of the practice of **svādhyāya,** one attains communion with the desired deity. Whichever deity he desires to see, that deity becomes perceptible to a *yogī* who has perfected **svādhyāya.**

**samyagjñāna** सम्यग्ज्ञान (SK 67, 71), comprehensive, correct grasp (knowledge) of Reality—true knowledge. After gainning true knowledge (supreme Realization), the body goes on by its own momentum and the actions are all motiveless in this sense. Bodily activity is said to be impelled by previously acquired **saṁskāras;** but no new **saṁskāras** are being formed while it goes on in this manner. Thus the action performed after Realization are not **karmas.** They do not bear fruit.

**samyagdarśana** सम्यग्दर्शन (VB, VBh II 15), true perception. One who knows that the cause of **saṁsāra** is the contact between **puruṣa** and **prakṛti** and thus takes refuge in true knowledge i.e. the cause for the removal of all pain called **samyagdarśana.**

**samyagdarśin** सम्यग्दर्शिन् (VB IV 23), true seer.

**sarasvatī-1** सरस्वती-१ (DU IV 7, 14, 16-7, 21, 35; VU V 25), one of the principal **nāḍīs.** It is situated by the side of **suṣumnā** (in the spinal cord) as is **kuhū. Iḍā** and **piṅgalā** are situated to the left and right side of **suṣumnā** respectively. On which side **kuhū** and **sarasvatī** are situated, is not mentioned in DU. Perhaps *pārśva* पार्श्व only indicates proximity. This **nāḍī** is here said to extend to the end of the tongue— probably the root of the tongue. Its presiding deity is **vairāja.** According to VU, **sarasvatī** is situated at the back of **suṣumnā**.

**sarasvatī-2** सरस्वती-२ (SAU I (6) 3), one of the three forms of the **makāra mūrti** (figure)—on which the *yogīs* are advised to meditate when they practise **prāṇāyāma**$^2$ and recite **om**, the other two forms being **gāyatrī** and **savitṛ. Sarasvatī** is described as dark complexioned, riding an ox, wielding a trident and looking elderly.

**sarasvatī-3** सरस्वती-३ (VS II 31, 37), one of the fourteen important **nāḍīs.** It is situated on the side of **suṣumnā** and its region is extended upto the upper part of the tongue.

**sarga-1** सर्ग-१ (SK 24, 52-4), innumerable patterns formed by the three **guṇas**$^1$ combining in innumerably different ways. Thus there are innumerable **liṅgas,** innumerable strengths of the eight **bhāvas,** innumerable types of life and innumerable experiences possible in these lives. These are the **liṅga, bhāva,** *bhautika* and **pratyaya sargas** respectively.

*Īśvarakṛṣṇa* has not mentioned a **sarga** of material objects, though these too are formed as the result of the **guṇas** mixing in innumerable ways. But he does mention a **tanmātrā sarga** in *Kārikā* 24; and as the material objects are made of the **bhūtas** and these in their turn of the **tanmātrās,** this **tanmātrā sarga** may be taken to be the **sarga** of material objects. The other **sarga** mentioned in this (24) *Kārikā*—the eleven **indriyas** would thus include the **liṅga, bhāva** and **pratyaya sargas.** The **bhāvas** inhere in **liṅgas** and the **pratyayas** are their experiences. All of them together form what *Patañjali* would call *aindriyātmaka,* **dṛśya.** Thus there would be two main **sargas,** *Īśvarakṛṣṇa's* **bhautika sarga** being a combination of the two **sargas** mentioned in *Kārikā* 24. *Patañjali* would call these two **indriyas** and **tanmātrā-sargas** as *aindriya* and *bhautika* respectively.

**sarga-2** सर्ग-२ (SK 21, 66), **pratyayasarga** = experiences of **puruṣas**$^2$, who are **liṅgas** in **saṁyoga** with **puruṣas**$^1$. After attaining *kevalajñāna,* **puruṣa**$^2$ no longer has any experiences motivated by these seven **bhāvas** and performs no actions motivated by **dharma, adharma, ajñāna**

(ignorance) **rāga** or **aiśvarya. Virāga** and **anaiśvarya** never prompt any action. Thus there is a **jñāna-vimokṣa** interval during which **puruṣa**² does not perform actions motivated by the seven **bhāvas. Jñāna** (true knowledge) and **jñāna** alone is the motive which impels his actions (cf. **samyagjñāna**).

**sarvajñabīja** सर्वज्ञबीज (YS, VB, VM I 25), glare of omniscience. **Īśvara** has been designated as element where resides germ of unexcelled omniscience. The processes of knowing subtle objects either singly or collectively, whether in the past, present or future, either small or great, is the germ of omniscience. However, according to VBh, omniscience consists in possession of such knowledge which is beyond the senses.

**sarvajñātṛtva** सर्वज्ञातृत्व (YS, VBh III 49), attainment of the state of omniscience. One who has attained the knowledge of differentiation between pure or **sattva** intellect and **puruṣa,** there comes omniscience. Omniscience means simultaneous rising of knowledge born of discriminate discernment with references to the **guṇas** which are the essence of all things and which are manifested as past, present and future states of existence. This is a perfection called **viśokā,** attaining which the *yogī* becomes omniscient. Omnicience is the simultaneous knowledge of all **puruṣas.**

**sarvadharma** सर्वधर्म (VS I 31), common duties assigned to all. *Vasiṣṭha* recognizes **yoga** practice as common duty assigned to all. He recommends it for all irrespective of caste and creed. In other words, **yoga** broadens the outlook of its practitioner who developes a sense of humanitarianism, in which no discrimination is made among castes, creeds and religions. The secular nature of **yoga** had been duly recognized by *Vasiṣṭha*.

**sarvanirodha** सर्वनिरोध (YS I 51), cessation of all (modifications of mind), complete destruction of **prajñā** and its subliminal impression. This is the state of **nirbīja samādhi.** When the mind turns away from activity i.e. after **sarvanirodha,** the **puruṣa** stays in its own form and is therefore called free, isolated or liberated.

**sarvabhāvādhiṣṭhātṛtva** सर्वभावाधिष्ठातृत्व (YS III 49), supremacy over all states of existence. One who has attained the knowledge of differentiation between **sattva** or pure intellect and **puruṣa,** there comes supremacy over all states of existence. The **guṇas** which are the essence of all things which have both the determination and objects of determination as their essence present themselves before the owner. It gives the capacity to function as in one's own body according to one's own will with reference to **prakṛti,** its effects and the **puruṣas.**

**sarvabhūtarutajñāna** सर्वभूतरुतज्ञान (YS III 17), knowledge of sounds produced by living beings. As a result of the practice of **saṁyama** on the word, its intended object and the idea conveyed through it, the **sādhaka** acquires the knowledge of the sounds of all living beings (creatures).

**sarvaratnopasthāna** सर्वरत्नोपस्थान (YS II 37), gain of all the gems or surrounded by wealth from all places. One who has perfected non-stealing (**asteya**), jewels from all directions come to him. However, Dr. Karambelkar (commn. on P.Y.S. published by

Kaivalyadhāma) considers its meaning as 'custodian of many treasures'. One who will be very sincerely trying to adhere to the **yama** of **asteya,** would be recognized by all as a person of utmost honesty and when such occasions may arise, everyone would want to entrust their valuables to the custody of such person only and in that sense he is surrounded by wealth from all places.

**sarvaroga** सर्वरोग (HP II 16, V 22), all diseases (arising out of the erroneous practice of **prāṇāyāma**). A list of such diseases has been given by *Svātmārāma* in HP II 17. Diseases like hiccup, asthma, cough and pain in the head, ear and eyes arise as consequences of erroneous practice of **prāṇāyāma** or disorder of **pavana (vāta** humour).

**sarvārtha** सर्वार्थ (YS, VB, VBh, III 11, IV 23), attention to all things. This has been considered as one of the characteristics of **citta** as opposed to another characteristic i.e. one pointedness. The **sarvārtha** state of **citta** has been explained by VBh as **vikṣipta** state of **citta.**

**sarvasambhavābhāva** सर्वसम्भवाभाव (SK 9), impossibility of everything developing in everything. It is one of the five reasons given by SK in support of the **Sāṅkhya's** theory of **satkāryavāda.**

Since only certain phenomena result from certain other phenomena and not every phenomenon from every other phenomenon, the consequent phenomenon, which is the effect, must be potentially present in the antecedent phenomenon which is the cause, i.e., an effect and its cause cannot be completely disconnected. Causation is not a matter of mere succession of phenomena. This is the **Sāṅkhya** view known as **satkāryavāda**.

**sarvasākṣī** सर्वसाक्षी (YCU 72), the absolute Reality in living beings. It is not one of the enjoyers like the **viśva, taijas** and **prājña puruṣas,** because its **sākṣitva** is not a function or a state, and yet all of us are That. This is like the monistic Vedāntic theory.

**savikāra** सविकार (BG XIII 6), with the modifications of **prakṛti** (beginning with great element and ending with fortitude).

**savicārā** सविचारा (YS I 44), *Patañjali* calls **samāpatti** in a **sūkṣma viṣaya,** which is complicated by simultaneous associations called **vikalpas** in I 42 and **smṛti** in I 43, as **savicārā samāpatti** (cf. **samprajñāta**).

**savitarkā** सवितर्का (YS I 42), according to *Patañjali,* **samāpatti** in an object which is not **sūkṣma,** i.e. of which the *yogī* can raise an image in his mind, and which is complicated by simultaneous associations here called **vikalpas—is-savitarkā samāpatti.** In I—43 *Patañjali* uses the word **smṛti** for such simultaneous associations. According to Dr. Karambelkar (commn. on PYS, pub. by Kaivalyadhāma), the meaning of **vitarka** should be taken uniformly throughout the PYS, and *Patañjali* himself defines **vitarka** in II. 34 as anti-**yamas** or evil or bad ideas, thoughts, emotions, actions etc. Thus **savitarkā** which is first in the series of four varieties of **samāpatti** is to be understood as **samāpatti** in which the arising of **vitarka** (II. 34) is the dominant aspect.

**savitā** सविता (BY IX 56), Vedic Sun god. Because of the functions of *savana* (generation) and **pavana** (purification) it is called **savitā.**

**savyanāḍī** सव्यनाडी (HP II 49), the left nostril (cf. **sūryabhedana**).

**sasvana** सस्वन (HP II 51), with sound. The technique of **ujjāyī** involves the production of a smooth frictional sound during both **pūraka** and **recaka** phases. One should keep the mouth closed and then draw the air in through both the nostrils producing the sound in such a manner that the air is felt touching the region from throat to the chest.

**sahaja** सहज (HP IV 4, 9, 11, 75; GS VII 17), **rājayoga, samādhi.**

**sahajolī** सहजोली (HP III 90-91, IV 14; YTU 27), one of the two variants of **vajrolī,** the other being **amarolī.** This is a state in which the *yogī* or the *yoginī*, after successfully mixing the secretions from the upper and the lower parts of **suṣumnā** by **vajrolī,** forthwith besmears his or her body with the ashes of burnt cow-dung made into a paste by adding water and sits in perfect bliss doing absolutely nothing for the time being.

**sahasrāra** सहस्रार (ATU 13; GS VI 9), the highest **dhyānasthāna** (centre for meditation) on the topmost part of the head. It is compared to a thousand-petalled lotus. To be able to control all the psycho-physical activities, the cerebrum must be able to send forth impulses in thousands of directions. The **antarlakṣya** of **śāmbhavīmudrā** is sometimes described as being of the nature of a burning light in the **sahasrāra.** According to GS, in **sthūla dhyāna** the *yogī* may imagine his **guru**[2] seated on a throne in a triangle inside the ovary of the twelve-petalled lotus which, in its turn, is imagined in the ovary of this thousand-petalled lotus. The **dhyānasthānas** are often referred to as lotuses.

**sahita** सहित (HP II 72; GS V 46-7), one of the two well-known forms of **kumbhaka** (= **prāṇāyāma**). It is **prāṇāyāma** complete with **pūraka, kumbhaka** and **recaka** and is of two kinds—**sagarbha** and **nigarbha.** The former appears to be for those who believe in the gods **vidhi, hari** and **śiva,** the latter for those who do not. The two points of difference between **nigarbha sahita prāṇāyāma** and the **sagarbha** one are: (1) in the latter the duration of **kumbhaka** is estimated by repeating some **mantra** or the other so many times, while in the former it is estimated by rotating the left palm on the left knee so many times (cf. Yoga Mīmāṁsā, Vol VI, No. 2, Sept. 1956) and (2) in the latter the *yogī* calls up the images of the gods **brahmā, viṣṇu** and *maheśa* (**śiva**) to his mind, while in the former this is not necessary.

**sahitakumbhaka** सहितकुम्भक (VS III 28, 29), retention of breath accompanied by inhalation and exhalation. Here **sahita** refers to **pūraka** and **recaka.** Thus the term means **kumbhaka** alongwith **pūraka** and **recaka.** The intense practice of **sahita kumbhaka** leads to **kevalakumbhaka.**

**sāṁsiddhika** सांसिद्धिक (SK 43), mature (= full-blown = fully fledged) from the beginning itself. It is one of the three kinds of **bhāvas**[2], the other two being **prākṛta** and **vaikṛta.** In fact there are only two forms of **bhāvas,** viz. natural and acquired. But the natural **bhāvas**[2] can further be divided into two kinds, viz. those which need a period of maturation and those which are competent from the beginning itself. The former abilities appear only when a certain stage of development has been attained. What is inborn is their potentiality. The **sāṁsiddhika** ones, on the other hand, can prompt action soon after birth. They are full-blown from the very beginning, just as the newly born sucks the mother's nipple without learning to do so (cf. **vaikṛtika**).

Whether we say that **prākṛtika bhāvas** are of two kinds:—**sāṁsiddhika** and *āgamasiddhika* आगमसिद्धिक or we say that natural **bhāvas** are of two kinds: **prākṛtika** and **sāṁsiddika,** the meaning is the same.

**sākṣātkāra** साक्षात्कार (VU II 41), direct realization. When one understands **'I am the brahman'** he realizes the truth directly.

**sākṣitva** साक्षित्व (SK 19), seeing passively, witnessing. It is one of the five characteristics of **puruṣa** which follow from His being other than the three **guṇas**. A *sākṣī* साक्षी (witness) is an observer from a distance—an observer who is not involved in what he sees. Nor is he in anyway affected by what he sees. **Sākṣitva, mādhyasthya, kaivalya** and **draṣṭṛva** can therefore be attributes of **puruṣa** only when we think of him as an individual who is not in **saṁyoga** with anything *guṇātmaka.* In **saṁyoga** with a **liṅga,** the same **puruṣa** is neither just *sākṣī,* nor a *kevalin* केवलिन्, nor **mādhyasthya,** nor a mere **draṣṭā.**

**sāttvika** सात्त्विक (SSP VI 59, 60), variety of a person. One who has devotion towards other person and who is the ruler of his sense organs is called **sāttvika.** Another variety of **sāttvika** also has been explained. One who has completely realised the **haṁsa** and through **ajapā** experiences it in his own body, is called **sūkṣma sāttvika.**

**sādhaka** साधक (ABU 10), beginner in **yoga.** To become a **sādhaka** is the first step in the direction of **mukti** (emancipation).

**sādhanā** साधना (GS I 9), achievement. The sevenfold **yoga**[4] of *Gheraṇḍa* entails seven achievements by the seven means which can very well be called the seven **yogāṅgas** of the **ghaṭasthayoga** taught in this text. These seven means are: **ṣaṭkarma, āsana**[2], **mudrā, pratyāhāra, prāṇāyāma**[2], **dhyāna** and **samādhi**[1]; and the seven results achieved by these means are: **śodhana, dṛḍhatā** (hardness), **sthairya, dhairya, lāghava, pratyakṣa** and *nirlipti* निर्लिप्ति (detachment) respectively.

**sādharmya** साधर्म्य (SK 27), community of function. **Manas**[2] is *saṅkalpaka* (that which wishes and desires). But it is also an **indriya** because it is with the cooperation of **manas** that the ten **indriyas** perceive in the light of past experience and perform goal-directed actions, the elements of both being provided by the **indriyas** alone. **Manas** presents its material to **buddhi** as the eleventh **indriya.**

**sāmānya-1** सामान्य-१ (SK 11), having no individuality. Every **puruṣa** is distinct, separate and unmixable with other **puruṣas,** while neither **vyakta,** nor **avyakta,** possesses such individuality. One mother substance assumes innumerable *guṇātmaka* forms while the **puruṣas** are themselves, by their very nature, many. They are not so many forms of one and the same ultimate reality as objects of nature are. This is one of the features which distinguishes between **puruṣa** and **prakṛti**[1].

**sāmānya-2** सामान्य-२ (SK 29), joint. **Sāmānyakaraṇavṛtti** is not the specific **vṛtti** of any **karaṇa** but a joint activity of all the **karaṇas.** The ten **vāyus** are said to be such **vṛttis.**

**sāmānya-3** सामान्य-३ (VB I 7), general and vague. Knowledge obtained by inference and testimony is predominantly **sāmānya** in this sense, while that gained by perception is **viśeṣa** (concrete).

**sāmānya-4** सामान्य-४ (VB III 44), the common material stuff as opposed to the various forms which it takes; e.g., the **mahābhūta pṛthivī** is **sāmānya** in relation to the solid objects made of it. In this sense **pṛthivī** is **sāmānya**[4] and earthen pot is **viśeṣa.**

**sāmīpya** सामीप्य (SK 7), nearness, meaning extreme nearness. It is one of the eight circumstances under which objects cannot be seen. Reference here is to visual perception only. Things touching the cornea cannot be seen. But in other kinds of perceptions nearness, far from being an obstruction, is a necessity; e.g., we can touch and taste things only when they are in actual contact with our body. For vision, on the other hand, it is necessary that the image of the seen object must fall on the retina and for that some distance is necessary. All the same it is easier to see near objects than the distant ones.

**sārūpya** सारूप्य (YS I 4). According to *Pañcaśikhācārya,* the **jñānavṛtti** of **puruṣa**[1] is implied in the **vṛttis** of **citta**[2]. VB considers **saṁyoga** to be its cause and has called it **cittavṛttibodha** (knowledge). This is **vṛttisārūpya** of **puruṣa.**

What happens by virtue of **saṁyoga** of **puruṣa** and **citta** is the **sārūpya** of the former and the latter. It is just passive "seeing" and nothing more. We may call it introspection.

When **cittavṛttis** are going on, **saṁyoga** is called **puruṣa's**[1] **vṛttisārūpya;** when there are no **cittavṛttis** it is said to be **puruṣa's svarūpe'vasthānam** i.e the **saṁyoga** of **puruṣa** with a **vṛtti**-less **citta**[1].

**sārvabhauma** सार्वभौम (YS II 31), universal. The **yamas** are to be observed universally. When the vows are observed universally at all stages, towards all things, in every possible way without any exception, they are called **sārvabhauma.**

**sāvayava** सावयव (SK 10), a whole with distinct components. It is one of the nine characteristics which distinguish **vyakta** (manifested nature) from **avyakta** (unmanifested nature). Although the components are differentiations in the same matter, they are distinct from one another. **Avyakta,** on the other hand, is not a whole with such distinct parts. We cannot say what exactly it is; but whatever it is, it is something perfectly homogeneous. We cannot distinguish one part of it from another.

**sāvitrī-1** सावित्री-१ (SAU I (VI) 3), one of the three forms on which the *yogīs* are advised to meditate while performing **prāṇāyāma**[2] and reciting **om**[2]. This form is described as *śvetāṅgī* श्वेतांगी (white feminine form), riding the sacred bird *garuḍa* गरुड़, weilding a **cakra** (= disc) and young in appearance. The other two forms which are the objects of contemplation, according to this text, are **gāyatrī** and

**sarasvatī.**

**sāvitrī-2** सावित्री-२ (VS III 7), the name of the Goddess that embody the third letter of **praṇava** *'ma'.* **Sāvitrī** has to be meditated upon during the **recaka** phase of **prāṇāyāma.** She has been described as an old lady of above fifty years of white complexion having three eyes and she is riding on a bull with a spear in her hand. The other synonyms of this name are **sarasvatī, māheśvarī** and **paścimā.**

**simha** सिंह (YTU 29; GS II 3, 26; HP I 34), **simhāsana.**

**simhāsana-1** सिंहासन-१ (SAU I (3) 1, 6; DU III 1, 6 (1-3); GS II 14-5; HP I 50-52), one of the principal **āsanas**[1]. It consists in pressing the two ankles below the scrotum on either side of the perineum—the left heel on the right side and the right heel on the left side—and placing the two hands on the two knees with fingers spread out, opening the mouth with the tongue protruded and fixing the gaze at the tip of the nose with mind composed. Swāmī Kuvalayānanda emphasizes sitting evenly on the heels with soles turned upwards, putting the whole weight on thighs and knees, stiffening the forearms, spreading out the fingers, throwing the jaws wide open, stretching out the tongue to its utmost limit and fixing the gaze at the centre of the eyebrows (cf. **āsana**).

GS prescribes to place the (front side of the) lower legs on the ground.

**simhāsana-2** सिंहासन-२ (VS I 67, 73-75), name of an **āsana.** One of the ten **āsanas** enumerated by *Vasiṣṭha.* A posture wherein one keeps one's ankles (heels) under the scrotum (testicles) on the either sides of the perineum. The right side of the perineum should be pressed by the left ankle and left side by the right ankle, hands with spread out fingers on the knees, mouth wide open, gaze at the tip of the nose with composure.

**siddha-1** सिद्ध-१ (TBU I 26, 39; ATU 5; HP I 13, 57, II 30, 34, III 7, 40, 49), perfect (successful) *yogī*. The perfection of **yoga,** according to this text, consists in becoming one with **brahman.** This is a **siddhi** according to this *Upaniṣad*. Sometimes, however, a *yogī* who has acquired supernatural powers (**siddhis**) as a result of practising **yoga** is said to be a **siddha.** These powers are supernatural in the sense that they can override the laws of physics; but they are all the same *prākṛtika* (= pertaining to **prakṛti**) and are in this sense natural. They have their own laws, which the **siddha** alone understands, other people do not.

**siddha-2** सिद्ध-२ (HP I 34, 38-9, 43), **siddhāsana.**

**siddha-3** सिद्ध-३ (BG X 26), perfected one. Who are by birth endowed with an abundance of the wealth of virtues, knowledge and renunciation.

**siddhadarśana** सिद्धदर्शन (YS III 32), vision of the **siddhas. Siddha** means those who move in the space between the earth and the sky. As a result of the practice of **samyama** on the radiance of **mūrdhā,** one gets the power of perceiving **siddhas.**

**siddhapuruṣa** सिद्धपुरुष (SSP V 53), one who knows and has experienced the five stages of **sthūla, sūkṣma, kāraṇa, turya** and **turyātīta.**

**siddhānta** सिद्धान्त (BY XII 35), an orthodox system of philosophy which is described by **Hiraṇyagarbha,** Kapila, Apāntaratama, Sanatkumāra, *Brahmiṣṭha, Pāśupata* and *Pañcarātra.*

**siddhāntaśravaṇa-1** सिद्धान्तश्रवण-१ (VU V 14; SAU I (2) 1, 7), one of the ten **niyamas** (observances) according to these *Upaniṣads.* It consists in listening to the sacred books and dwelling on the meaning and significance of the *Vedānta* texts.

**siddhāntaśravaṇa-2** सिद्धान्तश्रवण-२ (DU II 1, 9), clearly understanding that one's innermost self is the Ultimate Truth, the Supreme knowledge and Perfect Bliss; i.e., **brahman.** DU includes it among the **niyamas** like the other *Upaniṣads.*

**siddhāntaśravaṇa-3** सिद्धान्तश्रवण-३ (VS I 60-61), study of the doctrines, one of the ten **niyamas.** Listening to and pondering over *vedāntic* or *Upaniṣadic* doctrines. *Vasiṣṭha* further explains that it also involves study of one's own branch of *Veda,* study of different sections of history and mythologies and thereby studying others' doctrines etc. This can be equated with the concept of **svādhyāya** of *Patañjali.*

**siddhāsana-1** सिद्धासन-१ (GS II 3, 7, III 33, 54; YTU 29; HP I 34, 35, 37, 38), one of the important **āsanas.** It consists in placing one heel near the anus, pressing it hard, placing other heel above the organs of generation, fixing the chin over the chest, assuming an erect sitting posture—not entertaining any desire or wish for the time being—not moving the eyes and fixing the gaze between the eyebrows. Success in this **āsana** opens the door to **mokṣa.**

HP eulogises **siddhāsana** and mentions **vajrāsana, muktāsana** and **guptāsana** as its various synonyms only.

**siddhāsana-2** सिद्धासन-२ (TBU I 26), any posture by practising which the **siddhas**$^{1}$ acquire **siddhi**$^{3}$ (success).

**siddhāsana-3** सिद्धासन-३ (G 8), one of the two distinguished **āsanas** mentioned by *Gorakṣa,* the other being **kamalāsana.** The technique of **siddhāsana** consists in pressing firmly the perineal space with one heel and placing the other heel above the pubes, keeping the body erect, remaining motionless with the organs under control and fixing the gaze at the spot between the eyebrows.

**siddhi-1** सिद्धि-१ (SK 4, 14), proving something (= establishing some proposition, or existence, or reality). The **siddhi** of a **prameya,** (the proposition to be proved) is done, i.e., it is proved, by citing a **pramāṇa.** That **pradhāna** and **vyakta** are *avivekī* etc., because they are *traiguṇya* त्रैगुण्य (of the nature of the three **guṇas**) is an example of **siddhi.**

**siddhi-2** सिद्धि-२ (SK 46, 47, 49, 51), experiences which mark success or attainment. It is one of the four constituents of the **pratyayasarga** according to SK.

**siddhi-3** सिद्धि-३ (YS III 37, II 43; ATU 11), extraordinary powers. **Aṇimā** (becoming extremely small—even microscopically small)—the first among eight **siddhis,** all of which, according to *Patañjali,* are acquired by **bhūtajaya** as the result of success in **saṁyama** on the material aspect of nature.

**siddhi-4** सिद्धि-४ (ATU 19; YS II 45; HP I 11, 64-6, II 18, 43, III 82, 97, 116-7, 121, 124, IV 8), success. The person who rises to the top of *tārakayoga,* i.e., covers the whole way, meets with success in all his endeavours (ATU). According to *Patañjali,* the *yogī* is successful in attaining **samādhi** if he surrenders himself to God.

**siddhipāda** सिद्धिपाद (HP I 6), name of a *haṭhayogī* enumerated by *Svātmārāma* as a mark of salutation to the *yogī*.

**sītkā** सीत्का (HP II 54), sound like *sīt* सीत् while practising **sītkārī prāṇāyāma.** The sound *sīt* is produced while breathing in through mouth. The very name of **sītkārī prāṇāyāma** is derived from the production of this sound.

**sīvanī** सीवनी (HP I 53; VS I 69, 73, 79, 82, III 42), perineum. The part of the body in between the scrotum and the anus. According to some yogic texts, this is considered to be the seat of **kuṇḍalinī śakti. Yonisthāna** is the synonym of **sīvanī.**

**sīvinī** सीविनी (YSU V 27), synonym of **citrānāḍī,** situated at the frenum of the penis. Its main function is to discharge the semen.

**sukṛtakārya** सुकृतकार्य (GS I 6), good deed. What bodies we get and in which environment we are born after death etc. depend upon our good and bad deeds. This is *Gheraṇḍa's* view, as of many others. *Patañjali's* **nimitta** (motive) (YS IV 3) is also explained as good and bad deeds performed in the past. It would, however, be more consistent with *Patañjali's* thought if **nimitta** (motive) is interpreted as conative dispositions formed during the course of lives. These do not bring about death. They only determine the kind and environment of the next life. Death is brought about by natural causes.

**sukha-1** सुख-१ (YS I 33, II 46; TBU I 14, 25; HP II 69-70, IV 2, 111), pleasure. It is ordinary pleasure which every one experiences. But it is quite foreign to the person who has realised **brahman** and is **brahman** himself. If somebody is happy in this sense, *Patañjali* advises that we should not be jealous of him but should share his happiness as a friend. This attitude he calls **maitrī** (friendship). The essence of **āsana,** according to *Patañjali,* is remaining in the state of **sukha** for a long time; i.e., not feeling any uneasiness while maintaining a pose for a length of time.

**sukha-2** सुख-२ (HP IV 78), **sahaja ānanda,** supreme bliss. According to this text, whether there is anything like salvation or not, there is uninterrupted consummate bliss in **rājayoga.**

**sukhalābha** सुखलाभ (YS II 42), acquisition of pleasure. This pleasure is derived by the cessation of desire. *Vyāsa* quotes anonymous verse which states that no pleasure is equal to the pleasure derived by the cessation of desire (**santoṣa**).

**sukhāsana** सुखासन (DU III 2, 13; GS V 48), one of the **āsanas** (postures). In whatever pose one attains comfort and composure of mind, that pose is **sukhāsana.** It is recommended for those who are weak. It is not included by *Gheraṇḍa* among the principal **āsanas,** though it is recommended by him for performing **sagarbha prāṇāyāma**$^2$.

**sudhācandramaṇḍala** सुधाचन्द्रमण्डल (MBU II (1) 5). A marginal light, or one of the bright visions preceding the appearance of a **śāmbhavī lakṣya.** Whether this light is seen by the *yogī* before, or around, or on top of, or blended with the **lakṣya** is not clear. A *yogī* who is successful in **śāmbhavīmudrā,** sees the **lakṣya** necessarily.

**sumahatīmudrā** सुमहतीमुद्रा (YCU 66), **mahāmudrā.**

**surānanda** सुरानन्द (HP I 8), name of one of the *haṭhayogīs* enumerated by *Svātmārāma* as a mark of the salutation to those *yogīs.*

**suvarloka** सुवर्लोक (NBU 3), one of the six higher regions of creation above the earth. According to NBU, it should be imagined as the waist of the **haṁsa** who represents the *virāṭ* विराट् (universal) **rūpa** (of the One Reality).

**suṣira** सुषिर (ANU 26), one of the seven **dvāras** (doors) according to this text. They are called doors because they show the way. **Suṣira** is a tiny little hollow somewhere inside the head. If a *yogī* finds that, concentration on that spot leads him to the goal of self-realization, he should regularly take **prāṇa**$^{1-2}$ to that spot and concentrate there.

**suṣupta** सुषुप्त (TSM 10, 150), one of the four **avasthās**—states—in which we live, the other three being **jāgrat** (waking), **svapna** (dreaming) and **turīya.** The content of the **suṣupta vṛtti** is supposed by this *ṛṣi* to reside in the centre of the upper palate. It is a dreamless sleep-like state, but a state of consciousness. According to TSM, it has nothing to do with **jāgrat,** while every **svapna** is the **svapna** of **jāgrat. Suṣupta** and **turīya** are in no way reproductions of the experiences of the waking state.

**suṣupti-1** सुषुप्ति-१ (YCU 72; ABU 11), one of the four **avasthās** (mental states) of men, the other three being **jāgrat** (waking), **svapna** (dreaming) and **turīya.** The experiencer of this dreamless sleep state is called **prājña.** But essentially there is a unity behind all these states and one and the same **ātmā**$^1$ (=**bhūtātmā**) resides in all of them (ABU).

**suṣupti-2** सुषुप्ति-२ (TSM 165), inattention to objects. It is not like the inattention of absent-mindedness or dream in which we do not perceive objects, but a state in which one is inattentive to objects because one's mind is preoccupied with the ultimate Reality.

**suṣumnā-1** सुषुम्ना-१ (GS III 46; SAU I (4) 9-11, (7) 1, 9; DU IV 5, 7, 10, 13; DBU 52, 56; VU V 23, 30, 67; YSU I 115, 118-9; HP II 6, 75, III 4, 54, 113-4, IV 12, 16, 18, 20, 46, 64, 68), the central **nāḍī.** It is significantly described as *ratnapūrita* रत्नपूरित (passing through beads), which shows that it runs inside the vertebrate. **Kuṇḍalinī** sleeps below the lower end of the **suṣumnānāḍī**$^2$.

**Suṣumnā** is said to be situated between **iḍā** and **piṅgalā,** because these two **nāḍīs**$^2$ run on either side of **suṣumnā. Vāyu** is to be sent up along the **suṣumnā** and prevented from running up along **iḍā, piṅgalā** or **kuhū.**

**Suṣumnā** is the most important **nāḍi** in the human body. It is supported by the spinal column and is said to run from behind the anus to the head up to the point known as **brahmarandhra.** This **nāḍī**$^2$ is firmly attached to the vertebral column. Its presiding deity is called **śiva.** According to GS, **prāṇa** is to be withdrawn from its sphere of activity in the nose and blended with **apāna** in the lower part of the spinal cord and this combined vāyu is to be raised up along the **suṣumnā** to the brain. Whether this process itself is **kuṇḍalinī** or it rouses some other potentiality which is **kuṇḍalinī,** is not quite clear. If a *yogī* succeeds in raising the blend of **prāṇa**$^{1-2}$ and **apāna**$^{1}$ to the head, he is said to see it there in the form of a light, though according to *Gheraṇḍa,* **kuṇḍalinī** above the level of the eyes, is not perceptible. In TSM it is compared in fineness to the thin fibre of a lotus stalk.

'**Prāṇa** stopping its activity in the nose' probably means suspension of respiration. Rising of **prāṇa**$^{1-2}$ and **apāna**$^{1}$, along with **jīva** and **agni,** is a forceful unique phenomenon which is called awakening of the **kuṇḍalinī śakti.**

According to HP, when **suṣumnā** is thoroughly purified, distinct sound is unmistakably heard as an internally aroused sensation (cf. **suṣumnā**-2).

**suṣumnā-2** सुषुम्ना-२ (HP IV 17), suspension of the functions of the right and left nostrils, i.e., respiration and **prāṇa**$^{2}$ rising to the head. When this happens life activity is reduced to the minimum and the process of decay slows down. This delays death. This phenomenon is expressed here by saying that '**suṣumnā** eats up death'. Since suspension of respiration facilitates rising of **prāṇa** in the **suṣumnā** the function of **kumbhaka** is attributed to **suṣumnā.** Similarly in HP IV 18, **suṣumnā** is called the **śakti** of Lord **śiva,** while this **śakti** is in fact **kuṇḍalī,** obviously because **kuṇḍalī** rises along the **suṣumnā.**

**suṣumnā-3** सुषुम्ना-३ (BY IX 96), **piṅgalā.** *Yājñavalkya's* word for **suṣumnā**$^{1}$ is **amā** which other writers have used for a **dṛṣti**—closed eyes.

**suṣumna-4** सुषुम्ना-४ (VS II 19, 25-6, 30), the central **nāḍī** located at the middle of the **kanda.** Its range is upto the **brahmarandhra** in the head through the backbone and it is considered to be the path of liberation. It is invisible and subtle and is also known as **vaiṣṇavī.** It is the source of rejoicing the time factor. During the practices of **kumbhaka,** the internal **prāṇa** enters and resides in **suṣumnā.** That particular length of time, which the **prāṇa** stays there, is swallowed up by the **suṣumnā** and so the practicant remains unafflicted by that particular time. That is why **suṣumnā** is called "rejoicing the time-factor".

**susthāna** सुस्थान (HP IV 16), good place. The place appropriate for the practice of **yoga.**

**suhṛd** सुहृद् (SK 51), friend (a true friend). Here friend means **guru**$^{2}$. *Suhṛtprāpti* सुहृत्प्राप्ति (obtaining a true friend) is, therefore, considered to be a piece of good luck obtainable by good fortune and is considered to be one of the **siddhis** (marks of success).

**sūkṣma-1** सूक्ष्म-१ (SK 37), subtle. The very subtle and difficult distinction between **pradhāna** and **puruṣa** is made by **buddhi** (intellect) and **buddhi** alone and by no **indriya** (sense). The realities are not open to perception.

**sūkṣma-2** सूक्ष्म-२ (GS I 49), thin. A thin thread is used for **neti.**

**sūkṣma-3** सूक्ष्म-३ (GS I 52), small. A tiny little object is gazed at in **trāṭaka.**

**sūkṣma-4** सूक्ष्म-४ (SK 39, 40; YCU 72), one of the three kinds of **viśeṣas,** the other two being **mātāpitṛja** and **prabhūta.** In **sūkṣma viśeṣas, sattva** predominates. In **mātāpitṛjas, rajas**

and in **prabhūtas, tamas** predominates. The **sūkṣma viśeṣas** are immaterial and transmigrate from one body to another carrying their **bhāvas**[2] (dispositions) with them. They are aindriya (made of **indriyas**) in *Patañjali's* language. **Liṅga** is another name given to this kind of **viśeṣa.** YCU calls it the **sūkṣma** body of man.

**sūkṣma-5** सूक्ष्म-५ (GS VI 18, 20-1; ANU 4, 21), one of the three kinds of **dhyāna** (meditation), the other two being **sthūladhyāna** and **tejodhyāna.** The object (content) of this **dhyāna** is **kuṇḍalinī** after it has crossed the region of the eyes. Then it becomes imperceptible. Still it can be an object of **dhyāna** according to *Gheraṇḍa.*
According to ANU, it is the **dhyāna** of the **akṣara brahma** which may be accompanied with the **asvara makāra** *(ma म)* which is not a sound at all.

**sūkṣma-6** सूक्ष्म-६ (YS II 50), feeble, gentle, not forceful. As a *yogī* progresses in the first three types of **prāṇāyāma,** according to *Patañjali,* the exhalation or inhalation preceding **kumbhaka** becomes more and more **sūkṣma** in respect to **deśa.** *Patañjali* uses the word **deśa** because when respiration gets **sūkṣma,** the exhaled air is felt only when a hand is taken quite near the nostrils. Respiration is so gentle that the exhaled air is not felt by the hand at a distance from the nose.

**sūkṣma-7** सूक्ष्म-७ (YS II 10), not open to introspection. The **kleśas** are innate mental dispositions which inhere in **citta**[1] and transmigrate with it. The consciousness motivated by them can be introspected, not the propensities which motivate them. The *yogīs* can lay them completely to sleep. But they can be removed root and branch only when the **citta** in which they inhere undergoes **pratiprasava** and ceases to exist as a **citta**[1].

**sūkṣmalakṣya** सूक्ष्मलक्ष्य (HP II 32), minute object. While doing **trāṭaka,** one is advised to gaze constantly at a minute object.

**sūkṣmaviṣaya** सूक्ष्मविषय (YS I 44, 45), subtle object (content) of **samāpatti. Tanmātrās, liṅgamātra** and **aliṅga** are said to be the **sūkṣmaviṣayas** by VB. *Vyāsa* has thus excluded the **indriyas** and the **mahābhūtas** from the list of **sūkṣmaviṣayas.** The **mahābhūtas** and **indriyas** would in this way be **sthūla viṣayas.** But it appears that in this context *Patañjali* considers **sūkṣmaviṣayas** to be those objects (contents of **samāpatti**) which cannot be imagined. Images like those of the gods are capable of being introspected. Hence objects of **samāpatti.**
*Bhautika* भौतिक (made of **bhūta**) objects can also be imagined. They too are therefore clearly **sthūla** objects though not necessarily the **bhūtas** of which they are made up. But the **indriyas** and the **cittas,** which are made up of them, can neither be perceived nor imagined. Hence they cannot form **sthūla** objects of **samāpatti.** *Vyāsa* is therefore, not justified in excluding them from the list of **sūkṣma** objects of **samāpatti.**

**sūkṣmaśakti** सूक्ष्मशक्ति (SSP I 7), the cause of **kuṇḍalinīśakti.** It consists of five characteristics. They are beginninglessness, continuity, steadiness, firmness and indescribability.

**sūkṣmaśarīra** सूक्ष्मशरीर (YCU 72). One of the three bodies of living beings, the other two being **sthūla** and **kāraṇa liṅga** which are not material. By virtue of their being made up of the **karaṇas** they should be **kāraṇas,** but the **kāraṇaśarīras** are considered to be a third kind of **śarīras.** Reference may be to the **guṇas** of which everything is made.

**sūkṣmasāttvika** सूक्ष्मसात्विक (SSP VI 60), of **sāttvika**.

**sūkṣmā** सूक्ष्मा (VS II 26), synonym of **kuṇḍalinī**.

**sūrya-1** सूर्य-१ (YKU I 21), **sūryabhedana.**

**sūrya-2** सूर्य-२ (GS V 40-1, 58; HP II 7-8, 63, III 27, 108), **piṅgalā.**

**sūrya-3** सूर्य-३ (GS III 29, 30; HP II 10, IV 17), a source of heat which is supposed to reside (probably in the nervous system) in a spot on the level of the navel (**maṇipūra cakra**). It is supposed to devour the **amṛta** (nectar) which oozes from the **candra** in the throat (**viśuddha cakra**). **Viparītakaraṇī mudrā** is prescribed for preventing this.

**sūrya-4** सूर्य-४ (HP III 76-7), heat that resides in the navel region. The same is also known as **jaṭharāgni** (digestive fire). **Sūrya** is also supposed to absorb the nectar oozing from the **candra.**

**sūrya-5** सूर्य-५ (VS II 29), sun. Breath flowing through **piṅgalā nāḍī** has a heating effect on the body according to yogic texts. Hence, sun is supposed to move through **piṇgalā nāḍī** (cf. **piṅgalā**) and it is said to be **rajas.**

**sūryagrahaṇa** सूर्यग्रहण (DU IV 47), passing of **prāṇa** from **piṅgalā** into the **kuṇḍalīsthāna,** obviously **suṣumnā**.

**sūryadvāra** सूर्यद्वार (VB III 26), door of **suṣumnā nāḍī, saṁyama** upon which leads to the knowledge of entire **bhuvana.**

**sūryabhedana** सूर्यभेदन (YSU I 88, 92; HP II 44, 48-50; YKU I 26; GS V 46, 63, 68), one of the eight **kumbhakas.** It consists in inhaling gently through the right nostril as much air as possible, suspending respiration by means of **jālandharabandha** (chin-lock) with great effort until perspiration appears at the root of nails and hairs (HP and GS), raising (cf. GS) all the **vāyus** from the **sūrya**$^{3}$ (at the navel), and after that, exhaling gently and steadily through the left nostril. This whole process is to be repeated several times. This practice wards off old age and death, arouses the **kuṇḍalinīśakti** and promotes **jaṭharāgni** (digestion). It is said to be good for **kapālaśodhana** (YKU). These texts give the **prāṇāyāmas** the name **kumbhakas** because retention of breath is considered by them to be the most important phase of **prāṇāyāma**$^{2}$. **Sūryabhedana prāṇāyāma**$^{2}$ is a fully fledged **prāṇāyāma**$^{2}$ complete with inhalation, retention and exhalation. *Patañjali* (YS II 49) defines **prāṇāyāma**$^{2}$ as **kumbhaka**$^{1}$.

**sūryamaṇḍala** सूर्यमण्डल (MBU II (1) 5), solar region. Second attainment in the sequence of attainments through **śāmbhavī mudrā.**

**sūryarūpāgni** सूर्यरूपाग्नि (YSU V 32), one of the five **agnis** which are said to constitute the **sūkṣmarūpa** (form) of **brahman** (cf. **vairāja**). This **agni** is supposed to reside in the **nābhimaṇḍala** and to dry up the nectar which drops from the **candra** in the **tālumūla.** While the **candra**$^{3}$ in the **tālumūla** faces downwards, the **sūrya**$^{2}$ in the **nābhi** faces upwards.

Poison is here said to ooze from the **sūrya**$^{2}$.

**sūryākāśa** सूर्याकाश (MBU I (2) 13; ATU 7), one of the five forms of the **madhya lakṣya** of **tāraka yoga.** It is said to have the brightness and majesty of crores of suns put together.

**sopakrama** सोपक्रम (YS III 22), having a quick **vipāka.** *Patañjali's* theory is that every mental process and every action leaves a **saṁskāra** (disposition) behind and that some **saṁskāras** have a long life and they prompt behaviour even after a lapse of time; while others show their result soon. The latter are said to be **sopakrama**. Action or mental activity for which a **saṁskāra** is responsible is the **vipāka** of that **saṁskāra.**

**sopāśraya** सोपाश्रय (VB, VM II 46), one of the thirteen **āsanas** enumerated by *Vyāsa.* According to *Vācaspati,* this **āsana** is performed with a support of *yogapaṭṭaka.*

Wood translates it as yogic table. *Araṇyaka* mentions that a cloth was used to the back and the legs while sitting for performing this **āsana.** This cloth was called *yogapaṭṭaka.*

**soma-1** सोम-१ (HP III 27), **iḍā.** The practice of **mahābandha** brings about the union of the currents of **iḍā, piṅgalā** and **suṣumnā.**

**soma-2** सोम-२ (HP III 43), **somakalājala.** If one practises **khecarī,** he gets ample of this liquid to drink.

**somakalā** सोमकला = **somakalājala** सोमकलाजल (HP III 44-5; G 63, 66), secretion from the **viśuddha cakra** in the throat. If this is not allowed to flow down to the **agni** in the **nābhi** (navel) the *yogī,* they say, becomes immortal within a month. Their explanation is that the *dehī* **(jīva)** does not leave the body so long as the latter is saturated with the **somakalājala** saved from being burnt up by the fire in the **nābhi.**

**somagrahaṇa** सोमग्रहण (DU IV 46), passing of **prāṇa**$^{3}$ from **iḍā** into the **kuṇḍalīsthāna**—the **suṣumnā nāḍī.**

**somamaṇḍala** सोममण्डल (G 56), literally the region of the moon. It is the **viśuddha cakra** (a centre for meditation) in the throat from which the nectar is said to flow and which is further consumed by the sun in the navel.

**so'haṁbhāva** सोऽहंभाव (SSP I 27), consciousness of "I am that". The last creation in the sequence which is manifested through **prakāśa.** It is supposed to contain five characteristics. I-ness, ability to fulfill any desire, self-ness, ability to experience universality and omniscience are its characteristics.

**saukṣmya** सौक्ष्म्य (SK 7, 8), subtlety, being extremely small. Perhaps, in the absence of the modern powerful microscopes, many microscopically small things were considered to be **sūkṣma** when the *Kārikās* were written. But **sūkṣma** also includes substances which are ultramicroscopic and not capable of being perceived even with the help of the most highly developed scientific devices. The unmanifested nature is **sūkṣma** (subtle) in this sense. *Patañjali's* **kleśas** (mental dispositions) are **sūkṣma** in a still another sense—in the sense that they are not capable of being introspected as mental processes are.

**saumanasya** सौमनस्य (YS II 41), peace of mind. As a result of observing the **niyama** (observance) which *Patañjali* calls **śauca** (purity of mind and body) the *yogī* experiences peace of mind.

**stambhakarī** स्तम्भकरी (G 69; GS III 59), causing stability of mind. **Bhuvodhāraṇā** is described as **stambhakarī.** It appears that here **stambha** does not refer to the heaviness of the earth, though some commentators connect these two.

**stambhanī** स्तम्भनी (G 74), **bhuvodhāraṇā**.

**stambhavṛtti** स्तम्भवृत्ति (YS II 50), one of the three kinds of **prāṇāyāma** other than **kevala kumbhaka.** This type of **prāṇāyāma** is cessation of respiration after as much of inhalation or exhalation as is necessary to bring about that position of the chest which, according to *Patañjali,* is a **stambhavṛtti**, i.e. a position in which the lungs are neither completely empty nor full to capacity with air—the mid-chest position. The other two types of **prāṇāyāma** naturally are **bāhya** and **ābhyantara.**

**styāna** स्त्यान (YS I 30), temporary inability of **citta** to exert itself so as to move in the direction of **yoga.** This is here called one of the nine obstacles (**antarāyas**) in the path of **yoga.**

**sthāṇu-1** स्थाणु-१ (G 8, 39), unmoved like a pillar. In the state of **siddhāsana,** no part of the body moves in any way. *Sthāṇutva* (fixity) of verse 39 is still more rigorous. According to this text, in the state of **samādhi** even the autonomic functions of the *yogī's* body cease and in appearance he becomes literally a pillar with no marks of life in him.

**sthāṇu-2** स्थाणु-२ (HP II 2), steady, motionless (like a pillar). As a result of the practice of **kumbhaka,** the *yogī* attains the stability. Since body is controlled by mind and mind is controlled by breathing, therefore, with the restriction of breathing mind becomes steady resulting into stability of the body and making it like a pillar.

**sthāna-1** स्थान-१ (GS V 2), suitable place. GS enumerates various prerequisites for the practice of **prāṇāyāma** in which suitable place is the first requisite.

**sthāna-2** स्थान-२ (HP II 12), a particular stage attained as a result of the practice of **prāṇāyāma** (**uttama**). The coveted blissful position in which the **prāṇa** enters the **brahmarandhra.** This can be attained only when a **sādhaka** has perfected the **uttama** stage of **prāṇāyāma.**

**sthānatraya** स्थानत्रय (ABU 11), **jāgrat** (waking state), **svapna** (dreaming) and **suṣupti** (dreamless sleep). The state of **mukti** (emancipation) is beyond these. *Sthānatrayātīta* is the description of a liberated soul also. If one leaves one's body in the *sthānatrayātīta* state (i.e. the **samādhi** state) one is not born again. This is one view. Another view is that by the practice of any kind of **yoga,** including **bhaktiyoga** and **jñānayoga,** one becomes **jīvanmukta** (liberated while alive) and when that *yogī* dies he is not born again. According to this view, it is not necessary for not being born again to go into the state of **samādhi** at the time of death. This latter is the **Sāṅkhya,** the *Pātañjala* as well as the **Vadānta** view.

**sthitaprajña** स्थितप्रज्ञ (BG II 55), a man of steady wisdom. When one completely renounces all the desires that have entered the mind and remains satisfied in the self alone is called a man of steady wisdom.

**sthiti-1** स्थिति-१ (SK 69; YS I 13, 35), keeping or remaining. It is one of the three phases through which everything has to pass. It is of the subjects explained in the **puruṣārthajñāna** (knowledge of the ways of nature for liberating **puruṣas**) revealed by *Kapila,* the other two phases being **utpatti** (coming into existence) and **pralaya** (destruction). **Abhyāsa,** according to *Patañjali,* is effort directed towards keeping the **citta**² empty of all cognitive processes.

If a **viṣayavatīpravṛtti** (internally aroused sensation) arises it helps keeping the attention directed towards the same object and thus prevents fluctuation of attention, i.e., helps concentration (**dhāraṇā**).

**sthiti-2** स्थिति-२ (HP IV 8), *sahaja,* the condition brought about by **rājayoga.**

**sthiratā** स्थिरता = **sthairya** स्थैर्य (YS III 31; GS I 9, 10; HP I 17), steadiness—one of the seven achievements of **ghaṭastha yoga** taught in GS. **Sthairya** is obtained by the practice of the various **mudrās.** Most probably it is nervous stability, in general, stability of whatever is achieved by practice.

**sthirapada** स्थिरपद (HP IV 82), **sthiti.**

**sthirasukha** स्थिरसुख (VB, VM, VBh II 46), quality of **āsana** which can be practised steadily and comfortably. VBh considers *yathāsukha* as the explanation of **sthirasukha,** which means "any comfortable sitting posture".

**sthirā** स्थिरा (KU 15), **suṣumnā.**

**sthirātmaka** स्थिरात्मक (VS V 32), that which has a stationary characteristic. The four signs of zodiac, viz., taurus, leo, scorpio and acquarius reside in the right side of the human body and they are of stationary characteristics.

**sthūla-1** स्थूल (GS VI 1, 8, 14-5, 21), one of the three kinds of **dhyāna** (meditation), the other two being **jyotirdhyāna** (**tejodhyāna**) and **sūkṣma dhyāna.** It consists in contemplating either the **mūrti** (image) of one's **guru**² (teacher of **yoga**) or of god. The object of **sthūladhyāna** can be vividly visualised. It is quite a complex affair. It is an image with all its beautiful and attractive environment. It is not a single simple object of cognition—a sensum or an elementary image, is the type of **dhyāna** for the beginner. **Jyotirdhyāna** is a hundred times more important than **sthūladhyāna,** and **sūkṣmadhyāna** is lacs of times more important than **jyotirdhyāna.**

**sthūla-2** स्थूल-२ (YCU 72), one of the three **śarīras** (bodies). The other two being **sūkṣma** and **kāraṇa. Sthūlaśarīra** corresponds to *bhautika* (material) *guṇapariṇāmaviśeṣa* (material bodies) (cf. *Īśvarakṛṣṇa*). Parts of the body known as sense organs also are included in it. According to this *Upaniṣad,* the **sthūla**² (bodily) **indriyas** are a part of this **śarīra** (body). The **puruṣa** called **viśva,** who is said to be the experiencer of the waking state, is the enjoyer of the **sthūla śarīra.** In other words, the subject who perceives and enjoys concrete objects is said to be **viśva.**

**sthūla-3** स्थूल-३ (YS III 44), material objects. While talking of **guṇaparvas,** *Patañjali* mentions four of them: **viśeṣa, aviśeṣa, liṅgamātra** and **aliṅga.** But in the context of conquest of nature he has enumerated five aspects of material reality—the gross and subtle forms in which matter exists—viz., **sthūla, svarūpa, sūkṣma, anvaya** and **arthavatva.** If we equate **sūkṣma** with **aviśeṣa guṇaparva—asmitā** and **tanmātrā** as VB takes it to be—then **svarūpa** would be the five **mahābhūtas** and **sthūla** the material objects made up of them. In this way the **mahābhūtas** will also be a matter on which the **sthūla** objects are the various forms. In fact, for the purposes of a layman, the latter alone are the material things that exist (cf. **svarūpa**).

**sthūladhyāna** स्थूलध्यान (GS VI 2-14), contemplation of the image of a concrete object. It may be the image of ones tutelary god with all its beautiful surroundings, of one's **guru**$^2$ in all his grandeur, or of **om**$^2$ as it is seen, written or printed.

**snāna** स्नान (BY VII 1), bath, described as of seven kinds, viz., (1) with recitation of prescribed **mantras;** (2) using mud etc.; (3) with smearing of the sacred ashes; (4) with the dust rising when the herd of cows passes; (5) done in the rains with sunshine; (6) immersing in water; and (7) by merely reflecting upon Lord **viṣṇu** (cf. **saptasnāna**).

**sparśa** स्पर्श (TSB 5; VB II 19), one of the five **tanmātrās.** *Vyāsa* considers it to be one of these five **aviśeṣas,** the sixth **aviśeṣa** being **asmitā.**

According to TSB, it is one of the five **aṁśas** of **ap.** It exists as a **jaiva tanmātra** in the skin of all living beings and is stimulated by the corresponding **tanmātrā** in the objects which come in contact with the skin. As a stimulus, it is a **viṣaya**$^4$; and according to this *Upaniṣad,* one of the five **kāryas** of **agni.**

**sparśasaṁvit** स्पर्शसंवित् (VB, VM, VBh I 35), consciousness of touch which is acquired through the concentration at the middle of the tongue. This further leads to the control of mind (*manasasthitinibandhana*). VB enumerates other four consciousnesses also, viz., **rasasaṁvit, rūpasaṁvit, gandhasaṁvit** and **śabdasaṁvit.**

**smaya** स्मय (YS III 51), pride, self-consciousness. On gaining omnipotence and omniscience the *yogī* will have all kinds of temptations. But he has to remain perfectly detached and controlled and at the same time without the least feeling of pride or self-consciousness. He may fall even if he becomes self-conscious; i.e., his mind will be proud of his achievements.

**smṛti-1** स्मृति-१ (YS I 6, 11, 43), calling up an image. Although *Patañjali* defines **smṛti** as if it were a **saṁskāra,** he obviously means by it the mental process we call remembering, because he is defining a **citta-vṛtti-smṛti** as a mental function—as opposed to a part of the mental structure.

**smṛti-2** स्मृति-२ (YS I 20), **dhyāna.**

**smṛti-3** स्मृति-३ (YS IV 9), the arousal of a **vāsanā,** which would be a **vṛtti,** the relevant **vāsanā** being the **saṁskāra** responsible for it. The **vṛtti** caused by the awakening of a **saṁskāra** necessarily corresponds to that **saṁskāra.** The word **vipāka** in this *sūtra* is thus used for **vipākāśaya.** Experiences of all kinds generate **vāsanās**—the **karmavipākāśayas** abiding in the form of **saṁskāras** and arousal of these **saṁskāras** is *vāsanābhivyakti* in this context.

**smṛti-4** स्मृति-४ (HP IV 110), remembering in general. In the state of **samādhi** there is neither remembering nor forgetting. This is *Svātmārāma*'s idea. Perhaps, what he means is that in the state of **samādhi** nothing is obliterated from memory altogether nor do we call up any idea or an image.

**smṛti-5** स्मृति-५ (BG XVIII 73), memory, regarding the reality of the self, on the acquisition of which follows the loosening of all the bonds.

**smṛtisaṅkara** स्मृतिसंकर (YS IV 21), confusion of memories. *Patañjali* here points out a fallacy in accepting the *kṣanikavādin's* contention that **puruṣa** need not be accepted as self-illuminating seer principle over and above the **citta.** If one **citta** is said to be illuminated by another **citta,** which further in turn illuminates other **cittas,** it not only leads to the infinite regress but also that will lead to confusion of memories. As many are the cognition of **citta,** so many are memories. Further, on account of this confusion, there will also be the absence of ascertainment of one memory and thus **smṛtisaṅkara** (cf. **atiprasaṅga).**

**sva** स्व (YS II 23), the individual self. While the **ātmā** according to the *haṭha yogins* like *Gheraṇḍa* is One all-pervading **brahman** and neither one of the many **puruṣas** of the **Sāṅkhya** philosophers like *Patañjali,* nor anything *guṇātmaka,* the **sva** of *Gheraṇḍa* appears to be the same as the **sva** of *Patañjali.* The *svāmī (Patañjali's* **puruṣa**) appropriates a **sva** (sometimes called by him **sattva**) which is an *aindriya-viśeṣa (Īśvarakṛṣṇa's* **sūkṣma-viśeṣa** or **liṅga**), but while the **Sāṅkhya** philosophers aim at discriminating between the two, the *haṭha yogins* stress the union of the two. **Viveka** is such discrimination according to the former and realization of the identity of the two according to the latter. *Gheraṇḍa* emphasises this union in connection with his **rājayoga** of the **dhyāna** type. When in the state of **śāmbhavīmudrā** the *yogī* sees a light, that is the light of **ātmā**$^2$ (**brahman**) and the *yogī* is advised to identify himself with that, he then sees himself and **brahman** as one and the same reality.

**svadharma** स्वधर्म (SSP V 20), recognised as virtuous pathway. *Gorakṣanātha* declares that among several virtuous pathways **yoga** way is the best one.

**svapna** स्वप्न (YCU 72; MBU II (4) 1), one of the four **avasthās** (states) in which men live. It is the dreaming state and **taijas** is said to be the experiencer (introspector) of this state.

**svapnajñāna** स्वप्नज्ञान (VBh I 38), knowledge which is of dream. The mind which has dream as its support, i.e., object, sees the dream even in the waking state. Because of the perishable nature of objects, the knowledge of such objects even during waking state is considered to be dream. This, in turn, leads to detachment which becomes the cause for stabilizing the mind.

**svara** स्वर (ABU 7), sound—here "**om**$^2$", which symbolizes **brahman. brahman** in fact is **asvara.** So long as we know Him as represented by a sound, or any other sensum, or a percept, we do not know the true **brahman.** By reciting **om**$^2$ we get a knowledge of **brahman** as represented by a word. We know **brahman,** as He is, only when, as the result of a long practice of **yoga**$^{4}$, we rise above the representation and realise the One which can in no way be represented or explained. It is a matter of direct experience and not of description.

**svarasavāhī** स्वरसवाही (VBh II 9), that which flows by its own potency or by subliminal impression. This subliminal impression is born from the experience of fear of death in an earlier life. This subliminal impression is found even in a worm just born.

**svarūpa-1** स्वरूप-१ (YS I 3, II 54), the form in which **citta** exists when there are no **citta vṛttis.** In the absence of **citta vṛttis** the relation (**saṁyoga**) of **puruṣa**$^{1}$ sees (introspects) the **vṛttiless citta.**

As there is **vṛttisārūpya** of **puruṣa**$^{1}$ in **vyutthāna,** i.e., when there are **citta**$^{2}$ **vṛttis,** so there is his **citta svarūpe'vasthānam** when there are no **citta vṛttis.** This is not **kaivalya** (breaking of **saṁyoga**), but a particular state of **saṁyoga.** It is not return of the **puruṣa**$^{1}$ to the **saṁyoga**-less state. It is **saṁyoga** of **puruṣa**$^{1}$ with the **svarūpa** of **citta**$^{1}$.

**svarūpa-2** स्वरूप-२ (YS III 44, 47), the substance which takes different forms. The material objects are the various forms which the **mahābhūtas** (elements) take and the **cittas** the forms which the **indriyas** take (cf. VB). Hence the five elements are here called the **svarūpa** of material objects and the **indriyas,** the **svarūpa** of the **cittas.**

**Pratyāhāra** is the absence of activity of any **indriya**$^{3}$ as if the **indriya** was imitating such a **vṛtti**-less **citta**$^{1}$.

**svastika** स्वस्तिक (VS I 67, 68, 69; VM II 46), one of the ten **āsanas** enumerated by *Vasiṣṭha. Vasiṣṭha* has described two techniques of this **āsana:**

(1) sitting properly on the level ground with body erect and setting the two soles between the opposite thighs and knees;

(2) a posture wherein a person sits well keeping the ankles by the side of perineum is also called **svastika** (verse 69).

VM describes its technique similar to the first one referred to above.

**svastikāsana** स्वस्तिकासन (GS II 3, 13; TSM 34-5; VU V 16; SAU I (3) 1), one of the principal **āsanas**$^{2}$. It consists in inserting the two feet in the folds between the opposite calves and thighs and sitting in an easy position, keeping the trunk straight.

**svastha-1** स्वस्थ-१ (SK 65). Although the connection of **liṅga** with a body on the one hand and with a **puruṣa**$^{1}$ on the other may persist for some time after attaining *kaivalyajñāna (Kārikā* 64), the attitude of the **puruṣa**$^{2}$ during that time of **apavarga** (indifference), not that of **bhoga** (enjoyment). Then he is said to be *sustha* सुस्थ (in blissful state), **svastha,** *svaccha* स्वच्छ (unconcerned).

**svastha-2** स्वस्थ-२ (HP IV 112), not perceiving the objects presented to sense. If in the waking state one remains **svastha**$^{2}$ as one does in sleep, one is surely a liberated soul.

**svāṅgajugupsā** स्वांगजुगुप्सा (YS II 40), disgust for one's own body. As a result of the practice of **niyama** called **śauca,** one is able to perceive the filthiness of the body and this develops a feeling of disgust towards it. According to VBh, this perfection is under external cleanliness (**bāhyaśauca**).

**svādhiṣṭhāna-1** स्वाधिष्ठान-१ (G 79; DBU 43-4; YCU 4, 6, 11), one of the

**cakras** (centres for meditation in the body)—the second from the lower end, the first **cakra** being **ādhāra. Svādhiṣṭhāna** is described by G as beautiful like a genuine ruby.

**svādhiṣṭhāna-2** स्वाधिष्ठान-२ (SSP II 2), the second in the sequence of nine **cakras** recognised as one of the spots important for the purpose of **dhyāna.**

**svādhyāya-1** स्वाध्याय-१ (YS II 1, 32), one of the five **niyamas** (observances) included by *Patañjali*. It is a part of *Patañjali's* **kriyāyoga.** According to VB, it includes (1) study of the sacred texts and (2) recitation of **mantras**[2].

**svādhyāya-2** स्वाध्याय-२ (BY VII 59), recitation of Vedic **mantras.** These are expected to be accompanied by their *ṛṣi* ऋषि, *chandas* छन्दः, *devatā* देवता, **brāhmaṇa** and **viniyoga** in addition to their meaning related to their knowledge and action.

**svābhāsa** स्वाभास (YS IV 19), known by itself. **Citta**[2] not being the **draṣṭā** (introspector) does not perceive itself. It is only a cogniser of objects, itself introspected by its **puruṣa**[1]. As a cogniser it only perceives the objects, not itself.

**svārtha-1** स्वार्थ-१ (SK 56), for its own sake. The creation, material as well as immaterial, appears to exist for its own sake. But in fact it exists for the sake of **puruṣas**[2], to afford this or that **puruṣa**[1], the opportunity of attaining **vimokṣ***a* (emancipation). Thus *Īśvarakṛṣṇa's* **Sāṅkhya** is a teleological philosophy.

**svārtha-2** स्वार्थ-२ (YS III 35), one's correct position or status, one as one is. Ordinarily the **citta** takes itself to be the permanent supreme self without thinking of another reality with which it is conjoined and which is the really permanent and thus the superior self. We can say **citta**[1] usurps the status of **puruṣa**[1].

This is its **parārtha** position. It enjoys everything in this position. But by means of **saṁyama** on **svārtha**[2] for realising what its exact position is, it gets the knowledge that it necessarily belongs to **puruṣa**[1]. Then it sees that there is a **puruṣa**[1] behind it, without whom it is nothing and develops an attitude of indifference. This is the **apavarga,** which can become an abiding sentiment in him.

**sveda-1** स्वेद-१ (HP II 12), sweat. In the primary stage of the **kumbhaka,** a particular kind of heat is generated in the body which causes sweating. This sweat is indicative of the achievement of the primary stage of **kumbhaka.**

**sveda-2** स्वेद-२ (TBU I 41), sweat here has been considered as one of the obstructing factors for the practice of **samādhi**. One is advised to avoid such obstructions cautiously.

## ha—ह

**haṁsa-1** हंस-१ (HU 4, 7, 8, 10; YSU VI 20), **paramahaṁsa = paramātmā.**

**haṁsa-2** हंस-२ (GS III 34, V 80; HU 10; YSU I 171; G 40), respiration which comprises of two processes: (1) passing of air in and out and (2) expansion and contraction of the chest.

The *yogīs* associate a third process also with respiration, viz. the activity of the **prāṇa vāyu** in the upper parts of the region spreading from the nose to the bottom of the spinal cord (**mūlādhāra**). The **apāna vāyu** works in the lower parts of this region. **Vāyus** in this sense are life which is supposed to be a representation of

**brahman** in the living being.

Hence *Gheraṇḍa* finds **hamsa** in the two nostrils, in the chest as well as in the **mūlādhāra.**

The respiratory rate they have correctly measured to be fifteen in a minute and they have found that ordinarily the expired air can be felt at a distance of nine inches below the nostrils.

According to YSU, if **yoga** is learnt from a competent **guru**² respiration stops and self-realization **(so'ham,** meaning "I am that") takes its place by virtue of a process which goes on in the **suṣumnā nāḍī,** i.e., **hamsa** is converted into **so'ham.** If the words **ham-saḥ** are repeated quickly it becomes *sa-ham* (= **so'ham**) *ham-sa-ham-sa-ham-sa-ham* and so on. GS therefore calls respiration **ajapā mantra.**

**hamsa-3** हंस-३ (G 62), a bird, particularly a swan. The centre for meditation in the throat is named **viśuddha** because it resembles a clean pure bird.

**hamsa-4** हंस-४ (BY II 115, 123, IX 102; BVU 60-62), one of the ten names of **omkāra** enumerated by BY. It is so called because it always helps meditation on **āditya** and *udgītha* and also because with the incessant movement it destroys ignorance. BVU considers it to be the epithet of highest reality to be achieved.

**hamsayoga** हंसयोग (NBU 5). According to *Upaniṣadbrahmayogī*, this **yoga** consists in the realization on the part of a *yogī* that he is the one Supreme Reality (= **brahman**) in all its wide expanse, viz. the **omkāra,** the three **guṇas,** the **tattvas**², **dharma, adharma** and the seven higher regions of creation.

**hakāra** हकार (G 73), "*ham* हं" is said to be the **bījamantra**² of **sadāśiva.** In *Varṇabīja Prakāśa* of Saryu Prasad Sharma, **hakāra** is mentioned as the **vyomabīja**—one of the seven **bījas** mentioned in connection with **sadāśiva.**

**haṭha** हठ = **haṭhayoga** हठयोग (YTU I 19, 24; YSU I 129, 133; HP I 1, 2, 3, 4, 9, 11, 56), one of the four kinds of **yoga**⁴ mentioned in the *Upaniṣads,* the other being **mantra, laya** and **rājayogas,** of which, according to YSU, **haṭhayoga** consists of *Patañjali's* eight **yogāngas** and twelve more practices. These four **yogas** are often said to make up one **yoga.** According to HP, **haṭhayoga** forms a ladder for ascending the heights of **rājayoga.** In this text these two **yogas** are described together in such a manner that they can well be taken to be two aspects of one and the same discipline—**yoga.** HP uses **haṭha, haṭhayoga,** *haṭhavidyā, haṭhābhyāsa* and *haṭhayogavidyā* as synonyms. According to *Svātmārāma,* there are four components of **haṭhayoga,** viz. **āsana, prāṇāyāma**², **mudrā** and **nādānusandhāna,** according to GS (I 9), **ghaṭa,** which is *Gheraṇḍa's* word for *haṭhayogavidyā,* has seven components, viz., **ṣaṭkarma, āsana, mudrā, pratyāhāra, prāṇāyāma**², **dhyāna** and **samādhi.** Thus **yama** and **niyama,** which also form parts of **yoga** as taught by *Patañjali,* do not figure as regular components of **yoga**⁴ taught by HP, GS or G. Though these authors seem to have taken for granted that everybody who sets his foot on the path of **yoga**⁴ has first mastered these two disciplines (cf. *Brahmānanda's* commentary on HP).

In I 29 **haṭha** is described by YSU as the union of the sun and the moon. In *haṭhayogic* language sun and moon, for which the letters *ha* ह and *ṭha* ठ are often used, refer to many different things, e.g., right and left nostrils, **piṅgalā** (to the right) and **iḍā** (to the left) **nāḍīs**², and the navel and throat regions.

**haṭhakriyāmauli** हठक्रियामौलि (HP II 35), best among the cleansing processes of **haṭhayoga.** HP considers **nauli** to be the best among the six purificatory processes of **haṭhayoga.**

**haṭhasiddhilakṣaṇa** हठसिद्धिलक्षण (HP II 78), characteristics of success in **haṭhayoga.** *Svātmārāma* enumerates a number of characteristic features that ensue as a result of success in **haṭhayoga,** viz., slim body, radiance on the face, clarity of voice, lustre of eyes, freedom from diseases, control over the ejaculation of semen, stimulation of gastric fire and purification of **nāḍīs.** These are the signs of success in **haṭhayoga.**

**hari** हरि (GS V 50), **viṣṇu.** For **sagarbha sahita prāṇāyāma**² the *yogī* is advised to contemplate **hari** at the time of **kumbhaka** (pause in breathing). **Hari** is here said to be *sattvamaya* (full of **sattva**) and of a dark colour. His **bījamantra** is **om**². At the time of **pūraka** the *yogī* is advised to contemplate the *rajovidhi* रजोविधि and at the time of **recaka** the *tamoguṇamaya* (full of **tamas**) **śiva.** The *sattvamaya* **viṣṇu** is said to be the substratum of both *vidhi* (**brahmā**) and **śiva**.

**halakṣa** हलक्ष (GS VI 11), the name of the triangle seen (imagined) in the twelve-petalled lotus, which in its turn is imagined in the ovary of the thousand-petalled lotus. In this triangle **"om"** is imagined and also the **guru**² as seated on a beautiful throne bearing a pair of sandals of the shape of two swans. This image is here prescribed for purposes of **sthūladhyāna.**

**hastijihvā-1** हस्तिजिह्वा-१ (VU V 27; TSM 71), one of the principal **nāḍīs**². It is situated between **iḍā** and **viśvodarā,** behind the **suṣumnā**, and goes to the right eye.

**hastijihvā-2** हस्तिजिह्वा-२ (VS II 32, 39), one of the fourteen important **nāḍīs** situated in front of the **iḍā nāḍī** and it extends downwards upto the left toe.

**hastiniṣadana** हस्तिनिषदन (VB, VM, VBh II 46), one of the **āsanas** enumerated by *Vyāsa* wherein the sitting style of elephant is to be imitated as the technique of this **āsana.**

**hastibala** हस्तिबल (VB, VM III 24), strength of an elephant. As a result of the practice of **saṁyama** on **hastibala** one attains the strength similar to that of an elephant.

**hāna** हान (YS, VB II 25), removal of the cause of the pain. One of the four aspects of discussion related to the science of **yoga.** These four parts are **heya**—to be avoided; **heyahetu**—cause of that which is to be avoided; **hāna**—removal of that cause; and **hānopāya**—the means for removal. **Hāna** here refers to the removal of the cause of that which is to be avoided. Once the person recognises the cause of the pain to come, he can strive for its removal. Since the cause of such pain has been described as association between the seer and the seen according to **yoga,** the **hāna** consists in removal of this association. This **hāna** can be considered to be the highest goal of effort in order to establish the **puruṣa** or seer principle in its own form.

**hānopāya** हानोपाय (YS, VB, VM II 26), means for removal which consists in uninterrupted discriminate discernment. However, this continuous discriminate discernment is achieved through *aṣṭāṅgayoga,* thus in other way **yogāṅga** also can be considered as **hānopāya.** Since this uninterrupted discriminate discernment only can lead to the complete dissociation between seer and seen principle, i.e., **hāna,** this can be considered **hānopāya.**

**hiṁsā** हिंसा (YSH II 18-52), injuring. All creatures, according to this text, should be treated like one's own self in relation to **sukha** and **duḥkha,** irrespective of their being liked or not liked. Injuring them in any way is *hiṁsā,* which is strictly prohibited. *Hiṁsā* of plants and trees is permitted only for maintaining one's body or that of one's family. *Patañjali's* **ahiṁsā** signifies complete absence of enmity towards anyone.

**hikkā** हिक्का (HP II 17, V 13), bronchial hiccup. When **vāyu** accumulates in the region of phlegm diseases like **hikkā** easily develop.

**hitā** हिता (BY IX 194), a term representing all the seventytwo thousand **nāḍīs.** According to BY, all these **nāḍīs** originate from the heart region.

**hiraṇyagarbha** हिरण्यगर्भ (BY XII 5), the first exponent of **yoga.** The same verse has been quoted by *Vācaspati* and *Vijñānabhikṣu* in their commentaries on YS I 1. This suggests that these commentators do not consider *Patañjali* to be the first expounder of **yoga** and this is also apparent from the *sūtra* - "*atha yogānuśāsanam*" (YS I 1) (cf. **anuśāsana**).

**huṁ** हुं (GS III 34), one of the two **mantras**² which the *yogīs* are advised to recite, the other being **haṁsa,** at the time of contemplating the **ṣaṭcakras** while performing **yonimudrā.**

**hṛtpadma-1** हृत्पद्म-१ (DBU 26), the **anāhata cakra** in the chest. This is said to be *aṣṭapatra* अष्टपत्र (eight-petalled). *Upaniṣadbrahmayogī,* however, describes **anāhatacakra** as *dvādaśadala* (having twelve petals). This lotus is said to face downwards. As a bud it is as pretty as a full-blown 100-petalled flower. By meditating on the sun, the moon and the fire, localised in that one above the other, the *yogī* can cause the bud to open up and face upwards; and by reciting the **bījamantra** of this **cakra,** viz., "*aṁ* अं", he can soon realise the **brahman.** This is the idea.

**hṛtpadma-2** हृत्पद्म-२ = **hṛdaya** हृदय (HP II 51, 61, III 69), the chest. In **ujjāyī prāṇāyāma** the touch of inhaled air should be felt all the way from the throat to the chest.

In **bhastrikā prāṇāyāma** exhalation is felt in the chest, the throat and up in the head.

In **jālandharabandha** the chin firmly placed on the chest.

**hṛd-1** हृद्-१ – **hṛdaya** हृदय (GS II 7-8, 40; III 10, VI 2, VII 14; G 9, 60, 82, 86; ANU 26, 34; ATU 5), the chest, including the lungs. It is not what we call the heart. It is the whole of the chest. According to ATU, the object of meditation in **tāraka yoga** may be located here or in the head. Inside the chest is the seat of **śambhu** (**śiva**) of which the brightness resembles that of the midday sun. This is the **anāhata cakra.** It is one of the nine

**dhyānasthānas.** ANU calls it one of the seven **dvāras** (gates) and considers it to be the seat of **prāṇa.**

**hṛd-2** हृद्-२ (GS I 37-38), the gullet (= oesophagus). Possibly it includes the larynx and the pharynx also. **Hṛddhauti** is a method of cleaning these parts.

**hṛddhauti** हृद्धौति (GS I 13, 35), one of the four kinds of **dhautis.** It consists in cleaning the gullet in three ways, viz., by means of a *daṇḍa* दण्ड (small stick), by **vamana** (vomitting) and by means of **vāsa** (a piece of cloth).

**hṛddvāra** हृद्द्वार (ANU 26), the door of the heart. The first door in the sequence of seven doors mentioned, in the context of the attainment of **ātman.**

**hṛdaya** हृदय (YS, VB, VM III 34), heart. *Vyāsa* recognises it as the citadel of **brahma** wherein in the lotus-like cavity is the locus of intelligence (consciousness). As a result of the practice of constraint (**saṁyama**) on this place called **hṛdaya,** there arises the consciousness of mind-stuff.

**hṛdayapuṇḍarīka** हृदयपुण्डरीक (VB, VM I 36), lotus of the heart, attention on which gives the consciousness of the intellect resulting into stability of the mind. *Vācaspati* describes this lotus having eight petals with the head downwards between the abdomen and thorax.

**hṛdayamadhya** हृदयमध्य (VS III 70), middle of the heart. The eleventh vital point in the body. It is situated fourteen fingers above the navel.

**hṛdayādhāra** हृदयाधार (SSP II 4), name of a **cakra,** fourth in the series of nine **cakras** described by SSP. This eight-petalled lotus is described to be located in the heart with the head downwards. As a result of the meditation on it, all the sense organs come under control of the practitioner. This description is almost similar to that of VB, VM I 36 and YS III 34.

**hemanta** हेमन्त (GS V 8, 11, 14), the autumn season. Beginning of strenuous **prāṇāyāma** is prohibited in this season. It may tell on one's health. Each season according to this text, lasts for two months. Middle of October to middle of December are supposed to be the autumn.

**heya** हेय (YS, VB II 16), pain to be avoided. According to the **yoga** philosophy, only such sort of pain which is bound to come in the future, depending on the past and present **karmas,** are to be avoided (**heya**).

**heyahetu** हेयहेतु (YS, VB, VM II 17), cause of that which is to be avoided. This refers to the investigation into the cause to be avoided. *Vācaspati* calls it *nidāna. Nidāna* (diagnosis) implies an insight into the treatment of the disease. The cause of pain in the world is due to the association between the Seer and the Seen.

**hrasva** ह्रस्व (VU V 68), one of the three modes of pronouncing "**om**" during the practice of **mantrayoga,** the other two being **dīrgha** (long) and **pluta.** It is the shortest length of exhalation required for a single recitation. Of course, short and long are relative terms.

According to this text, the recitation of **om** destroys the after-effects of sinful **karmas** which would otherwise remain in the form of dispositions (**saṁskāras**) for a long time after the performance of the evil deeds.

**hrī-1** ह्री-१ (SAU I (2) 1, 8; DU II 10), one of the ten **niyamas** (observances)—the feeling of embarrassment on doing anything which is against the injunctions of the *Vedas* or the rules of society.

**hrī-2** ह्री-२ (VS I 62), modesty. One of the ten **niyamas.** An attitude of avoiding the deeds condemned by the *Vedas* and social laws.

**hlāda** ह्लाद (YS II 14), pleasure. According to the theory of **karmaphala,** all **puṇyas** (virtuous actions) are rewarded by an experience of pleasure at sometime or the other in future. **Hlāda** is not the blissful experience called **ānanda,** which forms an aspect of the **samādhiprajñā** of **nirbījasamādhi**.

## Message of Yoga

"Yoga has a complete message for humanity. It has a message for the human body. It has a message for the human mind, and it has also a message for the human soul. Will intelligent and capable youth come forth to carry this message to every individual, not only in India but also in every other part of the world ?"

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YOGA KOŚA
(A Dictionary of Yoga Terms)

KAIVALAYADH
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